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Gospel Herald

January 6, 1981



Marcos Hostetler with daughter Katrine: "As a shock absorber between North American expectations and Zairian realities."

Portrait of a volunteer family

by Virginia A. Hostetler

In July 1980 when Marcos and Anita Hostetler announced that they and their 16-month-old daughter, Katrine, were leaving in August for a three-year overseas assignment with Mennonite Central Committee, some of their acquaintances were surprised. But Marc and Anita's decision had not been an impulsive one. Behind-the-scenes thought, preparation, and prayer had gone into their decision to enter Voluntary Service. They knew that their move from Harrisonburg, Virginia, to Kinshasa,

Zaire, would mean a change of direction in their lives.

The Hostetlers have joined with some 300 others who have chosen service with MCC in this past year, leaving family, church, and jobs for experiences in new cultures. These volunteers do not leave their homes with a sense of self-pity. Rather, they leave with the challenge of making new homes and helping people in far-off places.

Marc and Anita accepted an assignment in Zaire, an African country with a population of approximately 27,

Volunteering may not be as popular as it once was, but here is a couple who made a considered decision to do so.

000,000. Marc will be working as an administrative assistant for the Zaire Protestant Relief Agency (ZPRA), an organization which coordinates the distribution of relief items within the country. Hospital supplies, food, clothing, and building materials are channeled through ZPRA on the way to locales where they are most needed. According to the MCC job description, Marc will act "as a shock absorber between North American expectations and Zairian realities" in his position at ZPRA.

Anita specifically requested that she not have a full-time service assignment in Zaire, for the same reason that she chose not to work outside the home in the United States. "I think it is important for someone to stay at home with the child," she explained. She will, however, have some hostessing duties when the family becomes situated in their apartment in the city of Kinshasa.

As with all MCC overseas assignments, this one began with a period of orientation for the new volunteers. A ten-day orientation at MCC headquarters in Akron, Pennsylvania, introduced Marc and Anita to organizational procedures and challenged them to think about their faith and witness. On August 16 they flew to Brussels, Belgium, for three months of language study. Zaire was to be their home beginning in December 1980.

Ever since they were married three and a half years ago, Marc and Anita have included service abroad in their plans. Even before then the seeds of service were being planted in their lives.

A son of missionaries, Marc was born and raised in Brazil. A year of college study in Strasbourg, France, confirmed in his mind the desire to use his language abilities overseas, although he did not know the specific way that would come about. He was majoring in foreign languages at Eastern Mennonite College in Harrisonburg when he met Anita Stutzman.

Anita grew up in a small community in Illinois and later moved to Harrisonburg. She attended Eastern Mennonite High School and enrolled at EMC. A year of Voluntary Service interrupted Anita's college studies. After working at a day-care center in Philadelphia, she returned to EMC to complete her early childhood education major.

As Anita learned to know Marc's family and other missionary families she became aware of how families can benefit from life in other cultures. Sitting in her parents-in-law's living room for the last time before leaving for the assignment in Zaire, she told of her growing interest in service overseas. She mentioned the openness to people that she sensed in families that had had international exposure.

Going to Mennonite World Conference in Wichita, Kansas, in 1978 increased Anita's interest in other cultures. "I think it was there that I realized God has people everywhere," she explained in her quiet voice. "They had different forms of worship, but yet, it was interesting to see

how they all came together. They were all Christians and all had one common background. I think that was the beginning for me to become interested in seeing how other people worship and live.

Seated beside his wife, Marc remembered their early conversations about leaving the U.S. "First we started thinking and talking about ways you can be a witness in other countries without being a missionary." Since neither felt qualified as ministers or church leaders, they believed their contributions would have to be in other areas.

Yet, in a sense, the Hostetlers do think of themselves as missionaries. "We feel that all Christians are missionaries," emphasized Anita. "Whether we are here in the United States or in Zaire, we want to find a few people to relate to that don't know Christ. We feel that maybe we can show them what it is like to be a Christian," she explained. The Hostetlers recalled the words of an uncle from Ohio who said good-bye to them with the statements, "You are not going for me. I am doing my share here. I am a missionary here."

After his college graduation in 1977 Marc took jobs in construction and remodeling, learning skills that he hoped he could later combine with a knowledge of languages in another country. Anita taught kindergarten for a few months and then found her place at home caring for their little daughter Katrine. And they began exploring possibilities of work overseas.

One option was a job with a large airline company in Brazil. They also requested some information from a non-denominational organization that worked with language translation. But eventually they found themselves giving preference to Mennonite organizations whose goals they understood and identified with more closely.

By the end of 1979 Marc and Anita were taking concrete steps toward an assignment. They sent applications for service to Mennonite Board of Missions and to Mennonite Central Committee. As they waited for responses from the church agencies, their attitudes toward things were being affected by the new direction they had chosen. When they went to auctions or yard sales, their purchases were few. "You just don't buy certain things if you know you're not going to be around," said Marc with a smile. "It's somewhat a good perspective because you're only buying what's absolutely necessary or what you can carry with you," he reflected.

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Anita and Katrine Hostetler, with Grandmother Fannie Stutzman. The call to service takes Katrine away from her family.

After months of waiting the Hostetlers received two offers from MCC, one in Zaire and one in Brazil. At that point they began discussing their options with family and close friends.

Especially helpful to the couple was a small group in their congregation in Harrisonburg. As Marc and Anita shared their options for service in the group's weekly meetings, the group members would ask questions and probe their feelings on the matter. Marc and Anita felt able to talk to the group about their doubts and frustrations as well as about their motivations for going, knowing that their friends were interested in them.

The temptation to remain at home and build their own security confronts many young couples who, as Marc and Anita, are potential Christian workers in international settings. School bills to be paid, a desire to buy land or a house, steady jobs, and good church fellowship may seem more important than three years of work away from home. But, as the Hostetlers explored their beliefs and feelings, they knew they had good reasons for leaving.

Marc and Anita left for Zaire with unpaid college bills. MCC is paying interest on these while they are in service, but upon their return, the amount of the principal will be the same as when they left. As for housing, they have joint ownership of a large house in Harrisonburg. Income from apartments covers the mortgage payments.

"We don't want to get caught up in some of the ways of life that are hard to get away from once you are in them," said Marc. He mentioned as a special temptation the possibility of having practically anything you want, whenever you want it. In his words, they wanted to preserve "a lifestyle in which you don't have a lot more than what you really need." Living on an MCC allowance could facilitate

that freer lifestyle.

Anita completed Marc's thought. "The more important things are people and sharing God with other people." Both of them expressed their belief that life abroad would bring possibilities to help people.

Once their decision was made on which assignment to accept, Marc and Anita moved ahead with confidence as they packed suitcases, prepared travel documents, and took vaccinations. MCC had not given them the final go-ahead on the potential assignment in Zaire, but with less than two months before departure, Marc and Anita wanted to be ready to leave if they were accepted.

In the midst of their decisive actions, doubts were still present. One such doubt concerned taking their small daughter away from her grandparents and extended family. "That is a fear," admitted Anita. "But when I see that other people (missionaries) have done it, and they have beautiful children. . . ." She smiled at Marc. ". . . That gives me hope that God will take care of us and bring benefits from it."

Marc and Anita both face the challenge of learning new languages. Marc already speaks French which is commonly used in Zaire, but will also need to learn Lingala, the official language of the country. For Anita the challenge is double, both French and Lingala. Katrine, who is currently developing her verbal abilities in English, will have the advantage of learning two other languages early in life.

Although they want to make Zaire their home, Marc and Anita, as most newcomers to a country, sometimes express feelings of uncertainty about their ability to adapt to a new culture. They ask themselves, "Will we fit in? Will we ever be a part of that community?" In the next three years they will be attempting to do so.

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For the Gabbra of northern Kenya, survival in a harsh environment means taking the long view. For them life moves in seven-year cycles and after seven cycles comes the jubilee.

1981: a jubilee year for the Gabbra

by Harold F. Miller

It is the 49th year, the year of preparation for the 50th, the jubilee. Wrongs are righted, sins forgiven, outstanding debts paid. Justice is being done. A myth from biblical times? No, it is a living tradition among the Gabbra of Northern Kenya. These livestock-herding people—camels, goats, cattle—occupy one of the most arid portions of East Africa. Theirs is an endless monitoring of the vagaries of fickle rain, honed by many years of practice into a calendar of 365 days, and into a cycle of years, typically in multiples of seven.

Bounded on the west by Lake Turkana, to the north by the Megado Escarpment just inside Ethiopia's southern boundary with Marsabit Mountain punctuating the southeast corner of the approximate quadrangle—is Gabbra country. Included in its topographical variety are the forbidding salt flats of the Chalbi Desert and on the other extreme the Huri Hills plateau, reserved by tradition for dry season grazing.

Marsabit Mountain is a desert miracle, a huge volcanic outcropping, capped with magnificent forest. An island of green surrounded by desert, with its own lush mini-climate. Of all the rains that come to Northern Kenya, those which bless Marsabit Mountain are the most reliable. The air is cool at 5,000 feet elevation and easily attracted the British colonial government to the mountain as a district administrative center. It is where the Gabbra meet the outside world; foreign tourists frequenting a forest lake lodge, government servants of independent Kenya, and neighboring ethnic groups; the Rendile, the Samburu, the Boran, all of whom have roots in the nomadic tradition.

Gabbra life is hard. Gabbra life is hard not only because of scattered and uncertain rain. In 1878 cholera struck, decimating man and beast. A disease akin to polio further reduced the population in the following year. In 1880 the Gabbra together with their Boran neighbors fought a last major skirmish with the relatively distant Masai. The Gabbra won the battle but with heavy losses. At the turn of the century Gabbra livestock suffered an onslaught of rinderpest—a dreaded bovine disease which eventually ravished the continent, having started in Ethiopia and reaching, finally, Africa's southernmost cape. Soon after the rinderpest came a severe outbreak of malaria, a disease usually associated with heavy rains. Then came smallpox for the first time in 1891. There were further battles with neigh-

boring groups in the early 1900s. Later there were bouts with chicken pox and whooping cough. By 1914 an additional six livestock diseases—including bovine pleuropneumonia—had taken their toll.

The recent widely publicized Sahelian drought also affected the Gabbra. It was severe, devastating, but in many ways normal. There had been a similar one in 1913, before the universal media could spread the word, and long before the United Nations agencies were in existence. For the Gabbra, life has been a continuous series of difficulties. The ravages of nature have in their own cruel way ensured that the population of man and beast was kept at sustainable levels. Life continued, but selectively. It has been the survival of the fittest. Today the Gabbra are of spare, taut physique. Double chins, rotund girths are not seen among them. It is a question of survival, of maintaining the ability to cover vast distances at the bidding of climatic whims. Theirs is an affirmation of the human body as a miracle of adaptation, of coping with the most adverse conditions.

But Gabbra survival is facilitated not only by physiological or genetic dexterity. Like many traditional peoples, they have developed an elaborate understanding of the universe; they have their own cosmology. The number seven is for them a key number. As in the Western calendar, their week has seven days. Unlike the West they think of time and events as moving along cyclically while we normally think of time and events as moving along in a straight line, lineally. Thus, for the Gabbra, years are easily clustered into groups of seven. The seven years of the cycle are named after the days of the week. "Monday" is the name of year one in the cycle, "Tuesday" the name of year two, etc. After seven years, another "week" of years begins.

As in the Hebrew tradition (Leviticus 25), the Gabbra celebrate a jubilee; after seven cycles of years have passed, it is time for a year of rest, of justice, of right relationships. Their jubilee coincides with 1981. 1980 was for them a year of preparation. Since most of their social and economic relationships are centered on livestock, it follows that preparation for the jubilee involves the judicious exchange of livestock, concluding long-standing but incomplete agreements, giving legal status to an earlier handshake deal. Generally it is a time of putting things in order. For the jubilee can be celebrated only when all is forgiven, when relationships are right.

The seven-year cycle: a form of coping. Why, one could reasonably ask, did such systems evolve? Some of the answers are fairly straightforward. One could speculate, for

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example, that a seven-year cluster is much easier dealt with in a preliterate society than is a cluster of 100 years: a century. In some nomadic groups, each seven year cluster represents a separate age-group. Puberty rites are held every seven years. And a new age-group is launched. A new social rhythm begun.

Although they are not at all consistent, weather cycles can more easily be observed in the context of a seven-year cluster. A single cycle will have its rains and droughts. But rarely will the weather patterns of a given cycle resemble precisely those of an earlier one. What is important for the Gabbra is that a seven-year period provides perspective. Droughts are resolved by rain, eventually, somewhere, within the accepted grazing territory.

One anthropologist describes this use of the seven-year cycle as a coping device, a survival mechanism. It represents a careful use of collective memory. Events remembered by a collectivity provide the womb from which are born the myths of a people. In times of uncertainty and distress, these myths become a kind of living survival kit. Among the Gabbra there is also active use of cycles either longer or shorter than seven years. Aspects of ritual, social, and even climatic events follow their several disparate rhythms. Whether longer or shorter, much of the Gabbra world of meaning is most easily described and understood in terms of cycles. Theirs is a survival made possible only by the clever use of cyclic patterns in the midst of unpredictable elements.

It is not difficult, in this context, to understand the utility of the cyclic pattern. What is a bit less clear is why the theme of justice appears in the midst of these cycles. Where does the idea of the 50th year come from? Is it only a logical numerical sequence? Or was there some Hebrew theological fallout blowing across the lower reaches of the great desert? On the other hand, could one speculate that a year of justice, a year of peace appearing amidst the cycles of years is as natural as a leap year in the Western calendar? Do nature's cycles bespeak renewal? Justice? Peace? Rest? Could one credit these systems to natural revelation? If so, how does one account for the rather elaborate theological understanding of God and universe among the Gabbra? Or is even that simply a more extensive insight on nature's carefully guarded secrets?

The questions could be extended indefinitely. But perhaps it is more fruitful to reflect on what happens when the Gabbra world meets the Western world in the form of the missionary, the development worker, or the civil servant of the Republic of Kenya. The contrast is profound. While the Gabbra are guided by a seven-year cycle, the Westerner, including the Kenyan civil servant, functions in the context of one-year cycles. Budgets, salaries, contracts, parliamentary debates, and the rains are informed by the one-year cycle, by the fiscal year.

Rains in Kenya's down country areas are more reliable than the rains of Gabbra-land. And, of course, the rains of America's Midwest farm belt and those of Western Europe have an uncanny record of predictability. It is from those areas, the so-called rich North, that development aid emanates. Indeed, the content of the modernizing process has to a large extent been honed and shaped in that context. A one-year cycle of four seasons in the North yields a harvest, profits, balance sheets; resources from which the

next year is planned, from which the next ventures are plotted, and from which the next development aid is allocated. Aspects of this process, notably the annual report, are readily transferred to the development process.

In Gabbra-land a three-to-four-year stretch of drought is normal. Any modernizing presence from outside must take that into account. The development project in Gabbra-land may for three years in a row report only drought. And the project leader—typically on a two-year assignment—may well conclude that massive relief aid is required. The Gabbra, meanwhile, are informed by the perspective that comes from the practiced monitoring of seven-year cycles. Of course they will accept relief aid in drought years. But relief of this kind breeds its own disaster. As dependency on easy food handouts grows, the age-old skills of coping with sustained drought are compromised. For the Gabbra, the twentieth century is definitely coming—in stilted form.

Jubilee, a form of justice and order. The year 1981 is a jubilee for the Gabbra. It is a form of justice, of order chiseled into shape by a harsh, unrelenting environment. Whether the Gabbra will ever again in the future celebrate the jubilee year is a moot question. The fact that it is still alive may bespeak their relative isolation. More positively it may reflect the wisdom of the *wazee* (elders) who understand that without the communal purge provided by the year of justice, there is no way to cope.

The odds are against the Gabbra way of life. The country's pastoral peoples are expected to participate fully in national life. It is government policy. It is a policy which does not easily accommodate the nomadic lifestyle. Schools, as an example, are for people who stay in settled communities. Until now the country's agricultural policies have been better defined than have the policies related to rangeland improvement. The tendency, therefore, is to apply the agricultural policies across the board, touching range areas—like Gabbra-land—in which agriculture is not viable and where a settled existence of any kind is possible only with careful rearrangement of available resources.

There is a kind of haste characterizing the modernizing process. Let us be honest. There is also competition between churches, between development agencies vying to lay hands on one of the last of Kenya's untouched territories. The ensuing change has little in common with the timeless plodding of the cycle of years. Modern development insists that drought is abnormal, an aberration.

Where is justice? If the jubilee comes again for the Gabbra, it will be in emaciated form. There is no doubt that a sense of justice also informs the aid agency, the government settlement policy. It is often said, "the Gabbra must not be left behind. They must enjoy the fruits of independence." But one asks whether justice is kept in focus by the aid giver. To what extent is justice informed by the environment?

A modest beginning for the aid effort, if only to enlarge its own perspective, would include as a minimum a seven-year budget. It would include personnel committed to seven-year terms. Any definitive project reports could be expected only after an initial seven-year presence. Lesser perspective, lesser aid cycles tend toward violence. They tend to create disasters. They obscure any possibility of jubilee surviving, even in a greatly altered form.

Hear, hear!

A New Testament method of church growth

There are “slick promoters” abroad in evangelical circles today who are selling a watered-down, bargain-priced, fire-insurance type version of what they represent as the gospel. It comes equipped with a guarantee that in a few easy lessons (for a fee) your people can quickly learn to pressure others into enlisting in your group by one of two simple techniques: either you scare them out of hell, or you scratch their psychological itches in just the right spot. Neither of these methods contains more than a few tattered shreds of the New Testament message. Neither produces anything remotely recognizable as New Testament discipleship. Is this really the “growth” we want?

When I came to the Mennonite Church as an outsider-convert 20 years ago, I was hunting for a group that took the New Testament seriously. Reading our history, and “official” statements, I thought that was what I had found. But now, I see that same church embracing the very emptiness I thought I had left behind! We turn everywhere *but* to the New Testament for advice—to “experts” in business, advertising, psychology, group manipulation—no wonder the results are not very biblical. The methods aren’t, either.

In the New Testament, we have the record of the most dynamically growing church the world has ever seen. Its members “went everywhere teaching the Word.” Yet they never had a course on influencing people. They had no mass media. They simply reached out to people in need with the compassion and power of the Lord Jesus. In spite of bitter and violent persecution, they grew and spread until they were characterized as having turned the world upside-down. And all this without the endorsement of a single political leader or big-name entertainer. How did they do it?

Primary of course was the presence and power of the Holy Spirit—much abused today by both advocates and opponents. But for now, let’s merely consider specific *methods* of their outreach. A dozen can be found at the end of Acts 2. Conspicuous by their absence are such things as organizing to knock on every door in Jerusalem, billboards arrogantly proclaiming what they had “found,” seminars promising everything from financial independence to sexier marriages, horror movies about the Lord’s return, or any of the current gimmicks.

What *did* they do? Begin with verse 42. (I am using *The New International Version*.)

1. “They devoted themselves to the apostles’ teaching . . .” Those already committed were carefully and continuously taught. The content of the teaching is summarized in 4:33: bearing witness “to the resurrection of the Lord Jesus.” All the rest of the New Testament is the outgrowth of that one fact.

2. “and to the fellowship . . .” The New Testament use of that word implies *total* sharing among the Lord’s people—spiritually, materially, and socially.

3. “to the breaking of bread . . .” This is mentioned twice in this brief passage. It usually, but not always, refers to the celebration of communion, as a joyful testimony that the Lord is coming. The usage here makes it look like this hap-

pened both in the gathered group, and in homes (v. 46).

4. “and to prayer.” Prayer has always been the lifeblood of the church. Every occurrence was an impetus for a prayer meeting—to ask for instructions, to praise, and give thanks, not just to dictate a “shopping list” to the Lord.

5. “Everyone was filled with awe . . .” at recognizing his privilege of being involved in the fantastic things the Lord was doing.

6. “Many wonders and miraculous signs were done by the apostles . . .” This is one way that testimony was borne to the resurrection (3:16). It was also the Lord’s gracious provision for meeting needs, and getting His work done.

7. “All the believers were together . . . Every day they continued to meet . . .” Such was the love among the brethren that they simply desired to spend time together, in sharing, worship, praise, whatever. Nobody was “too busy” with other commitments.

8. “and had everything in common . . . they gave to anyone as he had need.” This arrangement is more fully described at the end of chapter 4: “All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had.” This is no forced abolition of personal property; each simply took the attitude, “All I have is available to meet my brother’s need.”

9. “They broke bread in their homes and ate together with glad and sincere hearts.” When people are united in love and common purpose, this is a normal outgrowth of their desire to share more fully.

10. “Praising God . . .” continually involved in rejoicing worship, whether personal or in large or small gatherings.

11. “enjoying the favor of all the people.” This is where the converts came from. People who share the resurrection life of the Lord Jesus almost automatically (if properly taught) express that life by reaching out. They become serving, giving people—and others take notice.

12. “And the Lord added to their number daily those who were being saved,” without any recorded effort on the part of the believing group. Amazing! Nobody has been threatened with hellfire—or lured with promises of health, wealth, or fame—or pressured in any other way. Observers have simply *seen the results* of the resurrection power of the Lord Jesus among His people, asked questions, received clear and courteous answers, and flocked to get in on the action, fully aware that it could cost them their lives.

Why do we keep trying so frantically to start at the *bottom* of the list, with the only item of the 12 that the Lord made *Himself* responsible for in the New Testament church—arrogantly usurping His prerogative—and totally ignoring most of the other 11 things that were characteristic of that growing, obedient church? Small wonder that we do not end up with the same results. Rather than turning the world upside down, we have turned our *instructions* upside down; and we and the world are both bored silly with the results, needing to seek continually for flashier entertainment, or scarier threats, to capture people’s attention. We have ceased to be a group, living the resurrection together, and become an “audience”—individuals only minimally

connected to one another.

Might it not be conceivable that a return to the methods of the New Testament would result in a resurrection for us,

too—of the faithfulness, the power, the sharing, the service, and the growth experienced by our brethren in that day. Wouldn't it be worth a try?—Ruth Martin, Ephrata, Pa.

An exciting future for the church

by Ivan Kauffmann

The coming years will be exciting times for the church. They will be times of testing, but they will also be times of victory and growth. It is my opinion that God is at work in the midst of our church, and that in the coming decade there will be growth and expansion such as we have not seen in our 300-year history in North America. I base my opinion on the following evidence.

1. **The desire to witness by our members.** The members of our congregations are developing strong conviction that their faith and life in Jesus Christ need to be shared with others. How to do this has not always been understood, nevertheless the conviction has been there, and many are finding creative and unique ways to do this. The important part is that the conviction to give a witness and the readiness to do it are growing in the hearts and minds of the members. God will use that kind of commitment.

2. **The development of the congregation's mission.** The emphasis in the past decade has been to have the congregations be the primary and basic unit of our church life. This has called for our congregations to define their mission in the home community, and to utilize the gifts of all the members in that mission. This process is enlarging the front line of outreach in every community, and has involved every member in a sense of personal involvement.

3. **The mobility of many of our members.** For a variety of reasons many of us have moved from the home community to other communities where there are no Mennonite churches. In some cases this may have been to get away from the church, but in many cases these persons still maintain a strong loyalty to the church. They desire to serve Christ faithfully in it, and are giving that kind of witness where they live and work. God is at work through their witness in building the church.

4. **The urbanization of the church.** While many continue to live in the country, many of us now live in urban areas. The present Urban Concerns emphasis, beginning at Estes Park 77 and continuing through 1981, is helping us to be alert to our new circumstances, and directing our attention to what God is calling us in the urban setting. This is one of God's ways to get us into position for the large task of mission in the population centers of North America.


5. **The growing openness to diversity.** God has blessed us with lots of variety. Sometimes we have responded to the differences which grow out of that variety by criticism, divi-

siveness, and exclusion. But we are beginning to learn that variety is a gift from God and that we can respond to it in an accepting way, without needing to compromise our own convictions and obedience. We are growing in our understanding that faith in Christ and obedience to him can take many forms and they will be expressed in a wide variety of ways. God is using all of them to build his kingdom.

6. **The revitalization of the conference.** The district conference has found a new role in the life of the church. It now provides a meaningful framework for its member congregations who work at the mission in their various communities. The conference has accepted and is now assuming responsibility for the administration of the mission in its own geographic area. When additional counsel and resources are needed the conference turns to the larger church through the churchwide boards for that assistance.

7. **The churchwide strategy.** In October (1980) a Home Ministries Consultation was held at Elkhart. Present were mission leaders from all of the district conferences in Canada and the U.S. The Home Missions thrust for the total church was discussed and it is now being knit together in a network of relationships to strengthen each of the conferences and to provide the resources and counsel needed in any particular area. It is a kind of unity and cooperation which we have never had before. It brings a new kind of ownership for all of us in the mission that is going on anywhere.

8. **An openness to inter-Mennonite cooperation.** The relationships between the various denominations of Mennonites and Brethren in Christ are at an all-time high. I do not see these groups joining and becoming one denomination in the near future, nor do I think that this should be the goal. I do see these groups working together cooperatively in ways that will enhance their witness and get the work done more effectively. I believe that God will use this united testimony and effort as a means of reaching more people with the gospel of Jesus Christ, and the message of peace on earth.

We need to "watch and pray" concerning the mission of the church. We need to watch for the ways in which God is moving among us. Let us discern what He is doing in our congregations and in our people who are living outside the home communities. Let us pray for insights on how we may be in touch with what God is doing and how we may be obedient to what He wants us to do. Insofar as we are able and willing to do this, God will be able to bring new life, new members, and new congregations to the Mennonite Church. It will be an exciting future. 

Ivan Kauffmann is general secretary of the Mennonite Church General Board.

Dinner given in honor of J. C. Wenger

Some 200 gathered at a dinner at Greencroft Center in Elkhart, Ind., on December 10 to honor J. C. Wenger on the approach of his 70th birthday, due on December 25. The event was sponsored by Goshen Biblical Seminary, Goshen College, and Indiana-Michigan Conference, all of whom Wenger has served in various capacities. A family slide show, favorite hymns, gifts, testimonies, and addresses made up the program.

Goshen College gave him a ceramic bucket and ladle to symbolize his interest in Anabaptism where the first baptisms were done informally with the utensils closest at hand. Goshen Biblical Seminary presented a set of Amish folk art done by a 19th-century artist. Paul Mininger spoke on "The Life and Times of J. C. Wenger" and John Ruth on "Questions Historians Ought to Ask."

Mininger, whose life as a church leader has paralleled Wenger's, characterized the Mennonite Church in the last 50 years as a denomination engaged in a very earnest search, a search in which J. C. Wenger has been fully occupied. His methods, said Mininger, were the following: teaching, preaching (in most congregations of the Mennonite Church), writing (the most published Mennonite in history), speaking, serving as pastor, and participating in the organizational life of the church.

He characterized Wenger's concerns as three. How the church will relate to: (1) wealth, (2) war, and (3) social injustice.

In "Questions Historians Ought to Ask" John Ruth highlighted the importance of history by quoting Emerson to the effect that "people seldom improve when they have no other models than themselves." He told of his frustration in reading the work of a local his-

torian who was researching and recording court records but who also had access to considerable information which he did not include in his report. He punctuated the manuscript with the phrase "much could be said about ..." but did not include the information because he apparently assumed everyone knew this and would not want to read it.

John gave 16 samples of the kinds of questions that should be asked about Mennonite history but which are readily overlooked. Included were the following: (1) What is the record of the 17th century in Switzerland, the century after the first Anabaptist flowering? (2) What about the close-up story of the Amish schism? This has never been told on a popular level. (3) The dialogue between Mennonites and evangelical groups is worth study. Quakers, Brethren, Methodists, Evangelicals all saw Mennonites as good prospects for proselyting. What did they think about us? (4) Where did the children go? We have lost more people than we have kept. (5) What do the names of babies reported in the *Gospel Herald* tell us? (6) To what degree do we Mennonites live off the capital stored up in the centuries in back of us?

These formal presentations were followed by testimonies from the audience. Among these were Ross Bender's remark that as a school year progressed, J. C. invariably said, "I think this is the best year we have ever had." Also presented was a prepublication copy of a story based on a childhood experience of Wenger's. It is "A Lesson for Johnny" by Rosemary Fry and scheduled for publication in *Story Friends*.

—Daniel Hertzler

Editorial council formed for Bible commentary

The first meeting of the editorial council to develop a believers' church Bible commentary was held Dec. 11-12. The council met at the O'Hare American Inn, Des Plaines, Ill., to begin laying the groundwork for the publication of a series of Bible commentaries.

The council members represent the five supporting denominations: Estella Horning, Oak Park, Ill., Church of the Brethren; Arthur Climenhaga, Ashland, Ohio, Brethren in Christ; Allen Guenther, Winnipeg, Man., Mennonite Brethren; C. J. Dyck, Elkhart, Ind., General Conference Mennonite Church; and Harold E. Bauman, Goshen, Ind., Mennonite Church.

These persons were selected following the meeting of representatives of the denominations on June 2. The council members were oriented on the projections done to date by

Ben Cutrell, publishing agent, and Maynard Shetler, marketing director, both of the Mennonite Publishing House (MC) which is to publish the commentaries.

The council developed duties for the publisher, and editorial council, and the consultants to the writers. Duties and qualifications for the Old and New Testament editors were formulated and steps initiated to secure these two editors. The council organized itself with Bauman chosen as chairperson and Guenther as secretary.

It is anticipated that one to three volumes will be released annually after publication begins. The commentaries are planned for use by Sunday school teachers, Bible study groups, and congregational leaders, including pastors.



Handicapped choir sings for dedication services, Châtenay

Paris suburb gets new facility for

French Mennonites dedicated a new \$1 million facility on Nov. 9 for their sheltered workshop which serves the mentally handicapped in the Paris suburb of Châtenay.

A large local Catholic church building was used to accommodate the 650 persons who participated in the dedication service. They included the mayor of Châtenay, representatives of 18 Mennonite congregations, families and friends of the handicapped workers, members of Châtenay Mennonite Church, and representatives of local Protestant and Catholic churches.

The dedication was tied into the annual meeting of the French Mennonite Conference and the annual general assembly of Mission Mennonite Francaise—the mission agency which has cosponsored the Châtenay congregation and workshop with Mennonite Board of Missions, Elkhart, Ind.

Under the theme, "Works and the Church," the Nov. 9 meeting emphasized both the biblical basis of Christian service and the practical application of these principles in today's France.

To help celebrate the occasion, a 50-piece brass band, representing the Pfaffstätt, Altkirch, and Basel Mennonite congregations performed during the dedication service. Also, the Montbeliard Mennonite Church choir contributed with choral music.

"We are most grateful to God for what everyone seems to consider an almost perfect day in every respect," said Robert Witmer, an MBM worker in Châtenay since 1956.

The 2,000-member French Mennonite Conference serves a total of nearly 300 persons



The state of cooperation in India—a review and update

In mid-October Mennonite Central Committee India representatives met with Mennonite Church leaders at Korba, Madhya Pradesh, to share with them 1981 program and budget plans. This sharing reflects a recognition of the increasing maturity of the Mennonite churches in India and a new emphasis on taking cross-cultural brotherhood seriously.

The relationship between MCC and the Mennonite Christian Service Fellowship of India (MCSFI) has its roots in missionary activity going back to the 19th century. The Mennonite Brethren were the first Mennonites to send missionaries into India more than 80 years ago. Thereafter, in the late 1800s and early 1900s, various other Mennonite groups came to India, often in response to famine, but with evangelism and church planting as their main goals.

MCC activities in India began in 1942. Initially MCC provided food and clothing to victims of the Bengal famine in 1943. A sustained presence began in the early 1960s with Calcutta as the base.

Mennonites in India today are primarily rural and agrarian people. There are Mennonite Brethren (25,142), (Old) Mennonites (2,452), General Conference Mennonites (4,246), Brethren in Christ (1,400), and United Missionary (1,800)—originally Mennonite Brethren in Christ—in India with a total membership of more than 35,000 plus family members. Among them are doctors, nurses, pharmacists, teachers, and ministers. They operate seven hospitals, numerous primary schools, a few high schools, and six Bible schools.

The Mennonites exist as regional groups individually responsible for their own local programs and churches. They had no history of working together prior to post-World War II relief efforts. Their response to the cyclone victims in Andhra Pradesh in December 1977 and May 1978 demonstrates an emerging vision for such cooperation. Over 91 volunteers participated and \$604 was raised.

A channel for inter-Mennonite cooperation is the MCSFI, an association of the different Mennonite groups in India. Largely a fellowship group, it focuses on evangelism and peace education. It began in 1963 with the encouragement of the late Orie O. Miller and the mission boards. During the past decade it has received support and subsidy from MCC. It organizes retreats, work camps and conferences, and participates with MCC in disaster response.

An MCSFI self-evaluation made in December of 1973 called for stronger inter-Mennonite fellowship and a greater emphasis on evangelism and peace education. It also stressed the importance of keeping lay members informed about MCSFI activities.

Apparent lack of support for MCSFI by the Mennonite constituency continues to cause concern. Much of the workload and imple-

mentation of MCSFI programs rests on the shoulders of the executive committee and secretary. This is largely because many church members are so heavily involved in their own conference programs that they have little time, financial resources, or energy left to promote inter-Mennonite programs.

Problems have also existed in the India Mennonite constituency's relations with MCC. In 1978 Bert Lobe, then director of MCC India, commented, "I note a growing dissatisfaction among the Mennonite churches with the way in which MCC India operates. It is imperative that something creative be done to deal with this tension."

At a 1979 MCSFI meeting, some members criticized MCC for giving too much assistance to nonchurch structures instead of investing more in Mennonite Church programs. This viewpoint, held up against MCC's mandate to work with the poor and needy irrespective of caste, creed, or religion, forms a natural tension.

In 1978, MCC India coordinated two workshops with Mennonite and Brethren in Christ participants, one in Bihar and one in Madhya Pradesh. The workshops focused on the biblical basis of development in answer to the question "What does it mean to be God's people in rural India today?" This kind of dialogue on such issues continues and may help ease the tension.

MCC works through numerous church-related hospitals, schools, clinics, and indigenous rural and urban development agencies throughout India, concentrating efforts in the eastern coastal region and areas where the Mennonite Church is located. MCC India has disaster preparedness agreements with five different indigenous agencies.

In February 1979, Akron leadership met with MCSFI members and discovered that they: (1) want closer ties to MCC, (2) consider MCSFI to be their own organization, and (3) want MCC to relate to both individual conferences and the organized MCSFI itself, and report to both.

MCC's response has been to make a greater effort to work with MCSFI toward "mutuality in mission."

Bert Lobe and P. J. Malagar, standing, confer on MCC and India church plans and differences at a 1979 meeting.



mentally handicapped

through its five institutions—three for the mentally handicapped, one for children, and one for the elderly. In addition, French Mennonites cooperate with MBM in the operation of two international student centers in Paris.

Some 650 persons gathered for the annual meeting of French Mennonite Conference and the dedication of a new sheltered workshop facility. Mentally handicapped persons from the sheltered workshop sang for the 650 who came to help celebrate the opening of their new facility.

Pittsburgh group prepares to air Media productions

Mennonites in Pittsburgh are exploring ways to use broadcast and print materials to give them visibility in the city and surrounding communities, according to Ron Byler of Media Ministries, Mennonite Board of Missions. He and Hal Beachy, a Pittsburgh businessman and Media Ministries board member, visited five local stations in early November to see if they had interest in using *Choice*, *In Touch*, *Your Time*. Station personnel indicated a preference for short recorded spots, scripts for on-air use, longer programs designed so stations can drop in commercials, and programs that can be used less often than daily.

As a result of the visit, WSHH-FM planned to use *Choice VII*. WPIT-FM uses *Your Time* at 10:20 a.m. and expressed interest in finding a sponsor for *In Touch*. Several of the other stations expressed interest in *Choice* and in *In Touch* and may decide to use them later.

New congregation in the Dominican Republic grows with reconstruction project

A reconstruction effort by Mennonite Central Committee in response to damage from Hurricane David in the Dominican Republic has resulted in a congregation of some 40 believers.

The Evangelical Mennonite Conference (EMC) of the Dominican Republic, which relates to the Evangelical Mennonite Conference with offices in Fort Wayne, Ind., has provided a pastor, and 19 persons were recently baptized.

When the hurricane reconstruction program began in Juan Baron in the fall of 1979, among the first volunteers to join the unit were three young men from the Dominican EMC—Manuel Alcantara, Elias Acosta, and Samuel Melo. Early in the project, these three began leading Bible study classes in the evenings. When North American personnel arrived they also participated and assisted. Dominican and North American personnel sometimes shared their faith on the job as well.

"As a result of these studies and discussions a number of young people began to accept Christ as their Savior," says Carl Epp of Henderson, Neb., MCC's project director. Additional evening meetings then began, in the form of worship services. MCC unit members gave sermons and accompanied singing with guitars.

When these early volunteers completed their terms of service in May and June, the Dominican Mennonite conference assigned a pastor, Domingo Pimentel, who is also a "self-taught dentist," to provide leadership to the group. Pimentel currently lives with the MCC unit, but is planning to move his family to Juan Baron when he is able to secure a house.

On Oct. 25 Manuel Sepulveda, chairman of the conference, baptized 19 believers. Another member was added by accession. This group now forms the nucleus of the first Mennonite congregation in Juan Baron.



Preparing for the Dec. 8 planning meeting are new Wayne County VS project director Tom Bishop, MBM deaf ministries director Reuben Savanick, and local deaf ministries leader Jim Schneck

Service to deaf and mentally handicapped opened, Ohio

A new Voluntary Service unit have been established in Wayne County, Ohio, by local Mennonite congregations and Mennonite Board of Missions, Elkhart, Ind. The purpose of the unit over the next five years is to help deaf persons, the developmentally disabled, and persons who have both handicaps.

The new VS unit came into being with the arrival on Dec. 6 of project director Tom Bishop and his wife, Leah, and a meeting on Dec. 8 of congregational representatives and MBM staff, including deaf ministries workers. Ten Wayne County churches were represented. Nearly 30 persons attended the Dec. 8 planning session.

Rented from Central Christian High School, the VS unit house is located at 3671 Kidron Road in Kidron. The Bishops, already living there, are preparing for the arrival of up to

seven volunteers in 1981. Sometime during the year, then, the Bishops will move out of the unit house, turn over household leadership to someone else, and Tom will assume new work as Ohio-area director for VS.

Clair Hochstetler, VS Eastern regional director for MBM, noted that the new project is different from other VS units in that it is more specific in purpose, services an entire county, and receives guidance from a whole group of congregations.

Representatives of the 10 congregations agreed to meet again on Jan. 15 as the new Wayne County task force to provide board counsel for the VS unit and to report back to their churches. Roger Horst, a member of Chestnut Ridge Mennonite Church, was asked to serve as chairman.

Like other VS units, the Wayne County unit will also have a local support group which looks after the personal, spiritual, and family needs of individual VSers. Orrville Mennonite Church will provide that, and the new VSers will be involved in its congregational life.

The original vision for a Wayne County VS project came from Jim Schneck, founder and former administrator of New Life Homes for developmentally disabled deaf young men in Wayne County.

While working at a state mental institution several years ago, Jim noticed deaf persons who in some cases had been misdiagnosed and were not receiving proper care. So in 1976 he decided to start a group home program.

Jim's vision soon caught on with the Deaf Ministries and VS offices at MBM and gained the support of local Mennonites. The VS unit proposal was accepted by MBM's Relief and Service Committee last summer and has received the endorsement of Ohio Conference.

Young adults to discuss 'Mennonites and Power'

"Mennonites and Power" is the theme of the fourth annual Eastern regional conference sponsored by Student and Young Adult Services (SYAS) of Mennonite Board of Missions, Elkhart, Ind.

The conference will be held Mar. 6-8 in Washington, D.C., under the auspices of the Washington, Philadelphia, and New York City SYAS programs.

Featured speakers will include Jan Evans, professor at Messiah College, Grantham, Pa., on "Of Peace and Power"; David Augsburg, professor at Associated Mennonite Biblical Seminaries, Elkhart, Ind., on "Love and Power: Two Species in the Genus Justice"; and

J. Lawrence Burkholder, president of Goshen (Ind.) College, on "Mennonites and Institutions."

Workshops scheduled are: "Mennonite Minority View of Power," Hubert Brown; "Women and Power," Gayle Gerber Koontz; "Mennonites' Use of Available Power," Jan Evans; "Family Structure and Power," Chester, Sara Jane, Phil, and Betty Wenger; "Suffering Servant as Leader," John K. Stoner.

Other features of the conference will be several "power plays" written by Robert Hostetter and "Scrapes with Power," the sharing of personal experiences.

—Myrna Burkholder

Study term more than a Polish holiday, EMC

The trip isn't quite as much fun when nobody meets you at the airport. Add to that a language barrier, responsibility for a group of 20 college students plus a young family, and no hotel accommodations, and you could end up with an ulcer.

But Kenneth J. Nafziger, professor of music at Eastern Mennonite College, had almost forgotten the momentarily disappointing mix-up because it was so overshadowed by positive feelings toward and deep respect for the Polish people and their country during the 2½-month EMC-sponsored fall term "Euroterm" seminar.

The professor was quickly reassured of Polish hospitality by the public bus drivers who amiably assisted the group to their downtown destination.

"The first bus driver actually got off his bus and took us across the street to show us where we could catch our next bus and gestured on his watch as to how long we would have to wait. Then he stayed with us and explained our destination to the next driver," Nafziger commented, adding that this type of helpfulness "did not seem reserved for foreigners."

After several days in Warsaw the group relocated to Jagiellonian University at Cracow where the study program previously outlined for them began quite smoothly.

"Jagiellonian serves a lot of foreign students, but I think some professors were overwhelmed with the thought that American students were interested in seeing more everyday types of activity such as farming, hospital work, and church services," Nafziger said. "They tend to view their technology as behind that of the U.S., but as far as human considerations go I believe we can learn from them," he added.

Mornings were divided between language study and topical lectures. The two older Nafziger children—Jeremy, 11, and Kirsten, 9—attended all the morning classes. Mrs. Nafziger devoted individual time to four-year-old Zachary during language study, but they



EMC Euroterm students wend their way through the omnipresent pigeons on the Rynek Glowny, the main shopping square of the city of Krakow (Cracow), Poland.

joined the group for the lecture period.

During afternoons, students were free to explore areas of special interest, frequently assisted by Jagiellonian professors, and evenings were often devoted to concerts or plays.

Two students with farming backgrounds—Jill Drooger from Williamsport, Md., and Steve Yoder from Plain City, Ohio—decided they would like to meet a Polish farm family as a way to broaden their understanding of life in Poland.

One afternoon the two set out for a rural spot to look for someone to talk with. Soon a couple in a horse cart came along and they struck up a conversation, despite the language barrier. The two conveyed their interests and went along home with the couple to help gather potatoes that had recently been turned out of a field. Jill and Steve returned to visit their new farm friends several times and felt they had gained a valuable insight.

Joy Landis, a senior liberal arts major from Hickory, N.C., met a Polish fiber artist who

was on the faculty at Jagiellonian University. Joy had previously taken weaving courses at EMC and was interested in learning how Polish artists approached the folk art.

Even though the artist didn't speak English, Joy found that art has communication capabilities of its own. "His weavings looked like paintings. The lines were smooth and precise and he used such subtle shading techniques," she related.

"The Polish people have a long history of weaving and it's easy to see that they don't take shortcuts," Joy further explained, adding that the artist invited her to contribute some of her handiwork to a piece he was working with on a floor loom. "I felt honored. It was a wonderful experience," she said.

In general Joy felt the Polish people were extremely warm and friendly. "They did anything they could for you. I wish I would have had time to squeeze more in," she reflected.

Concerts are government subsidized in Poland so tickets seemed cheap by American standards. "Tickets for good seats were often just \$1-\$2," Nafziger said. The group especially aimed to hear music written by Polish composers.

The group also observed music activities in public squares and in the churches. "Poles rely heavily on folk culture and the church as institutions that preserve their nation," Nafziger explained. "At times in their history when there was no nation, Polish people looked to their artists, poets, and musicians as leaders. These people are regarded with the same high respect as our Abraham Lincolns and George Washingtons," he noted.

Besides Warsaw and Cracow, the group also visited Gdansk, a focal point of striking workers, as well as Prague, Dresden, Leipzig, and Vienna.—Gretchen H. Maust

Swaziland seminar to pursue peace issues

A two-week study course on peace and justice is being held from Jan. 3 to 16 at Thokozha Church Centre, Mbabane, Swaziland. Sponsored by Mennonite Central Committee, the "peacemaker seminar" will bring together 44 participants from eight African countries.

Serving as resource persons will be William Keeney, a Mennonite minister and lecturer at Kent State University's Center for Peaceful Change; Bonganjalo Goba, a lecturer in theology and Christian ethics at the University of South Africa; and James Moulder, a lecturer in philosophy at the University of South Africa.

They will lecture and lead discussions on such topics as "The New Testament Themes for Peacemaking" and "Principles of Nonviolent Action."

Among those planning to attend are church workers, university and seminary students, a secondary school teacher, an African Inter-Mennonite missionary, and members of various development programs and social action groups. Many come from African countries like Zimbabwe, Mozambique, South Africa, and Namibia that have histories of conflict and institutional violence.

Older, younger workers and Indians share experiences

Experienced mission workers who have lived among Indians of the South shared recently in Meridian, Miss., with church service volunteers of younger generations and emphasized the need to be teachable, to be loving, and to adopt locally significant ways.

The occasion was "A Weekend for Reflection: Mennonites and Indians in the Gulf South." It was jointly sponsored by Mennonite Central Committee U.S. and the Gulf States Mennonite Fellowship, which includes churches in Louisiana, Mississippi, and Alabama.

Four pastor couples presently or formerly commissioned by Mennonite Church bodies for Indian mission work, eight MCC volunteers from Louisiana, and eight Mennonite Church volunteers from Mississippi gathered along with white and Indian laypersons in early November at Pine Lake Camp. The purpose of the "loving critique" was to enable the new, mostly under-30, group of volunteers to better understand the traditional church-planting efforts of Mennonites and to better structure their own involvement.

David Z. Weaver, pastor of the Choctaw Christian Church near Louisville, Miss.; Martin Gehman, pastor of Gospel Light Church in Atmore, Ala.; and Glenn Myers, pastor of the Pearl River Mennonite Church, Philadelphia, Miss.; teamed their recollections to outline the history of Mennonite missions in the region.

These church workers, all with 20 to 30 years experience in the area, shared of their own struggles of cultural adjustment, learning to understand the Indian lifestyle, and gaining acceptance.

They also spoke of tensions with whites. Neighbors suspected that the Northern Mennonites had come to encourage minorities to assert their rights. The settling of fellow Mennonites in one area, and their desire to maintain church traditions, put a congregation on a collision course with the best interests of Indian outreach.

In a session devoted to analyzing the Mennonite efforts, Myers questioned the results of several items, including: his own lack of cross-cultural relations training; use of church materials not designed for Indian persons and demanding literacy in English; his ability to speak only English while the Choctaw are bilingual or fluent only in Choctaw; Indian perception that white ministers were "perfect" and didn't also have spiritual struggles; pressure on Indians to replace whites in leadership positions to fulfill the ministers' expectations; and Indian perception they were hearing about "the white man's God."

Providing a non-Mennonite perspective was Robert Ferguson, a white man married to a Choctaw woman. Ferguson serves as tribal historian and director of a tribal organic gardening project.

He focused on the history of the tribe: its one-time desire to become an Indian state; its wholesale land loss through treaty, theft, and trickery; and his own standards in working with the Choctaw nation.

"Anything I do is predicated on not putting anyone in jeopardy," he said. Progress needs to be "on their timetable."

MBM notes

David and Ida Weaver, home missions workers among the Choctaw Indians of Mississippi, were featured in the Dec. 15 issue of *U.S. News and World Report*. They have been associated with Mennonite Board of Missions Elkhart, Ind., and the Ohio Conference of the Mennonite Church since beginning their ministry in 1957. David is the founding pastor of Choctaw Christian Church in Louisville. "The Weavers provide both practical help and spiritual guidance," wrote reporter Sarah Peterson. A Choctaw leader was quoted as saying that the Weavers "have been able to do more effective work with the soul because they deal with the body first." The eight-paragraph story was accompanied by a photo and the headline, "Administering to the Body as Well as the Soul."

Planners were "very pleased" when 100 people showed up on Dec. 6 at a Christmas benefit in Washington, D.C., for Student and Young Adult Services. "This was the best representation of Washington Mennonites that I have ever seen," said Arden Shank, director. The event, held at Luther Place Church and planned by the Washington SYAS Committee, included an international buffet dinner and entertainment by actor-singer John Miller. Nine hundred dollars was raised for program costs of the Washington services which

amounted to \$3,500 in 1980.

Beth Shalom is the name of a coffee shop opened in December by seven Mennonites in Obihiro, Japan. The group had received the support of Obihiro Mennonite Church for their long-standing dream of providing a "halfway house" for introduction into church life. "No one is clamoring to darken the church door, but coffee shops are in," said Mary Alene Miller who is part of the group with her husband, Marvin. "We are indebted to Christian coffee shop management in other cities who warn us just how taxing life in 'the world' can be."

S. Paul Miller was the commencement speaker on Dec. 10 at the graduate school for nurses operated by the Christian Medical Society in Indore, India. Missionaries Florence Nafziger and Blanche Sell are members of the school's staff. Paul has been a missionary in India since 1941. He is currently director of Union Biblical Seminary's relocation from Yavatmal to Pune.

Lester and Alta Hershey have not stayed retired after returning in 1979 from 32 years of service in Puerto Rico. They are now serving in Ahome Sinaloa, Mexico, under the mission board of Pacific Coast Conference of the Mennonite Church. They are substituting for Raul and Vanita Tadeo, who are on furlough for one year. Hersheys visit congregations in outlying villages, teach classes for church leaders, and lead Bible studies. "There is plenty to do, and we are happy serving the Lord here." Hersheys' address is Apartado 38, Ahome Sinaloa, Mexico.

Needed immediately by the new Wayne County VS unit for the deaf and mentally retarded are: furniture, appliances, car, and wood stove, and funds for start-up costs. Also still needed are VS volunteers. Interested persons should write Kathy Weaver, MBM, Box 370, Elkhart, IN 46515, or call (219) 294-7523.

mennoscope

Goshen College will begin offering a major and a minor in foods and nutrition in January 1981, announced John A. Lapp, dean. The program was approved by the Mennonite Board of Education at its December meeting. The foods and nutrition program will prepare students to work as professional nutritionists in a number of situations, said Catherine Mumaw, home economics department chair. Among the employment options for nutrition majors are work in health care, nutrition education, community extension programs, and work with hunger problems overseas and in the U.S. The major will also prepare students for graduate study in nutrition at most major institutions, she said. A minor in nutrition may be combined with other majors.

Two new TV spots on prejudice and equality have been accepted by the three major television networks in Canada, reports Darrell Jantzi, Media representative for the Mennonite Church in Canada (Region I). Canadian Television, Global Television, and Canadian Broadcasting Corporation (CBC) accepted both spots for release to affiliated stations. The two spots—one 30 seconds, the other 60 seconds—encourage viewers to overcome their negative feelings toward persons of other races or socio-economic levels and to work for equality. The message of the spots is, God created us all equal, so why don't we treat each other that way? Mennonite Radio and Television, the Inter-Mennonite Media Group in Canada, oversaw the production of the spots.

The Conservative Conference is spearheading the first Mennonite work in Ecuador. Elam and Doris Stauffer, formerly of East Earl, Pa., arrived with their children in Guayaquil, Ecuador's largest city, in late November. Although Protestant missionaries have been active in Ecuador since 1896, only about 2 percent of the population professes an evangelical faith. Mennonites have long been involved in Ecuador with interdenominational ministries, such as with Bible translators and HCJB radio. Both of the Stauffers have previous missionary experience. Elam was named for his uncle, who was the first Mennonite missionary sent by the Eastern Board to Africa in the 1930s. Ecuador is the Conservative Mennonite Conference's (under Rosedale Mennonite Missions) fourth venture in overseas missions. Plans are underway to begin a fifth project among Muslims in the Middle East. Their address is: Apartado 10936, Guayaquil, Ecuador.

The 1981 Mennonite Disaster Service all-unit meeting will be held on Friday, Feb. 13, in Enid, Okla. A program has been planned with chairman Dean Schantz, Oklahoma State MDS leader; and Robert Carlson of Mennonite Mental Health Services system at Prairie View, Newton, Kan.; and minister/hospital chaplain D. A. Raber of Greensburg, Kan., being the featured speakers, according to C. Nelson Hostetter, executive coordinator of MDS. Air travelers will be met by the local transportation committee at Enid Commuter Terminal and Oklahoma City major airlines terminal.

A conference on Mennonites and philosophy is scheduled at Goshen College Mar. 12-14. Marlin Jeschke, professor of philosophy and religion, explained that the conference will examine "whether Mennonites should be in philosophy and, if so, how we should go about it." Coming to Goshen will be representatives from Eastern Mennonite, Bluffton, Conrad Grebel, Bethel, and Tabor colleges.

Colleges representing three denominations are sponsoring an Indiana Peace Church College Seminar on the Goshen College campus on Feb. 6 and 7. Faculty and students from Earlham (Friends), Manchester (Church of the Brethren), and Goshen will hear presentations by representatives from each college on different aspects of current peace issues. The purpose of the seminar is to further interaction between the three colleges on peace issues and to make an academic

contribution to the New Call to Peacemaking effort sponsored by the three colleges' parent churches. Representatives from Associated Mennonite Biblical Seminaries, Earlham School of Religion, and Bethany Theological Seminary (Church of the Brethren) are also invited to participate.

John and Naomi Lederach left Hesston last week for a three-week interterm followed by a four-month leave of absence in the Middle East. John is director of Hesston College's Center for Bible Study and director of campus ministries. Naomi teaches psychiatric nursing at the college. Following the interterm, the Lederachs will live in Jerusalem where John will study at Hebrew University and Naomi will teach psychiatric nursing at a school of nursing in Ramallah. As an assignment with Mennonite Central Committee, they will travel to a major MCC conference in Cyprus and to Egypt where they will hold conferences and Bible studies with the MCCers there.

Pastors, church leaders and other interested persons from across North America will converge on the Goshen College campus from Apr. 23 to 25 for a symposium on Devalued Persons and the Church. This major event highlighting the International Year of Disabled Persons is being sponsored by Mennonite Mental Health Services in cooperation with the Associated Mennonite Biblical Seminaries and Goshen College Center for Discipleship. Wolf Wolfensberger will conduct the symposium. He is director of the Training Institute for Human Service Planning Leadership and Change Agency at Syracuse University, where he also serves as professor in the Division of Special Education and Rehabilitation. For more information contact Dean A. Bartel, Symposium Coordinator, Box 370, Elkhart, IN 46515.

Shirley Hershey Showalter, assistant professor of English and history at Goshen College, will be awarded the PhD in American civilization from the University of Texas at Austin for her study on American authors Edith Wharton (1862-1937), Ellen Glasgow (1874-1945), and Willa Cather (1873-1947), all Pulitzer prize winners. She focuses on their experiences as women writers during a time predating the recent gains toward wholeness for women. "Women may have more choices today, she says, but they still struggle with the problem of being whole persons."

On August 17, Edward "Ike" Porter was installed and licensed at Sunnyside Mennonite Church. Richard Bartholomew, overseer, officiated and Homer E. Yutzy, Tavistock, Ont., brought the morning message. Yutzy is the father-in-law of the candidate. Ike and Joy Porter's address is R.D. 4, Box 538, Meadville, PA 16335. Home and office phone is (814) 333-8669.

Paul G. Hiebert will deliver the Staley Distinguished Christian Scholar lecture series at Goshen College Jan. 19-23 on the relationship of Christ and culture. Hiebert is a professor of

anthropology and South Asia in the School of World Missions at Fuller Theological Seminary. He was born in India and earned his doctorate in anthropology and public health from the University of Minnesota with specialization in South Asian studies. Entitled "World Christians: A New Breed for the Future," his lectures will address the relationship between the gospel and culture, cultural variance and the missionary role.

Bart Mennonite Church, Georgetown, Pa., is planning its 31st anniversary homecoming for May 30 and 31. Persons at one time or another associated with Bart are welcome to attend.

Lancaster Mennonite High School has an opening for a girls' physical education teacher and coach beginning in Sept. 1981. Contact J. Lester Brubaker, Superintendent, LMHS, 2176 Lincoln Highway East, Lancaster, PA 17602 (717-299-0436).

There were two members added to the fellowship at Sunnyside Mennonite Church by baptism and two by acceptance of church letter.

readers say

The *Gospel Herald* is doing a good job. I enjoy the articles though cannot always understand all. Last night I couldn't sleep and was praying about funds for the various agencies of our church, especially after the articles in the Nov. 25 issue by Ivan Kauffmann—"The Service Bill Is a Bargain," and Roy Koch's article, "A Time for Mennonite Generosity." Both were good and very timely.

I know a number of people never read much in the *Herald* or may not give the articles proper thought. Could we learn from the Jehovah's Witness people who feel (and I feel rightly so) that articles printed have purpose and so their method of getting each member to think of them is to study these in groups and discuss them. This is in itself a learning experience. They do this in place of what we do as Sunday school. I'd hate to see the Publishing House lose money on curriculum materials by this method, but I believe that we as a church body should find a place for such interaction, discussion, and at times clarification of the articles. This came to me after prayer for these agencies.—Helen Lindhorst, Ont.

In the *Missionary Evangel* editorial written by Beryl Forrester and submitted for the Dec. 9 *Gospel Herald* column "Hear, hear!" the statement is made, "Woman was made of and for man." Woman was not created to serve man but to serve WITH man. There is an important difference. It is a biblical difference.—Mrs. Ruth Brunk Stoltzfus, Harrisonburg, Va.

births

Bontrager, Steve and Linda (Mast), Shipshewana, Ind., second child, first daughter, Erin Michelle, Dec. 8, 1980.

Hider, Wylie and Cheryl (McKinley), Wooster, Ohio, first child, Timothy Allen, Dec. 10, 1980.

Hiller, Joel and Judy (Shoemaker), Elmira, Ont., third son, Luke Adam, July 16, 1980.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$164,926.58 as of Friday, Dec. 19, 1980. This is 22.0% of the total needed. 240 congregations have made contributions. Seventy-two individual gifts have been received amounting to \$28,291.55.

Kremer, Tim and Lynn (Zehr), Mt. Pleasant, Iowa, fourth child, second daughter, Kristi Lynn, Dec. 13, 1980.

Kupeerus, Gerald and Vickie (Holbrook), Goshen, Ind., second child, Jeremy Eugene, Nov. 25, 1980.

Leford, Alan and Melody (Swartley), Allentown, Pa., second daughter, Amanda Marie, Nov. 14, 1980.

Moyer, Glenn and Evelyn (Saner), Selinsgrove, second child, first son, Matthew Glenn, Nov. 25, 1980.

Nyce, Philip and Phyllis (Meyers), Dublin, Pa., second daughter, Kate Elizabeth, Dec. 10, 1980.

Popp, Bill and Sondra (Yutzy), Hutchinson, Kan., second child, first daughter, Megan Dawn, Dec. 11, 1980.

Slabach, Robert and Lee Ellen (Northerner), Ghana, Africa, fourth child, first son, Aaron, Nov. 16, 1980.

Steckley, Ross and Faye (Shantz), Cambridge, Ont., first child, Jonathan Simon, Dec. 7, 1980.

Trost, Larry and Jan (Wyne), West Liberty, Ohio, third son, Diron Graham, Dec. 10, 1980.

Troyer, Tom and Virginia (Stutzman), Milford, Neb., third daughter, Tami Latrice, Dec. 11, 1980.

marriages

Hemming—Miller.—Steve Hemming, London, Ont., Catholic Church and Cheryl Miller, London, Ont., First Mennonite cong., Kitchener, by Elsie Miller and Brice Balmer, June 21, 1980.

Herdzina—Schrock.—John Herdzina, Omaha, Neb., Catholic Church, and Jacqueline Schrock, Hutchinson, Kan., South Hutchinson Mennonite cong., by John Mullen, Nov. 29, 1980.

Landes—Moyer.—Steven Landes, Doylestown, Pa., and Sandra Moyer, Dublin, Pa., both of Doylestown Mennonite Church, by Ray K. Yoder, July 26, 1980.

Oyer—Stimmel.—Kenneth R. Oyer, Gibson City, Ill., East Bend cong., and Marcia Ellen Stimmel, Gibson City, Ill., First Christian Church, by Ed Taylor, Aug. 2, 1980.

Rush—Sprowl.—Philip Joel Rush, Quakertown, Pa., Salem Mennonite Church, and Deborah Kay Sprowl, Swoop, Va., Free Methodist Church, by David A. Stout, Aug. 23, 1980.

Slabaugh—Knepp.—Wesley Slabaugh, Loo-gootee, Ind., and Esther Knepp, Cannelburg, Ind., both of Berea Mennonite cong., by David J. Graber, uncle of the groom, Nov. 29, 1980.

obituaries

Aeschliman, Enos, son of Theophilus and Fannie (Vonier) Aeschliman, was born in Archbold, Ohio, May 6, 1888; died of injuries received after being struck by an automobile, at Fulton County Health Center, Wauseon, Ohio, on Nov. 1, 1980; aged 92 y. On Mar. 19, 1912, he was married to Dora Neuhauser, who survives. Also surviving are a daughter (Marjory—Mrs. Ervin Nafziger) and 5 sons (Kenneth, Hyrthal, Galen, Bud, and Merle), 35 grandchildren, 31 great-grandchildren, a brother (Ben), and 2 sisters (Mary Richer and Lucinda Richer). He was a member of the West Clinton Mennonite Church, where funeral services were held on Nov. 4, in charge of Edward Diener and Henry Wyse; interment in Pettisville Cemetery.

Gingerich, Amos, son of John C. and Leah (Wagler) Gingerich, was born in Ont., Canada, Apr. 1918; died at his home at Dover, Del., on Nov. 8, 1980; aged 62 y. On Nov. 25, 1948, he was married to Sarah Yoder, who survives. Also surviving are 5 sons (Raymond, John, Amos, Jr., Willis, and Timothy), 2 daughters (Leila and Elsie), 2 grandchildren, 7 brothers (Aaron, Ezra, John, Abe, Eli,

Jake, and Ben), and 4 sisters (Magdalena—Mrs. Amos Graber, Katherine—Mrs. Jonas Miller, Fannie Marie—Mrs. Henry Hostetler, and Anna Mae Gingerich). He was preceded in death by his parents, 2 brothers, and 2 sisters. He was a member of Central Mennonite Church, where funeral services were held on Nov. 13, in charge of Daniel V. Yoder and Jesse J. Yoder. Interment in adjoining cemetery.

Grove, Verna, daughter of Abram W. and Mary (Reist) Mummau, was born on Dec. 29; died on Dec. 9, 1980; aged almost 86 y. She was married to Norman W. Grove, who preceded her. She is survived by a son (Lester) and a daughter (Charlotte—Mrs. Richard E. Miller), 13 grandchildren, 12 great-grandchildren. She was a member of the Elizabethtown Mennonite Church, where funeral services were held on Dec. 12, in charge of Richard H. Frank and Walter L. Keener; interment in church cemetery.

Hershey, John H., son of Clayton and Alice (Hotenstein) Hershey, was born on Dec. 8, 1909, in East Petersburg, Pa.; died at his home on Nov. 16, 1980; aged 70 y. He was married to Mary Landis, who died on May 18, 1961. On January 1, 1966, he was married to Blanche B. Brubaker, who survives. Also surviving are 3 sons (John L., James L., and David L.), and 5 grandchildren. He was a member of the East Petersburg Mennonite Church, where funeral services were held on Nov. 19, in charge of H. Raymond Charles, John Shenk, and Donald Good; interment in adjoining cemetery.

Horst, Michael M., son of Samuel H. and Martha (Martin) Horst, was born at Chambersburg, Pa., May 20, 1911, died at Valdosta, Ga., Nov. 26, 1980; aged 69 y. He was married to Esther Eby, who survives. Also surviving are three sons (James, Joseph, and David), 3 grandchildren, 5 sisters (Mrs. Fanny R. Martin, Mrs. Elizabeth I. Shantz, Mrs. Martha E. Martin, Mrs. Lina R. Horst, and Mrs. Mary C. Eshelman), and one brother (Samuel). He was a member of the Black Oak Mennonite Church, where he served as pastor for 27 years. Funeral services were held at Black Oak on Nov. 29, in charge of Harold A. Lehman and Rodger Sipes; interment in Black Oak Cemetery.

Nisly, Albert, son of Enos and Della (Hostetler) Nisly, was born at Hutchinson, Kan., Dec. 7, 1896; died at Pleasantview Home, Kalona, Iowa, Dec. 10, 1980; aged 84 y. On July 8, 1917, he was married to Rachel Mast, who survives. Also surviving are 4 sons (William, Enos, Alvin, and Daniel), 3 daughters (Susie—Mrs. William Strubhar, Irene—Mrs. David Peachey, and Ruth), 2 sisters (Edith—Mrs. Jake Weirich and Anna Mae—Mrs. Clements Schrock), a brother (Eli), 28 grandchildren, and 31 great-grandchildren. A grandchild, a sister, and 2 brothers preceded him. He was a member of the Sunnyside Conservative Mennonite Church, where funeral services were held on Dec. 14, in charge of James Bender and Morris Swartzendruber; interment in Upper Deer Creek Cemetery.

Sauder, Harvey M., son of Isaac and Mary Sauder, was born in East Earl Township, Pa., Aug. 7, 1896; died at Lancaster, Pa., Dec. 11, 1980; aged 84 y. On Oct. 4, 1917, he was married to Florence Sheaffer, who preceded him on Aug. 6, 1975. He is survived by a son (Harold S.), a daughter (Elva Mae—Mrs. Isaac S. Martin), 12 grandchildren, and 14 great-grandchildren. He was a member of the Ephrata Mennonite Church, where funeral services were held on Dec. 15, in charge of J. Elvin Martin and Wilbert Lind; interment in Groffdale Mennonite Cemetery.

Slabaugh, Mervin Dean, son of Mr. and Mrs. Joe Slabaugh, was born in North Dakota on Mar. 27, 1941; died at Cottonwood, Ala., where he was being treated for leukemia, on Nov. 25, 1980; aged 39. On Oct. 10, 1964, he was married to Barbara Miller, who survives. Also surviving are 2 daughters (Jennifer Sue and Rachel Joy), 2 sons (Sheldon and Matthew), his parents, 5 sisters (Delores—Mrs. Paul Erb, Corrine—Mrs. Robert Gingerich, Dorothy—Mrs. Roy Benjamin, Janice—Mrs. Mike Ryan, and Connie Wallace), and 2 brothers (Ernest and

Delvin). He was ordained to the ministry on July 5, 1970, and served as pastor at Point of Pines Mennonite Church, International Falls, Minn., and as principal of the Christian School since its beginning in 1977. Memorial services were held at International Falls on Nov. 29, in charge of Ottis Yoder, Stanley Birky, and Glen Birky; interment at Wolford, N.D.

Steider, Emma (Saltzman), daughter of John B. and Barbara (Lauber) Saltzman, was born on July 23, 1900, near Shickley, Neb.; died on Dec. 9, 1980, following a stroke, aged 80 y. On Feb. 18, 1923, she was married to Lee Steider, who preceded her in 1978. She is survived by a daughter (Donna—Mrs. Dan Swartzendruber), 4 sons (Lowell, Kenneth, Delmar, and Leonard), 13 grandchildren, 3 great-grandchildren, and a sister (Elma Saltzman). She was preceded by a son, 4 brothers, and 2 sisters. She was a member of the Salem Mennonite Church, where funeral services were held on Nov. 12, in charge of Lee Schlegel, Fred Reeb, and Leland Oswald; interment in the church cemetery.

Yoder, Dora (Troyer), daughter of Michael and Christina (Gerber) Troyer, was born at Garden City, Mo., July 15, 1884; died of heart failure, at Fountain View Nursing Home, Elkhart, Ind., Oct. 25, 1980; aged 96 y. On June 29, 1913, she was married to Samuel Y. Yoder, who died on June 18, 1931. She is survived by 4 sons (Paul, Lloyd, Mervin, and Milford), a daughter (Wilma—Mrs. Lewis Beachy), 17 grandchildren, 15 great-grandchildren, and one sister (Ida—Mrs. Ralph Musselman). She was a member of the Clarence Center Mennonite Church. Funeral services were held on Oct. 29 at Goshen, Ind., and Clarence Center, N.Y., in charge of D. Edward Diener; interment in Good Cemetery, Clarence Center, N.Y.

Yoder, Mabel Irene, daughter of Silas and Salome (Hartzler) Yoder was born at Hubbard, Ore., Sept. 18, 1918; died of cancer at Albany, Ore., Dec. 9, 1980; aged 62. She is survived by her mother (Lilly Yoder), a brother (Glen), and 3 sisters (Lora Marshall, Dorothy King, and Violet Hopkins). She was a member of the Albany Mennonite Church, where funeral services were held on Dec. 12, in charge of James M. Lapp; interment in Zion Mennonite Cemetery.

Zook, Edwin W., son of Simon and Anna Belle (Weaver) Zook, was born at West Grove, Pa., Feb. 21, 1961; died in an auto accident near Oxford in Lancaster County, Pa., Nov. 23, 1980; aged 19 y. He is survived by 3 sisters (Anna Grace—Mrs. Charles Moore, Geraldine—Mrs. James Snyder, Mary Jane—Mrs. Richard Conner), 3 brothers (Raymond, Robert, and Carl), and paternal grandfather (Jacob K. Zook). He attended the Media Mennonite Church, where funeral services were held on Nov. 26, in charge of H. Wesley Boyer and D. Leroy Umlie; interment in Hinkletown Mennonite Church Cemetery.

Cover photo, p. 3, Michael Hostetler; p. 9, MCC; p. 11, Ross Bergfalk

calendar

Conrad Grebel College School for Ministers, Conrad Grebel College, Waterloo, Ont., Jan. 19-20
Eastern Mennonite College and Seminary Ministers' Week, Jan. 19-22
Black Council, Inglewood, Calif., Feb. 27-28
Ohio Conference, Central Christian High School, Kidron, Ohio, Mar. 5-7
MBCM Board of Directors, Elkhart, Ind., Mar. 6-7
Ontario/Western Ontario annual meeting, Rockway Mennonite School, Kitchener, Ont., Mar. 6-8
Lancaster Conference Assembly, Mellinger congregation, Lancaster, Pa., Mar. 19
Lancaster Conference annual meeting, LMHS, Lancaster, Pa., Mar. 20-22
Inter-Mennonite Women in Ministry Conference, Bethel College, Kan., Mar. 27-29
Atlantic Coast Conference assembly, Greencastle, Pa., Mar. 27-29

items and comments

Some Episcopal clergy eligible for welfare, Maine bishop says

Some Episcopal clergymen in Maine are so poor they are eligible for welfare. That was the warning Bishop Frederick B. Wolf, of Maine, gave to the 161st annual diocesan convention. Maine's clergy pay scale ranks 80th among 90 Episcopal districts in the nation. Base pay for an Episcopal minister in a parish is \$9,500.

Church called 'very sick' by Catholic Bible scholar

The Roman Catholic Church is "a very sick patient," says John L. McKenzie, but he thinks it will survive. It needs "severe treatment" and "must stop doing things it has been doing and not doing," he said. "Maybe it will have to live poor," he suggested.

Father McKenzie, former president of the Catholic Biblical Association, spoke at St. Patrick's Catholic Church in Edina, Minn., on "The Church in the Year 2000." In his talk and in an interview, the priest questioned whether Catholic parishes should operate schools and whether the church had become too "child-oriented." He said the church should stop doing things that other people and organizations can do as well or better. He said it should be "the presence of Christ in the world."

Presbyterians, Methodists okay plan for merger in New Zealand

The Methodist and Presbyterian Churches in New Zealand will "very probably" unite within just a few years. This is the forecast of the president of the Methodist Church, Loyal Gibson, in the wake of new decisions on union taken by the Methodist Conference and the Presbyterian General Assembly. Five New Zealand denominations drew up a detailed plan for union back in 1971—the Anglican, Presbyterian, and Methodist churches, the Associated Churches of Christ and the Congregational Union. When it came to final voting, however, the Anglican Church rejected the plan, and more recently it has also rejected a part-way proposal for a unification of the five churches' ministries.

The other two denominations are small, so the merger does not hinge on their decision, one way or the other.

Israeli peace promoter says he feels isolated

To many Israelis, Amos Oz is "a dangerous demoralizer." To most Palestinians, particularly members of the Palestinian Liberation Organization, he is "a chauvinist Zionist, the

same as everyone else" in Israel. That's the way the Jerusalem-born author describes his "very isolated situation" because, as a member of the Peace Now movement, he has suggested that there has to be some sort of division of the land between Israel and the Palestinians. "My stand stems from the realization that two different people have a claim over the same land," said Mr. Oz, who outlined his view recently at Temple Beth Shalom in Miami.

"Although I think the Zionist claim is stronger, the choice is between a painful and inconsistent compromise or endless bloodshed," said the kibbutz-raised writer who said he came to his conclusions after serving with a tank unit in the Sinai in 1967 and in the Golan Heights in 1973.

Schools reopened in Cambodia church relief workers report

For the first time in some five years, Cambodians have planted their first major rice crop and the children have returned to school, church relief agency staffers report. Eva Mysliwiec of the American Friends Service Committee (AFSC) said education is one of the top reconstruction priorities of the Cambodia (Kampuchea) government because some 1.2 million of the total 5 million population are elementary school age children. The years of bloodshed, famine and the execution of most of the country's educated people have left Kampuchea with a population "largely of women and children," Ms. Mysliwiec said in an interview in New York. She recently returned to the United States after five months of duty in Phnom Penh as an AFSC representative.

Meanwhile, David Bower, director of the Michigan CROP-Church World Service (CWS), reported in Lansing that while schools have resumed for some 900,000 Khmer children, there is still a severe shortage of supplies and equipment. "There is no place in the whole country where you can buy a notebook," Mr. Bower said. He said notebooks provided by UNICEF were often torn in half to provide writing pads for all. A "typical classroom" in many Kampuchean schools is an empty room with no furniture, with children squatting on the floor, using the floor as their desks.

Prelates ask end to death penalty, saying conditions don't justify it

The American Catholic bishops approved a strong statement urging abolition of capital punishment by a 145-31 vote, but 41 prelates—an unusually high number—abstained. Had the 41 voted no, the statement of the National Conference of Catholic Bishops would still have received the necessary two-thirds majority, but by one vote. The 11-page text elaborates on a one-page statement of opposition approved by the conference in 1974.

For the first time, the bishops at their four-day meeting linked their opposition to the death penalty to their opposition to abortion, explaining them as dual witness "to the sanctity of human life in all its stages." The conference acknowledged the traditional Catholic teaching that the state has a right to take a life, but concluded, "We believe that in the conditions of contemporary American society, the legitimate purposes of punishment do not justify the imposition of the death penalty."

Official warns United Presbyterian seminaries to face financial crunch

A United Presbyterian Church official has warned that the church's seven theological seminaries face a serious financial crunch in the next two years unless they receive more denominational support. In his report to a meeting at Louisville of the church Council of Theological Seminaries, John H. Galbreath pointed out that general mission fund allocations to the seminaries increased by only one percent in the past 15 years while enrollment has swollen by 25 percent and inflation has "critically eroded" the dollar. Appropriations made by the church's general assembly covered 30 percent of seminary operating costs 20 years ago, but now they cover only 11 percent, said Mr. Galbreath, who is executive director of the seminaries council. "There's just less money at the general assembly level, but we're getting about the same percentage," or about 7 percent of the total general assembly budget. In addition, other sources of income such as endowments, gifts, bequests, and tuition fees have lagged behind the inflation rate.

U.S. tax policy accelerates end of private philanthropy

Some valuable traditions are slowly but surely disappearing from American life. The trend is growing toward eliminating private charities and institutions and delegating philanthropic works exclusively to government. According to Harvard University Professor Martin Feldstein, disincentives to charitable giving exist for most families in lower-income brackets. With the new liberalized standard deduction, 70 percent of all taxpayers get credit for charitable contributions whether or not they donate to worthy causes. In 1978 nearly 80 percent of those who filed a Federal Income Tax form took the standard deduction compared with 52 percent in 1970. Now the government is considering tax form changes which would increase those figures to 85 percent. Professor Feldstein estimates that the money lost to private charities because of the standard deduction for "fictitious" gifts totals \$5 billion since 1970. In 1978 alone, the loss was calculated at \$1.3 billion.

Despite the standard deduction, Americans in 1979 still donated more than \$43 billion to charity.

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The foolishness of preaching

Every Sunday morning in churches throughout the world, there are those who stand up to preach. I think that preaching is a distinctively Christian practice, not common in other religions. Rabbis teach, surely, and Muslim and Hindu holy men doubtless have educational and hortatory activities. But I am not aware that any other faith emphasizes such a regularly scheduled articulation of its point of view as in Christian preaching.

Every now and then someone proclaims that Christian preaching is dead and that nothing happens as a result of it. Others, it may be, respond just as stoutly in its defense and cite as their authority St. Paul who, they say, asserted that "it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). If Paul can be for preaching, they assert, who can be against it?

However, with a little attention to context we become aware that in 1 Corinthians Paul was not defending a method but a message. It is the offensive story of the Christ crucified that he is holding forth, "the preaching of the cross [which] is to them that perish foolishness; but unto us which are saved it is the power of God" (1:18). This becomes clear in the RSV which speaks in 1:21 of "the folly of what we preach" and in TEV "the so-called 'foolish' message we preach." Paul should not be held accountable for the Sunday morning routine.

Nevertheless it seems clear that articulation of a message is an essential part of the Christian tradition. Whether done on a Sunday morning or a Friday evening, the capsulization and popularization of salvation through Christ and the implications for our time is widely considered to be a responsibility of the church.

It is done mainly by words. Elizabeth Achtemeier speaks of this in her little book *Creative Preaching* (Abingdon, 1980). She writes of how the present generation is attuned to perceiving things visually. "The picture on the billboard, the image on the TV screen, the visual effects of the newest movie—these are the symbols that capture the modern imagination. . . . And yet," she says, "we preach a God who demands primarily that we hear. The Christian ethic is an ethic of the ear and not of the eye or touch or taste or smell" (p. 14).

Is there perhaps a foolishness built into our method as well as our message? Do we imagine that we can convey the meaning of Jesus and maintain the integrity of our tradition with words alone? This is frightening when we consider not only the failure of words in many occasions to get attention, but their lack of clarity when people do seem to be listening.

On Sunday morning when 200 people gather in a meetinghouse to hear a preacher, some have higher expectations than others. All of them have their hopes tempered by the experiences of the Sundays before. If the preacher did not set the church on fire in the last six years they hardly expect it to happen now. Indeed, if he did, what would they do? What *would* they do?

Do any of them want to hear a word from the Lord? A word that would lead them to change a way of life? Or do people attend church mainly for reinforcement of long-held prejudices?

The answer is not clear-cut. The foolishness of preaching is that Sunday after Sunday preachers stand up and attempt to speak for the Lord. The wonder of preaching is that some are warned, some are comforted, and some do change. The danger of preaching is that it may be taken for granted. How may we strengthen this frail medium of theological communication, forever balanced on the thin edge between wonder and folly?

Perhaps most important is not to expect more from preaching than it can deliver. It is said that the general reformers held the true church is expressed where the Word is preached and the sacraments properly administered. The Anabaptists held rather that the life of the church community is the ultimate expression of faith. Thus the minister may be forgiven some failures in eloquence if he and others in the community live the gospel.

It may be possible to overplay this contrast. Certainly the reformers were also concerned about the manner of life. In any case, it is important not to lose this emphasis. Eloquent preaching is no substitute for working out our salvation in actual living.

The other side of the issue is that the preacher should not take preaching for granted. A broader emphasis is no excuse for sloppy exegesis or dull delivery. Here is a gathering of from 50 to several hundred people come together to hear a word from the Lord. Let them not be disappointed!

Not everyone can be an orator of the sort whose sermons are broadcast or published in books. But anyone who stands up to speak for the Lord should be expected to have studied the Bible enough to have something to say, communed with God enough to have some conviction, and adorned the message enough to hold people's attention.

The folly of preaching should be seen in the offense of the basic message, rather than in poor delivery. We are not called to strain our hearers' patience by taking up their time with uninspired preaching.—Daniel Hertzler.

Gospel Herald

January 13, 1980

You are what you feel

by Gwen Groff



An eloquent, forceful minister leaned over his podium and drove in his point: "You feel happy: So what. You feel depressed: So what. Feelings aren't reality. They're not truth. They're produced by what you've eaten, how much you've slept, and other countless factors." Some people were nodding; some were squirming. Some were doing both; and I pitied them the most.

His argument was clear and rational. Like most effective radical speakers, he overstated to prove his point. But what he said struck something in people that made them uncomfortable. Were they rightly convicted, or was he wrong? Calloused comments were whispered to release inner conflict: A self-appointed reporter, proud to have the inside story on the speaker's private life muttered, "No wonder his wife left him if that's how he treats feelings. Maybe when I'm his age and don't have feelings anymore, I'll see this need to deny that they meant something."

The poet beside him responded, "Since feeling is first, one who thinks will never wholly kiss you."

The belief that emotions are something unpredictable, irrational, and dangerous, and are therefore ideally ignored, reformed, or eliminated is an old one. It can be traced back far beyond Paul's description of the flesh/spirit battle, but that's adequate basis for most of us. The result can be neurotic or numb Christians.

Our feelings try to give us our identity as human beings. They remind us of our kinship to animals, yet clearly point out the distinctions from mere animal-ness. In the middle of a heated discussion about eternal security, you can become intensely aware that you are hungry or that certain parts of your body are falling

asleep. Suddenly the once crucial arguments sound absurd, and you can think only of eating or standing up and stomping your tingling foot. It's humbling, but it's real.

Less tangible but equally real are feelings beyond the physical realm. In the midst of a chaotic impersonal crowd, you can overwhelmingly sense that the stranger with whom you just exchanged an unexpected moment of aloneness is a friend. You realize that if the need arose, you would very literally lay down your life for him without hesitation. These feelings are irrational, but are we to say, "So what?"

Feelings can also give us identity as individuals, unique but having much in common with all people. Hard emotional confessions have often been responded to with surprised identification: "Yes, me too!" When a person is honest, he is universal. But who wants to risk being called sentimental or gushy? We sacrifice honesty for fear of being syrupy or improper.

I've been surprised and relieved by the number of others I have found, all reasonable and sane, who have also felt a strange urge to laugh hysterically during a funeral, jump up and yell in the middle of a sermon, go out and run when they "should be" too tired to scratch an itch, or break down into tears while calmly walking down a busy sidewalk.

But if feelings are little more than irrational urges that unite us when we admit them, but threaten sanity and order, then maybe the suggestion to see them and say "So what?" makes sense. Are they just flighty impulses that inspire when you're young and tire when you're old? Or are they the truth inside that tries to

Feeling is the art of just knowing—no one can explain it, only a few cynics deny its existence.

Speak in a language we've forgotten because we've been trained not to listen?

In a sociology class role play, a girl was asked to display anger. She replied that she could not relate to that emotion enough to imitate it. The professor, sensitive to her background of religious taboos and inhibitions, changed the term to the more moderate and acceptable: irritated. She complied.

The situation showed an extreme of a very common understanding. "Be angry and sin not" has been converted to, "Stay on the safe side, and be not angry at all." The student had denied the label of a feeling to deny its reality in herself. Many of us legalistically outlaw the acting out of a feeling, or even the desire to act, in an effort to deny its reality.

I remember one night listening to a friend talk about a problem which had supposedly been solved and yet had hopelessly reappeared countless times. I smiled and nodded. But soon I became increasingly aware of an urge to smash glass bottles against cement walls. I didn't know if I was angry at her willful weakness or my ability to plainly see myself in her failures and yet sit there and give counselor-type responses. I did, however, know that I wanted to throw something and hear and see it crash. Though I didn't do it, I was glad I realized I wanted to. Not acting on an irrational feeling did not make me a hypocrite; it made me a human with true freedom of choice. I then found myself looking across to my friend instead of down on her.

Frustration is a feeling similar to anger but more subtle and therefore more overwhelming. It's that feeling that something important is unfinished. You came downstairs to get something, and you can't remember what it is; there's a word to that concept and you can't think of it; you feel it, but you can't express it; you know you just saw it somewhere, and now when you need it you can't find it. . . . Try to ignore the feelings and they pile up into an unbearable unsettledness.

Guilt must be one of the most powerful motivators of all feelings. Moral guilt is the feeling experienced simply because a person is guilty. It runs deeper than cultural conscience and self-imposed legalism. Even shriveled-up ascetics who preach that any emotion that reminds you that you're alive should be immediately prayed away would not want you to ignore this one. They may wish that you would not call it feeling, but; rather, "profound conviction" or "revelation." But it is felt. Only at the level of raw feeling can that guilt be unquestionably distinguished from the uneasiness caused by broken traditions and taboos.

To try to define that distinction is futile. To attempt to explain how you can be sure you're not just fooling yourself, or to verbalize the reality that goes beyond words is to throw paradoxes at the rational mind. People very willing to claim faith as a virtue will reject the need for feeling. But feeling is the only other handle, along with fact, with which to grasp faith.

Feeling is the art of "just knowing": that illusive definition which has been used for many generations in determining the undeniable state of "in love." No one can explain it; only a few cynics deny its existence.

That same abstract sense of just knowing is the basis of discernment. It is the only way of seeing the difference between a personal application of Christ's teaching to lifestyle and an individual rationalization of careless selfishness.

The greatest fault of the forceful preacher's message is not his recommendation to note a feeling and say "So what," but his clear statement that feelings are not reality. They are not only real; they are primarily what we are.

"What is man that thou art mindful of him?" The psalmist never printed the answer.

We are not merely what we do; we can do the right thing for the wrong reason. Then we are hypocrites. Accomplishments are a good measure of value for society, but action alone does not define character. Jesus talked much about the heart. He called lust adultery.

We are not simply what we say; we can feel nothing and yet promise love; believe nothing and yet share our faith. If our words are not representing our thought and being supported by action, then also we are hypocrites.

We are not even primarily what we think; we have been pretty well spoon-fed our ideas. Thoughts without action are only visiting notions which pass through our brains. The part that chooses to act or not act is not the thought itself or the thinker. It is the feeling or the self that feels. Those two are not as easily separated as thought and thinker.

If identity determined by feeling suggests a loose approach to undisciplined behavior, the implication is only because of society's distortions of feeling-oriented standards. A true grasp of "You are what you feel" yields freedom of choice and therefore requires responsibility for actions.

To say, "I feel this (who knows why?), and I will respond thus," is to free yourself. You can then look honestly at something for which you are not responsible and take responsible action on it.

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Gospel Herald Volume 74 Number 2

Gwen Groff is from Strasburg, Pa.

A crumby giver

by Ivan Kauffmann

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table" (Lk. 16:19-21).

In this story, told by Jesus, is the account of a rich man who could have given generously to help the beggar, Lazarus, but who allowed only the crumbs from his table to feed him. He was a crumby giver.

The troubling part of the story is that the rich man was similar to many North Americans. He seemed to have more than his share of this world's goods, was well dressed, and ate well every day.

The rich man also had television. From where he sat at his dinner table he could see out to his gate and observe how some others in the world lived—undernourished and suffering. The problem with his television was that there was no way to change channels or turn it off. He could see in living color the festering sores, the shrinking limbs, and sunken cheekbones of Lazarus. He was grudgingly aware of human need but unresponsive in doing anything about it. His giving seems even more crumby when seen in the presence of such needs. One day Lazarus died, probably prematurely, because of malnutrition and disease-infected sores.

One day the rich man also died, and for him it probably was also premature. In his case it may have been from overeating, being overweight, or from lack of exercise. Or it may have been caused by stress from "the cares of this world and the deceitfulness of riches."

Too late the rich man finally learned the tragedy of his life. In hell he discovered how crumby his giving really was, and how in that circumstance there is no way to undo the past or make up for its failures. It was a tragedy with eternal consequences.

There are lessons to be learned by us Mennonites from this story which seems uncomfortably up-to-date. What can we do in the Mennonite Church to help us avoid the crumby giving tragedy? Some of the efforts presently being put forth are:

1. **An annual report of giving.** Each year the General Board of the Mennonite Church attempts to compile the total giving done in all the congregations of the Mennonite Church. About 75 percent of the congregations usually cooperate in this effort. The compiled results indicate that we give about 5 percent of our income through our home congregation—the place where we sing, "I love thy church, O God." That 5 percent of giving is an average. Obviously some are giving far more than that while others are giving very little. Research indicates that on the average 25 percent of the members do nearly 75 percent of the giving.

2. **Agencies for mission, service, and education.** As a

Mennonite Church we are blessed with churchwide agencies through which there are ample opportunities to exercise faithful stewardship. They are the kind of agencies which have Christian motivation, up-to-date methods, and operate efficiently without waste and needless administration.

I am not aware of any relief agency in the world which gets as much done as Mennonite Central Committee for the size of its supporting constituency. The Mennonite Board of Missions and the district boards are reaching out in more overseas countries and urban centers than are other denominations of larger sizes. These programs are limited only by the size of the church's vision and the kind of giving we are ready to do.


Our colleges and seminaries are faithfully preparing and training leaders for the mission of the church in the world. Contributions for education are an investment in people to lead the church now and in the future.

3. **Stewardship education.** Robert Yoder is stewardship secretary of the Mennonite Church. He works part time in that role for the Mennonite Board of Congregational Ministries. He lives at Eureka, Illinois, on a farm which he manages and which occupies the other part of his time.

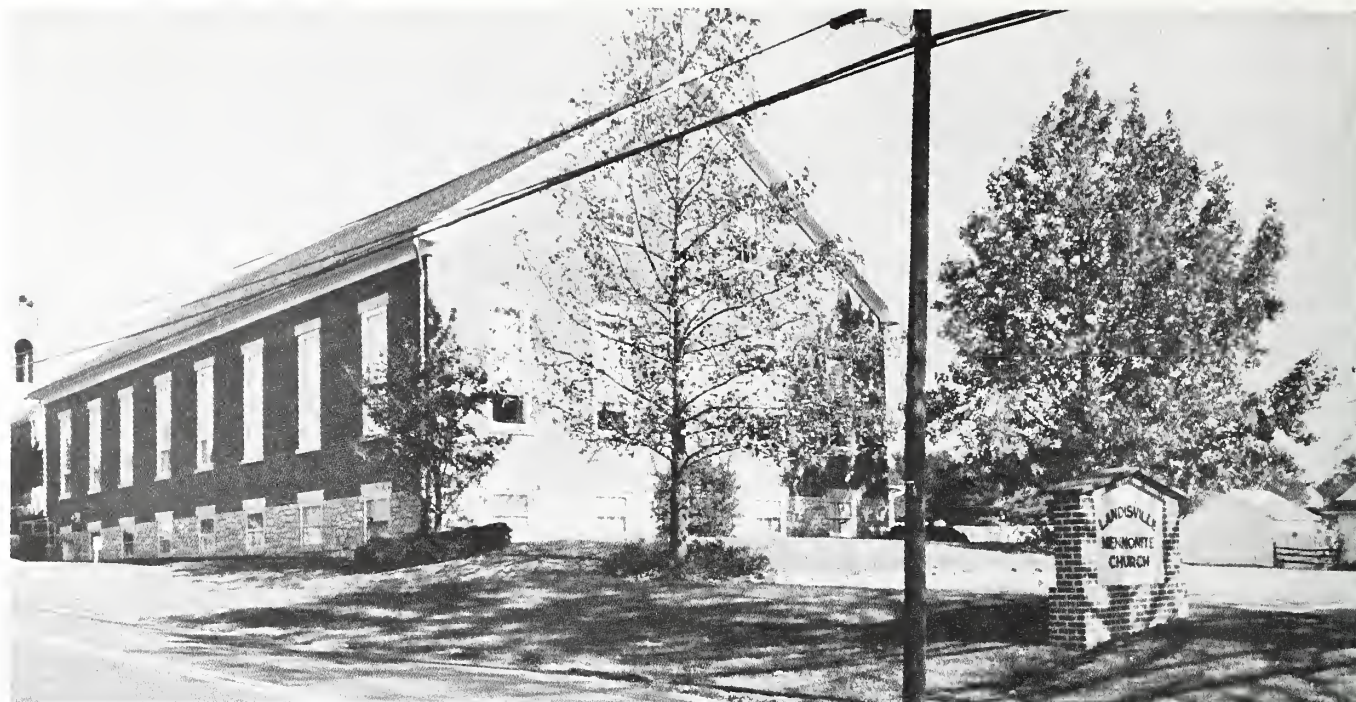
Robert enjoys the farm, and could find enough to do to keep busy there full time. If he did, he might be able to buy another farm in a number of years. But he prefers to work at his stewardship assignment because he believes that God is calling him to that.

4. **A special effort.** Dan Kauffman, an employee of Goshen College, is taking a sabbatical from his work at the college this year. During this time he has taken a special assignment under Mennonite Mutual Aid and Mennonite Board of Congregational Ministries to team up with John Rudy in helping about a dozen congregations deal with the money subject as it relates to faithful Christian living. These efforts with these few congregations are intended to be beneficial to the total church as research reveals new findings and new ways to deal with money and stewardship in the congregation.

5. **Honorable mention.** Milo Kauffman of Hesston, Kansas, is one who should be given honorable mention for the way he has blessed the church with a stewardship ministry. He is now 82 years old, and would be entitled to take it easy and let someone else do the hard work, but that isn't what he is doing. Recently I had a letter from Milo in which he told me of two speaking engagements in eastern Pennsylvania in November and several others scheduled for early spring.

All of the above are illustrations of efforts of persons who are laboring to help the church avoid the tragedy of crumby giving and experience the blessing of giving cheerfully as God has prospered. Sometimes those who labor in such ministries are accused of mere monetary motivation for seeing how much money they can extract from the church. I would like to assure you that this is not true in the above cases—they are persons sincerely interested in the cause of Christ, who believe that faithful stewardship enriches rather than impoverishes. They are concerned that none of us experiences the tragedy of the crumby giver. 

Ivan Kauffmann is general secretary, Mennonite Church General Board



Historic Landisville meetinghouse, once nearly empty, now houses a growing congregation.

Landisville: a congregation in transition

by Sanford and Orpha Eash

Lancaster County, Pennsylvania, what is it like? A lot of Mennonites already know. We have been there many times, yet each time we learn something different. There are fertile hills and valleys, small towns, subdivisions, and the many churches. The winding blacktop roads are well kept and add to the scenery. It is the garden spot of the world. To a man from the West, he would probably say that's actually what it is, a "garden spot." Including the city of Lancaster, it has a population of over 350,000 people.

If you go there in the dead of winter, the hundreds of country restaurants and "trinket" places are nearly all closed, but in the summer those places are full of people. The highways are choked with tourists in cars and buses. What do they come for? To see the Amish and Mennonites, to eat their food and buy their trinkets and crafts. To a Mid-western Mennonite the tourists are more interesting than anything else.

Landisville is west of Lancaster, away from the heavy tourist traffic. The Landisville Mennonite Church had its beginning around 1740. One of the first log buildings is still standing nearby; it is the comfortable home for the sexton. In the middle of the last century the congregation put up a brick building and the membership grew. During the first 20 years of this century the revivals of that time brought many

young couples into the church, and by 1912 attendance was over 300. They enlarged the building and at that time it was known as the largest Mennonite church building in the world.

Arthur Miller, the present senior pastor, was born in 1913. His mother was a great outdoor enthusiast, and when Arthur was a boy she taught him how to use a gun. That love for the outdoors never left Arthur. When he was fourteen he was baptized and became a member of the church. There were many teenagers baptized at that time. Arthur says: "In a few years all of my peers had left except a few girls, and so the Landisville Church today has few people in their fifties and sixties."

Arthur dropped out of high school at 16 and helped his father during the depression years. He then started a small greenhouse business and in his early twenties married Ethel Burkhart. Arthur's father was ordained a minister when he was fifty years old, but he died in an accident three years later. They used the 'lot' method to ordain a replacement and young Arthur was in that lot, but he was not chosen.

By 1940 the Landisville church membership was down to where they began to question the future of the congregation.

"What happened?" we asked Arthur. Now Arthur Miller is a rather quiet man; he doesn't come up with a quick answer. But after some thought, he replied: "It could have been the rigid strictness of that day, and the lack of any pro-

Sanford and Orpha Eash are a Mennonite writing team from Goshen, Ind.



Leadership team at Landisville. Left to right: Lester Groff, Helen Rutt, Chester Kurtz, Arthur Miller, Merle Good, Martin Miller.

grams for the young people. The youth were looking for worthwhile activity, but the leaders were fearful of what it might do. In 1945 the MYF had its beginning. From there on the young people began to stay."

"Who instigated the youth program?" we asked him.

Arthur thought again before he said, "Well, there were a few of us who worked on it. My wife, Ethel, and I were the first adult leaders."

Arthur was in the "lot" four more times when leaders were ordained, but he was not chosen. The Miller greenhouse was booming. The children came along and grew up. The Millers educated their children, but I suspect they were taught to work in the greenhouses at an early age. Arthur kept his love for hunting and took his boys along. They loved to go into the wilderness with backpacks and canoe. But church was important to the family and they saw it starting to grow again.

In 1965, when Arthur was past 50, the Landisville congregation ordained once more and Arthur Miller was chosen. He says he felt his lack of education, but one would not suspect it today, for he has an excellent command of language. The new responsibility put Arthur in direct contact with leadership. He appreciated the older ministers and never doubted their sincerity. He says the testimonies of the brethren on the "bench" were beautiful, even though at times they became repetitious.

He observed firsthand how the "bench" operated. There were fifteen- or twenty-minute consultations among the ministers before the service began. Decisions were made quickly and they were usually final. Church members knew little of what was going on. He soon felt the whole church should be more involved. He saw the "winds of change" in the larger church. He saw it starting to stir in the Lancaster Conference. Gradually and without much fuss, the Landisville congregation began to drop some requirements. The church service was varied in its order and content.

From the beginning of his ministry, probably because of his age, Arthur was thinking of working himself out of a job as church leader. His bishop didn't advise him to do it. He told him, "You are still young."

He thought of a fully supported pastor, but when he suggested it to the congregation they were not in favor. However, in further discussion a committee was appointed to study the matter and finally came up with the idea of a team ministry. It took a while for that idea to be carried out. In 1971 a team of four was chosen. They are the minister of stewardship, education, evangelism, and youth. At present each member of the team is appointed for a six-year term with two of them appointed or reappointed every three years.

The team members are first nominated by the congregation. Then all the nominees and their spouses have a series of meetings with pastors, bishop, and current team members. This is a time of sharing feelings and qualifications. Many drop out during this time. The next step is to go to the congregation. The process is complicated and not without pain, yet they feel the Spirit leads them best through this consensus method. It has brought together qualified and dedicated people that can work together.

At first Arthur asked the team members to take their rotation with him in preaching the sermons, but many in the congregation felt they wanted more continuity in the sermons.

"What do you have that's different from the 'bench' of years ago?" I asked. It didn't take Arthur long to answer that one, "We work together more, we meet twice a month, often for long meetings. We have people who are concerned and responsible for different areas of work. We are open to each other. If one of us gets a brainstorm and says, 'It seems good to me and the Holy Spirit that we do this ...' we quickly get a response from among the team whether it is wise."

Today Chester Kurtz is the pastor at Landisville. Originally from Elverson, Pa., in the mid-fifties he served in Somalia for 2½ years as a Paxman. He had left a sweetheart at home so when he came back he and Catherine Good were soon married. They were later called to Somalia as missionaries. They worked in various programs for two four-year terms, then returned to educate their children in the U.S. and decided to make their home in Landisville, Pa.

A short time later Chester Kurtz became the minister of the Word. As pastor he does most of the preaching but Arthur Miller still preaches, and so do two of the team members occasionally. Chester is fully supported as pastor, but he is the first minister at Landisville who was not chosen by lot. On the Sunday we visited, his sermon was on "Peace Fruit." There was concern that we keep the right order between God and church. There was prayer for our government, for the election, and for the hostages.

Chester says the people don't want sermons on the issues of the day. He preaches series of sermons on books of the Bible and what they could mean for today. The Kurtzes also do most of the visiting in hospitals and nursing homes.

The minister of stewardship is Lester Groff who has had experience as a banker, but is now working in the Lancaster Conference office in Salunga. He keeps the congregation informed of the needs of the greater church. Landisville, like many of the area churches, does not give to a central fund that is disbursed by an adopted budget. They feel it is best to let the people decide priorities by their giving.


Merle Good is the minister of education. His duties are to

coordinate, suggest, or innovate new things in summer Bible school, library, and related programs.

The minister of evangelism is Helen Rutt. The Landisville Mennonite Church started a program called Mothers and Others, where community mothers and their children come once a week. It is a varied program of fellowship and study. Sometimes it is religious and sometimes it is educational. Its main emphasis thus far is to be friendly.

The minister of youth is Martin Miller, a son of Arthur and Ethel. Martin and his wife, Ferne, are deeply involved with all of the youth activities. Leading the youth can be a busy job. No doubt the youth programs are different from what they were in his father's time, 25 years ago.

What is the Landisville congregation like today? There are around 200 members: doctors, nurses, and teachers who have come from various places in the East. Many have served overseas. There are farmers and retired farmers. Factory workers to business executives are also represented, but most have come from Christian backgrounds. Twenty to thirty adults are attending who are not members. About 25 percent of the membership is over 65, 50 percent are in their twenties and thirties. About 45 percent of those attending on a Sunday morning are below the eighth grade. Prospects look bright for the future of the congregation.

The church has grown but not without its growing pains. Yet they are all working together as a sound body and moving forward. Arthur says, "I feel myself at the end of an era." Undoubtedly he also feels himself at the beginning of a new one. 

Hear, hear!

Let the president choose life

Our nation today needs real leadership in the area of global economic, political, and social issues. I long for a president who has a knowledgeable grasp of the world's major problems in the 1980s. I long for a president who can speak the truth about the personal sacrifices necessary to achieve an equitable justice. But I especially long for a president who understands the necessity for a creative management of conflict in a world where there is increasing war and rumors of war.

Concerned Americans have the right to challenge the popular thinking that military superiority enables us to order the world as we want (a fallacy demonstrated by our helplessness to rescue the hostages in Iran). Concerned Americans have the right to challenge increasing military violence as the method of resolving arguments between two nations (demonstrated by the no-winners war between Iraq and Iran). Pope John XXIII was correct when he declared, "It is irrational to argue that war can any longer be a fit instrument of justice."

I long for a president who recognizes that our greatest enemy is not our adversary, Russia, but the escalating preparation for war itself. I long for a president who abhors the reinstatement of the draft. I long for a president who

abhors the renewed manufacturing of poisonous gas. I long for a president who abhors our present ownership of 9,000 nuclear bombs (representing 9,000 chances for an "accident").

Concerned Americans have the right to question the new "limited" nuclear war doctrine known as Presidential Directive 59 where the emphasis has shifted from civilian to military targets making "limited" nuclear war an increasing possibility. The implementation of the mobile MX missile promotes the delusion that somehow you can have a nice little nuclear war with winners.

I long for a president who no longer believes that you can prepare for peace by stepping up your preparations for war. I long for a president who has the guts to challenge the popular conception that we can increase our security by increasing our production of insecurity. I long for a president who is truly born again—one who chooses to lead his nation and his world toward life, not toward destruction.

The words of Deuteronomy are still appropriate today: "I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live" (Deut. 30:19).

Do Americans have the right to expect a president who will choose life? I long for such a president.—Calvin King, South Hutchinson, Kan.



Heed the Wind

"The wind blows wherever it wishes; you hear the sound it makes, but you do not know where it comes from or where it is going. It is like that with everyone who is born of the Spirit."

John 3.8 (TEV)

In a world of uncertainties we want to share the good news of Christ's kingdom. It may mean heeding a call to serve in another place.

Agriculturists, teachers, researchers, writers, and health, technical and community workers are needed to serve in 44 countries in Africa, Asia, Europe, Latin America, Middle East and North America.

Think about it.

Write:
Personnel Services
Mennonite Central Committee
21 South 12th Street
Akron, Pennsylvania
U.S.A. 17501

or Personnel Services
MCC (Canada)
201-1483 Pembina Highway
Winnipeg, Manitoba
Canada R3T 2C8



A new leadership selection process to be tested for General Assembly

A new procedure for selecting the moderator-elect at the 1981 General Assembly of the Mennonite Church is being tried. The nominating committee is doing this in response to suggestions received for improving the leadership selection process.

In the past the nominating committee prepared a ballot on which there were usually two names for each office, including that of moderator-elect. The formation of the ballot included that of securing counsel from a wide variety of sources regarding the nominees. The delegates then made their choice between the nominees in the General Assembly session.

In the new procedure for selecting the moderator-elect the delegates will get involved in the selection procedure at an earlier stage. They will help in discerning what name (or names) should be placed on the ballot.

The nominating committee has contacted a number of persons who are potential candi-

dates for moderator-elect. Three persons have agreed to participate in this new selection process. The next step for the nominating committee is to send to the delegates a letter listing the names of these candidates and some information about each. The delegates should be receiving their materials by early February. Delegates will be asked to give their prayerful consideration to these candidates and then respond to the nominating committee giving counsel with respect to their choice. The nominating committee will use this counsel in placing the name (or names) of the nominee (or nominees) on the final ballot for presentation at the 1981 General Assembly.

This process will be reviewed at General Assembly in the light of the testing experience for selection of the moderator-elect. Delegates will be asked for their counsel about the use of this new process in future years, and if it should be used for the entire ballot.

Family retreat for developmentally disabled, West Coast

"It was inspiring, enlightening, and soul-searching," remarked one participant in the first West Coast retreat for developmentally disabled persons and families. Over 60 persons gathered at Camp Sugar Pine, located in the central California Sierras near Yosemite, for a weekend retreat, Nov. 21-23. The gathering, sponsored by the West Coast Mennonite Central Committee on Developmental Disability Services, included approximately 15 families from Idaho, California, and Arizona.

The theme of the retreat, "Church and Family, Growing Together," was addressed by Dean Bartel of Elkhart, Ind., consultant for Mennonite Mental Health Developmental Disability Services. In several sessions he stressed the need for more responsive relationship between the local congregation and the handicapped person.

Workshops included sessions on "Future Planning—Wills, Estates, Trusts," led by James Toews of Salem, Ore., who is an administrator for the Oregon Association for

the Retarded. "Options for Residential Care" was led by Jane Toews of the special education department, Oregon College of Education.

While parents were engaged in workshops, handicapped persons and other children enjoyed activities such as a nature hike, song-fest, games, recreational activities, and crafts. Jeanette Ewert of Fresno, Calif., served as activities director. Ed Janzen of London, Ont., a student at the Mennonite Brethren Biblical Seminary, was music director.

The retreat concluded on Sunday. A morning worship time included a communion service in which several handicapped persons assisted. A time of sharing, praise, and prayer provided a meaningful conclusion to the weekend.

Carl Loewen, chairman of the developmental disabilities committee, indicated that the committee would continue to plan for family retreats in various West Coast regions in the future.

Word and deed to be fused in South American hot spot

Dan and Elaine Zehr have been designated "faith and life coordinators" in order to help the more than 50 volunteers, in Mennonite Central Committee's largest Latin America program, integrate the ministries of "word" and "deed."

The Zehrs are also providing a pastoral ministry. Their home near headquarters in Santa Cruz provides "a place for volunteers to drop in for counsel, a visit, or a meal," says Dan. Several volunteers have started a monthly prayer and praise gathering at the house.

The Zehrs' assignment grew out of an "ongoing discussion about reducing the separation between word and deed," according to Herman Bontrager, Latin America secretary. "Our workers are often technical specialists with specific responsibilities, but we also want to give them handles for the proclamation part of their Christian service."

Before entering the Bolivia assignment, Dan Zehr was director of peace and social concerns in MCC (Canada) and has been a pastor. From this experience he is working with MCC's Bolivia programs to encourage a holistic outreach which supports church development and responds to injustice through nonviolent approaches to change. This includes helping individual workers be effective in Christian witness.

In formulating the Zehrs' assignment, MCC consulted Mennonite mission agencies which also work in Bolivia. The assignment includes assisting the Bolivia Mennonite Church in leadership training and church building.

One specific way that Dan Zehr has contributed to other volunteers' work is through participation in community development workshops. He notes that "many of the workers welcome new insights on how to better integrate word and deed in their assignments."

The volunteers are grateful for the pastoral counsel and support which the Zehrs make available. One means to focus on each person's spiritual pilgrimage is an opportunity for counseling around the time of an MCCer's birthday. The Zehrs explain that the sessions are a chance to look backward and forward at "the vertical and horizontal dimensions of the Christian life."

The Zehrs also offer counseling when special needs arise. "Dan and Elaine Zehr came just in time!" writes one volunteer. She and another volunteer are making wedding plans and receiving premarriage counseling.

In addition to working with Dan in the faith and life coordinator role, Elaine Zehr is nurse for the team. She monitors health needs of the workers, especially to provide preventive measures, but is also available for treatment and care when illness occurs. Her words and touch of caring are appreciated.



New Virginia Mennonite Conference Center, located one half mile north of Harrisonburg, serving nine conference agencies

Virginia Conference Center inaugurated in December

Persons in the Harrisonburg, Va., community had opportunity to get acquainted with the new Virginia Mennonite Conference Center on Dec. 18, when a dedication service and open house were held. Although part of the three-level building was occupied in late July, the first level was not completed until November.

Located on Route 42, a half mile north of Harrisonburg, the new center enables nine conference agencies to bring their offices under one roof and share services. Several conference rooms are available for church-related meetings. The location near Eastern Mennonite High School, Media Ministries, and the Virginia Mennonite Home will also allow shared services with other church agencies.

The theme for the dedication service was "Building Bridges" and built on the idea suggested by the stone bridge spanning the waterway between Eastern Mennonite High School and the new conference center.

Lloyd Weaver, Jr., chairman of the Virginia Conference Council on Faith and Life, said in an address that he hopes bridges will be built between our organizations instead of walls, and Lee Yoder, vice-president of Eastern Mennonite College, shared a number of his dreams for bridging gaps in relationships in the church community.

During the evening, over 350 persons toured the new facilities which includes a visitors center. This large room has displays, artifacts, and literature to help explain to visitors and tourists who the Mennonites are, and give a historical background of Mennonites in Virginia. One of the features of the visitors center is a film which was produced for public televi-

sion by John Ruth, Mennonite filmmaker. Titled *Covenant and Community*, it portrays the dilemma Virginia Mennonites face in continuing a strong community in a changing society.

Persons visiting in the area are invited to stop in at the visitors center and also visit the conference offices.—Richard Good

Workshops and planning highlight West Coast meeting

A richness in resource people and reunions characterized the Oregon and Washington 1980 West Coast MCC assembly, held Nov. 16 at Western Mennonite High School in Salem.

The more than 350 people in attendance chose from six Sunday afternoon seminars. In a workshop on the Middle East, former Jerusalem MCCer Paul Quiring provided a historical and cultural perspective on the puzzling embroilments of that area.

"Palestinians are Arabs," he explained, "in the same way that Oregonians are Americans. For the Jews to move into Palestine and declare a political state is a little like Canadians moving into Oregon, becoming a majority, and then saying that this was not Oregon, but Canada."

Jean Stutzman, MCC's *Living More with Less* resource person, charged her predominantly female audience to have an outward lifestyle based on an inward reality. "If I wear jeans and eat lentils but have not love, I am nothing," she paraphrased.

Christian business people who convened to discuss responses to economic difficulty agreed to print a directory of themselves and their skills for mutual support.

Service, missions cooperate in Ethiopia, Swaziland

In a cooperative arrangement between Eastern Mennonite Board of Missions and Charities (EMBMC) and Mennonite Central Committee, Herb and Sharon Kraybill of Elizabethtown, Pa., have been appointed MCC country representatives in Ethiopia. The Executive Committee approved the appointment at its Dec. 19 to 20 meeting.

The Kraybills will serve as country representatives part time while continuing their work at the Nazareth Bible Academy. They have served there under EMBMC since 1968. Herb is also a planning consultant for development projects.

The Mennonite Church in Ethiopia, called the Meserete Kristos Church (MCK), made possible the appointment by releasing the Kraybills from some of their responsibilities at the academy.

In addition to their new administrative responsibilities, Herb will continue to teach some math and science courses at the academy and Sharon some English and business classes.

The mission agency's willingness to let one of its couples in Ethiopia act part time as MCC representatives reverses a situation in Swaziland, where MCC volunteer Ron Mathies of Elmira, Ont., also serves as representative for EMBMC in that country.

Currently seven EMBMC missionaries are serving in Ethiopia in education, community health, and development projects. Three volunteers are involved in development work.

At the combined evening session newly appointed West Coast MCC director Lynn Roth shared the good news of West Coast contributions (up 49 percent over 1979) and applications increasing by nearly half, due in part to the appointment of a recently returned MCC worker visiting churches and colleges as recruitment assistant.

During 1980 refugee needs were the major program item. New projects for 1981 include a developmental disabilities committee to plan family-related residential programs, and a volunteer reentry project for returning workers.

Inspirational speaker Walter Sawatsky, MCC's Europe director, brought greetings from churches in the Soviet Union, where 10 percent of the Mennonite population resides. He told of the need for Bible resources, and a special offering was taken for translation of a 17-volume commentary to be published by Herald Press.

Following the formal program, past and future MCC workers and supporters fellowshiped around four *faspa* tables set with baskets of *zwieback* and platters of cheese and sausage.—Peggy Newcomer

Selective Service releases alternative service plans

Conscientious objectors in any future draft should be under the centralized control of the government during their alternative service, suggests a just-released *Concept Paper* from Selective Service.

This 12-page document is the work of a special staff of alternative service planners at the Selective Service national headquarters, activated as part of the revitalization of the Selective Service System which President Carter ordered almost a year ago in response to the Soviet occupation of Afghanistan.

The Selective Service proposals are tentative and subject to revision after interested religious and other organizations respond. Says William T. Snyder, executive secretary of Mennonite Central Committee, "We look at some aspects of this as not satisfactory at all, particularly because it implies military involvement in alternative service."

Snyder is concerned that church agencies be able to administer alternative service work according to their own personnel policies and not that of Selective Service. In addition, MCC would want to place alternative service workers overseas, not just in the U.S.

The *Concept Paper* presents an overall philosophy and outline of operations for a program to "insure that Conscientious Objectors will meet their obligation through their placement in jobs contributing to the national health, safety or interest . . . in an efficient and systematic way which will treat Conscientious Objectors fairly and with dignity."

In order to achieve this goal, Selective Service is proposing much more control of the Alternative Service Program (ASP is the new acronym). Unlike operations during the I-W program of 1952 to 1973, ASP would largely bypass state offices. A chain of command would go directly from an ASP office at the national headquarters to six regional offices to 434 area offices. These offices will include both military and civilian staff. The area offices will be headed by an armed services reserve officer and will provide administrative support to the approximately 1,900 local boards. The local boards will have no separate offices or staff, but operate out of the area offices.

If implemented as proposed, this would mean an ASP bureaucracy within the Selective Service System numbering in the hundreds at minimum and in the thousands at a time of mobilization. Such a chain of command would probably be intertwined with the military system.

Selective Service claims it needs this control to assure that the program is operated efficiently and fairly. They believe that there was too much local interpretation of rules and procedures formerly and that conscientious objectors would benefit from a more uniform application of the regulations.

The *Concept Paper* states that "Selective



Half the world's population, about two billion people, do not have an adequate water supply. In November 1980, the UN launched the International Drinking Water Supply and Sanitation Decade. Mennonite Central Committee has been working at the problem for years. Above is an MCC windmill project in Northeastern Kenya.

Service must retain all administrative and programmatic control over the Alternative Service Program." This is spelled out to include every aspect of the alternative service experience. "In addition to their job placement function, alternative service personnel would be the primary administrative contact for both participating employers and working Conscientious Objectors throughout their service." ASP officials would "handle travel arrangements and payments to Conscientious Objectors," maintain files of conscientious objectors, receive reports from the adult employers, and evaluate program operations.

The plan assumes that the draft will be instituted only in the instance of mobilization following declaration of a national emergency, not as a peacetime draft. Current planning calls for the first inductees to enter the armed forces within two weeks of mobilization orders and 100,000 within the first 30 days. Orders for conscientious objectors to report for civilian work will take a couple weeks longer because of the needs to process appeals, as there will be no classification before induction orders. The alternative services program proposed could

Pastors' Workshop at AMBS

"The Church Prepares for Exile" will be the topic for the annual Pastors' Workshop to convene at the Associated Mennonite Biblical Seminaries campus in Elkhart, Jan. 26-30, 1981. Aware that the church must always be ready for adversity, that question is posed even more urgently in the face of energy crises, conflict of values and ideologies, and the scarcity of the existence needs of so many in our world.

A biblical study, "Learning from Israel for the Church in Exile," will be made by Millard Lind, Professor of Old Testament at AMBS. John Howard Yoder, Professor of Theology, will make an evening presentation, "Rediscovering the Church." He will be joined on successive evenings by Georgi Vins, Baptist pastor from Russia, sharing from his experiences there, and Clarence Bauman, professor of theology and ethics, speaking on "Spiritual Formation and Maturation."

One of the main speakers will be Douglas Walrath of Albany, N.Y., dealing with two topics: "Emerging Forms of Church Life in the 80s" and "Patterns of Leadership Within Congregations." Walrath is a church development consultant who has served as pastor of several churches in the past—both rural and urban.

As a consultant, he has served boards and agencies of various denominations—Reformed Church in America, United Methodist Church, Christian Reformed Church, Lutheran Church in America, United Church of Christ, United Church of Canada, and others. He is the author of a recent book, *Leading Churches Through Change*.

A special feature of this year's workshop will

also be readily adapted to a compulsory service scheme as proposed by several congressmen.

The proposed Alternative Service Program would operate under a structure that provides for "the interaction of three primary program components. These are: (1) Priorities. The Alternative Service Program must identify areas of crucial civilian manpower shortages and set placement priorities. (2) Jobs. Within the priority areas, the Alternative Service Program must identify specific job openings. (3) People. The Alternative Service Program must be able to determine the aptitudes and abilities of participating Conscientious Objectors and match them with jobs contributing to the national health, safety or interest."

A significant new feature of the program would be the role of the Federal Emergency Management Agency (FEMA), which is charged with the responsibility for planning resource management and stabilization of the economy in any national emergency, including civilian defense. After FEMA determines national personnel needs, Selective Service would make assignments to alternative service on the basis of jobs already approved and entered into

be a one-day dialogue with architects. LeRoy Troyer of Mishawaka, Ind., who worked with the seminaries on the renovation and retrofitting of our current buildings, will speak on "Physical Facilities for Church Life in the 80's." A series of workshops will focus specifically on such items as energy, housing, land use, meetinghouse architecture, multiple use of facilities, value analysis/life costing and design principles.

Also included will be presentations on "Learnings from Black and Hispanic Churches" and "Patterns of Leadership Beyond Congregation." A final focus will be "Leadership from Liberation Theology" by LeRoy Friesen, associate professor of peace studies at AMBS.

For further information and application forms write: Office of Continuing Education, Associated Mennonite Biblical Seminaries.

Blanchard licensed at Taft

It was not an auspicious day for a licensing service—it was a cold and rainy Sunday afternoon—but the spirit was otherwise, one of celebration.

Ben Blanchard and his wife, Tracie, have been giving pastoral service at Taft, Tex., since Sept. 1, 1980, on an interim basis. The church recently requested that he be formally licensed and installed as their pastor.

Gilbert Perez, of Robstown, Tex., representing South Central Conference, was the main speaker for the ceremony.

Blanchard had served in a youth ministry in Brownsville before moving to Taft.—Gaudalupe Longoria

Refugee situation in Somalia observed by director of Alberta Mennonite Central Committee

The plight of the refugees in Somalia and Mennonite efforts to relieve their suffering were observed firsthand in October by Bill Thiessen, executive director of Mennonite Central Committee (Alberta).

Reports on his three-week tour of the country were presented at both the MCC (Alberta) and MCC (Manitoba) annual meetings in November.

Thiessen joined a five-member delegation from other Canadian nongovernment relief and development agencies for the Sept. 23 to Oct. 14 tour, sponsored by the Canadian Council for International Cooperation.

They visited five of the 27 refugee camps that house up to 850,000 people in Somalia. It is estimated that up to 800,000 more people, many of them nomads, have been absorbed into the population or are living outside established camps along the western border, where Somalia merges into the Ogaden desert.

Thiessen reported that the camps he visited were orderly and fairly well served by medical teams, but that food and water shortages and enforced idleness were problems.

International relief efforts are only beginning to have an effect. Somalia was slow to draw attention to the problems for a number of reasons, said Thiessen. Perhaps chief among them was that admitting to a serious refugee problem was viewed by Somalia as an admission of failure in its attempts to establish sovereignty over the Ogaden.

"MCC was somewhat of a pioneer because it was one of the first Canadian agencies to

answer the request for assistance," he said. There are five MCC workers in Somalia in the Gedo region, near the Kenyan border: Henry Rempel, Gerald Heistand, Thad McGuinness, and Barry and Janine Rands.

They are engaged in community development work (water and sanitation, and developing craft programs), assistance with delivering relief supplies, and developing liaisons with other agencies.

There were 21 agencies registered with the Somali government when Thiessen visited the country, and this was expected to increase. He found "a fairly good coordination among the agencies," which are working in different areas, and added that plans are being formulated to gather a consortium of agencies to work together.

He said that Mennonite Central Committee volunteers seemed to be benefiting from the very good legacy left by missionaries of the Eastern Mennonite Board of Missions. They were expelled from the Muslim country along with all other Christian missionaries back in 1976.

"Their work may have had a limited result at the time," says Thiessen, "but they generated respect for Mennonites from which our workers are benefiting."

A crucial need is for mechanics to service the trucks that carry relief supplies to the camps and to train Somali mechanics. Many of the camps are located far from existing cities, making it necessary to truck in food and sometimes water over poor roads. —Allan Siebert

the computer date banks, with terminals located at "designated Alternative Service offices." These jobs would have been identified in advance of mobilization by local ASP officials undertaking discussions with public agencies and private organizations prepared to accept conscientious objectors and willing to enter into tentative arrangements.

The computer data banks will also contain the results of skill and aptitude tests to be administered to incoming conscientious objectors. Selective Service would then be able to match the conscientious objector with an appropriate job in an area of manpower shortage. Selective Service would "perform no recruitment functions whatsoever." It sees its task as placing "everyone who was classified as a Conscientious Objector."

While the day-to-day supervision of conscientious objectors in the program would be the responsibility of the employer, the Alternative Service Program would "retain the right to transfer Conscientious Objectors on short notice to meet new emergency manpower shortages." If a conscientious objector were assigned to a hospital in Boston, but a

shortage of labor was delaying the wheat harvest in Kansas, he might be transferred.

Another new proposal is Federal funding of alternative service at a uniform rate, likely that of an inductee in the armed services. How this would be transmitted is not yet decided.

It is not clear how church programs would fit into the plans, although presumably Selective Service would treat them the same as other nonprofit agencies who submit job openings for approval within the overall priorities set by the Federal Emergency Management Agency.

Selective Service undoubtedly recognizes that these proposals differ significantly from former alternative service arrangements. An "Advisory Committee" is proposed, which would consist of "organizations or individuals interested in Conscientious Objectors and alternative service and employers participating in the program."

What will happen to the proposals in the "Concept Paper"? Selective Service is hoping to have reactions from a wide variety of interested persons within a month so that it can revise the "Concept Paper" to represent the best efforts of the present staff before the new

administration takes office on January 20, 1981. If at that time the new president follows his campaign promises and cancels draft registration, planning might be stalemated.

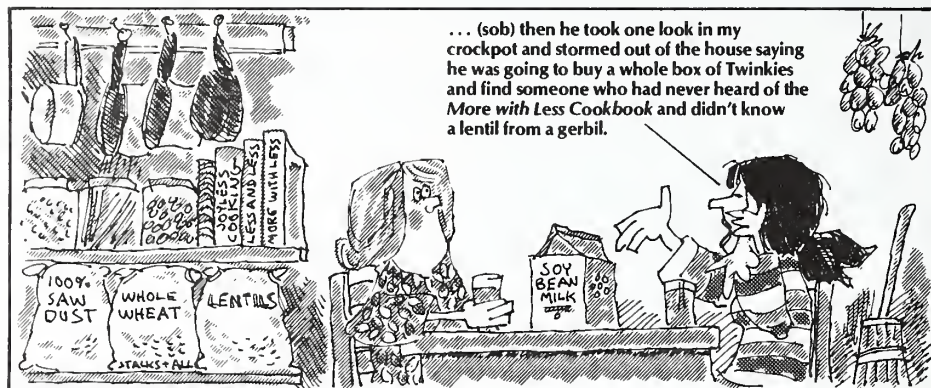
More likely, regardless of what the new president does about draft registration, revitalization of the Selective Service System will continue. The "Concept Paper" will then be expanded into regulations to govern the operations of any alternative service system.

MCC is coordinating a response to the new proposals from Selective Service and will plan to make a written reply early in the new year. Meanwhile, individuals interested in examining the "Alternative Service Concept Paper" can secure one from MCC, 21 South 12th Street, Akron, PA 17501, through their representative or senators in Washington, or from the National Headquarters of Selective Service, 600 E Street, N.W., Washington, DC 20435. Requests through congresspersons would help to expand the scrutiny to which these proposals are subjected.

In view of the new directions these proposals take, MCC staff welcomes any questions or suggestions for response.—Edgar Metzler

Sisters and Brothers

by Joel Kauffmann



Goshen College ups tuition a hefty 14 percent

In an action increasing tuition and fees by 14 percent, the Goshen College Board of Overseers at their Dec. 20 meeting also acted to increase by 20 percent the amount budgeted for student aid and grants for next year.

Board members considered the major factors in balancing the proposed 1981-82 budget: Enrollment is currently projected to be slightly smaller than this year's 1,210. Tuition and fees, which they set at the Consumer Price Index increase of 14 percent. Contributed support goals are projected at a 13 percent increase over this year's goals. On salaries and wages, single largest budget expenditure, allowance was made for a possible 11 percent increase.

The overseer board appointed John A. Lapp, currently dean and provost at Goshen College, to the position of provost, beginning on July 1. This follows the recent appointment of Victor Stoltzfus, chairman of the department of sociology and anthropology at Eastern Illinois University, as Goshen College dean beginning on the same date.

Goshen College President J. Lawrence Burkholder reported his recent negotiations in China for continuation of the student exchange begun this year. He reported that the Chinese educators and government officials are eager to continue and enlarge the program. Nine Chinese teachers will spend the 1981-82 year at GC, compared with eight teachers at GC this year, and 21 GC students will study and teach English in China from September through December 1981.

Requests have been received for professors to teach in China, especially English language teachers. President Burkholder is considering with other Mennonite agencies appropriate responses to these requests.

In other action, the overseer board asked the Mennonite Board of Education to authorize a special gifts endowment campaign proposed for 1982-83. As part of this action, the overseer board reaffirmed its continuing interest in future joint fund raising with other

colleges and agencies of the Mennonite Church.

The Board approved 1981-82 sabbatical leaves for these faculty members: Philip Clemens, music department; Ervin Beck, English; Anne Hershberger and Fran Wenger, nursing; Abner Hershberger, art; Catherine Mumaw, home economics; Marion Wenger, foreign languages; Fred Litwiller, student development; Dana Sherman, controller.

Chairman of the Goshen College Board of Overseers is Kenneth Long, New Wilmington, Pa. Present for the first time was Robert Shreiner of Gettysburg, Pa., recently appointed by the Mennonite Board of Education to membership on the overseer board. Shreiner is pastor of the Bethel Mennonite Church and executive secretary of the Atlantic Coast Conference.

MBM newsgrams

A congregation of Chilean Christian immigrants in Edmonton, Alta., is a believers' church in outlook and seeks ties with the Mennonite Church, according to a Spanish-speaking missionary leader who visited the congregation Dec. 11-16. John Driver, longtime worker in Spain and Latin America with Mennonite Board of Missions, Elkhart, Ind., was asked by the home missions department to contact the Chileans, answer their questions about Mennonites, and explore relationships with Northwest Conference of the Mennonite Church. John learned that half of Edmonton's 10,000 Hispanics are recent immigrants from Chile—including many who fled the country after the overthrow of the leftist Allende government by right-wing military leaders. The congregation's pastor, Jorge Vallejos, was himself a leader in the Chilean labor movement.

John Beyler of Hesston, Kan., arrived in

Health and welfare serves while divesting

"We don't have the dollars it would take to purchase the kind of expertise you offer," the Health and Welfare Committee of Mennonite Board of Missions, Elkhart, Ind., was told recently by MBM president Paul M. Gingrich.

Meeting four times a year to give oversight to the health and welfare acting director, Kenneth Schmidt, the eight-member committee is also responsible for appointing the 205 board members across North America who do the month-by-month management work for 22 MBM-related programs.

The total includes seven hospitals, 11 retirement centers, and four facilities for disabled or disadvantaged children and adults. MBM was incorporated in 1906, in fact, so that it could own and operate the Rittman Home in Ohio.

The representatives of the Mennonite Church who serve on the Health and Welfare Committee include a physician, hospital chaplain, psychotherapist, pastor, nurse, financial consultant, federal health administrator, and an attorney. Three members are former hospital or nursing home administrators.

In its Nov. 7-8 meeting in Elkhart the committee discussed its relationship to the MBM Board of Directors and its policies for owning and managing institutions.

"We must continually try to turn institutions over to the local community after they are on solid footing," said committee member Samuel Janzen.

The committee agreed that this non-kingdom-building approach is unusual. "People can hardly believe we are willing to relinquish an institution," one member said.

Ken Schmidt pointed out, however, that

Japan on Dec. 22 for a special five-month assignment. She will assist in her sister Mary's work as a self-supporting MBM English teacher in Kushiro and participate in local Mennonite congregations. Jean graduated in December from Goshen (Ind.) College.

For the first time, a coast-to-coast bicycle hike across Canada is being offered in 1981 by Out-Spokin'. The 3,800-mile experience will begin on June 15 in Vancouver, British Columbia, and conclude on Aug. 12 in Saint John, New Brunswick. The dates and length of the annual USA coast-to-coast hike are the same as the Canadian one. The new twist to the USA trek, however, is that this time bikers will carry all their personal belongings on their bikes. Persons interested in these experiences or in any other 1981 hikes may contact Out-Spokin' at Box 370, Elkhart, IN 46515. Telephone (219) 294-7523.

Dale Schumm, personnel director, left on

problems in implementing this policy do arise sometimes. "What do we do when an institution is heavily indebted to MBM?" he asked. "Also, we need to find better ways to have a positive influence on an institution remaining church-related even after we pull out."

One major action of the committee was the approval of a regional management entity for the six MBM-related hospitals and two nursing homes in Kansas and Colorado. Included in this grouping is La Junta Medical Center, begun in 1908 and somewhat of a parent to the other facilities.

The new management entity, to be known as Mennonite Health Resources, Inc., is scheduled to become operational on Apr. 1, 1981, upon approval of the MBM board of directors.

Australia church gathers momentum, Fennell-Bay

Foppe Brouwer, pastor of the Fennell-Bay Mennonite Church of Hope, rejoices in the help Lois and Wilbur Erb, Harrisburg, Pa., are bringing to that congregation. They, in turn, were adjusting to the warm weather down under.

After the morning service on Sunday, Nov. 30, "We all went for a picnic to the beach and a swim in the Pacific," said the Erbs.

The next Sunday, Church of Hope took part in a program, "Carols by Candle Light," with other churches in the district. This was the first time they had an official part in the service as a recognized Mennonite Church.

On Dec. 19, a service for Dutch-speaking was held exclusively in that language.

De Mennist reports that the meetinghouse building fund has reached \$12,000 (Australian).

Dec. 20 for a four-month teaching assignment at Bihar Mennonite Church's Bible institute in Chandwa, India. He is accompanied by his wife, Laura. The Schumms were MBM missionaries from 1966 to 1972 in Bihar state where the 33-year-old Mennonite Church currently has 554 members in 20 congregations. Dale will teach Old Testament, New Testament, and practical theology courses at the Bible institute which has about a dozen students. One weekend he will preach in Mennonite congregations and conduct retreats for pastors. He will use the Hindi language in most of his teaching and preaching. En route to and from their assignment, the Schumms will visit MBM workers in England, France, Afghanistan, India, Nepal, Israel, and Belgium. They will return to Elkhart on May 29. Betty Roth Weaver, administrative assistant in the personnel department, will assume many of Dale's responsibilities during his absence.

mennoscope

Goshen Biblical Seminary President Marlin E. Miller and his family leave the U.S. in early January for a seven-month sabbatical in France. The family will live in Molsheim, a community close to Strasbourg. Marlin will continue research on nineteenth-century theology at Strasbourg, a project which he began during earlier residence in Europe. He plans to teach a short course at the European Mennonite Bible School at Bienenberg, Switzerland, and serve as resource person for weekend seminars with German Mennonite university and theological students. The Millers also plan a trip to Hungary and Yugoslavia to visit Mennonite students and workers related to Mennonite Central Committee and Eastern Mennonite Board of Missions.

Approximately 35 persons with a common interest gathered on Nov. 16 on the campus of Western Mennonite High School near Salem, Oregon, for a day of inspiration and sharing. Families with mentally handicapped members from the Pacific Northwest region were brought together in the first such gathering sponsored by the West Coast Mennonite Central Committee on Developmental Disabilities. During the morning worship, Dean Bartel, Mennonite Mental Health consultant for the Developmental Disability Services, gave a meditation on the theme of the day, "Church and Family Working Together." During the afternoon, adults participated in several workshops while the handicapped and

other children enjoyed games, crafts, and singing.

Opportunities: Eastern Mennonite College and Seminary is receiving applicants for *Assistant Director of Admissions* beginning on Mar. 1 with recruitment responsibilities in Eastern Pennsylvania and Northeastern United States; *Director of Communications* beginning on July 1. Prefer master's degree and ability to manage, plan, organize news, information, publicity, and publication services department; *Assistant in Communications* beginning on Mar. 1. Prefer bachelor's degree in communications journalism for news services, direct mail research and foundation proposals and fund-raising materials. Contact Vice-President Lee M. Yoder, Eastern Mennonite College and Seminary, Harrisonburg, VA 22801 (703) 433-2771, Ex. 103.

Special Meetings: Stan Shirk, Lyndhurst, Va., in a series of evangelistic messages illustrated in artist's chalk, at Rocky Mount, N.C., Jan. 22-25.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$166,879.91 as of Friday, January 2, 1981. This is 22.2% of the total needed. 245 congregations have made contributions. Seventy-nine individual gifts have been received amounting to \$29,176.55.

readers say

"Prayers: Ritual, or Reality?" by Audrey Metz Fry (Nov. 25) was an honest, refreshing, down-to-earth look at what prayer is all about. Thanks Audrey. Thanks for putting in print what I feel but couldn't express it so well. Many times prayer in public is nothing but trying to outdo each other with words. You are not alone in feeling that sometimes when asked to lead in public prayer you would rather not. Sometimes it just doesn't seem to be fitting. Not that we are out of fellowship with God, but there are other ways to express our thanks to our Lord. Keep up the good work. I appreciate the variety in the *Herald*.—Leroy Bowman, Lancaster, Pa.

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I am often amazed at the wealth of information and inspiration that flows to us regularly through the *Gospel Herald*.

Two recent articles that no one should miss are "Validating Our Peace Position," by John M. Drescher (Oct. 14) and "Take Pleasure in Our Bodies" by Willard S. Krabill (Nov. 25).

Keep on providing us with good literature that encourages us to live more consistent Christian lives in our brotherhood/sisterhood tradition.—Orie L. Bender, Kitchener, Ont.

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I appreciated very much the fine article in the Dec. 16 issue by A. J. Metzler on "Death: the Third

Birth." I believe all Christians have to some degree feared death at some time in their lives. The fear of the unknown, of not knowing exactly what takes place at the time of death, has probably bothered most of us. Brother Metzler has given us a beautiful analogy in his comparison with our physical and spiritual death-birth experiences. In each experience we are leaving an existence which we seem to enjoy, but we enter a much better existence each time than the one we previously experienced. His article has been one of enlightenment to me as I'm sure it has been to others.

I also appreciated your editorial in the same issue on Revelation. Your comment near the end is great where you state that "Revelation is about the victory of love. Love is a greater thing than a city built of gold." At this time of year when we talk about "peace on earth" and yet do not see peace on earth, these two articles have been an encouragement to Christians. Keep up the good work.—Andrew H. Ebersole, New Holland, Pa.

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In your editorial "Brother, Can You Spare \$10.60 . . ." (Dec. 23), you wonder about the fundraising efforts of the Mennonite Church. Also in that issue appears the annual Christmas Sharing Fund coupon. Will we also be getting the annual this-coupon-didn't-get-any-response letter from Ivan K? If it didn't work last year, why waste the space to run it this year?—David Hiebert, Scottdale, Pa.

births

Delp, Durrell and Dawn (Detweiler), Souderton, Pa., first child, Doreen Sue, Dec. 11, 1980.

Drake, Dana and Barbara (Chupp), Shipshewana, Ind., first child, Jennifer Lynn, Dec. 19, 1980.

Gingerich, Marlin and Sharon (Johnson), Sarasota, Fla., first child, Arlea Marie, Dec. 15, 1980.

Habermehl, Brian and Gayle (Frey), Listowel, Ont., second son, Jeremy Brian, Nov. 10, 1980.

Hiller, Joel and Judy (Shoemaker), Elmira, Ont., third son, Luke Adam, July 16, 1980.

Hiller, Mark and Elaine (Brubacher), Alma, Ont., third child, second daughter, Andrea Lynette, July 23, 1980.

Holsopple, Jim and Kathy (Yoder), New Paris, Ind., second son, Eric Scott, Dec. 20, 1980.

Lapp, Stephen and Miriam (Sutter), West Liberty, Ohio, second daughter, Rachel Christine, Nov. 1, 1980.

Martin, Henry E. III, and Shirl (Drennen), Lancaster, Pa., first child, Chad Michael, Dec. 14, 1980.

Miller, Larry and Maxine (Kauffman), Macon, Miss., third child, Judith Rose, Dec. 12, 1980.

Moyer, Dean and Jean (Landis), Hatfield, Pa., first child, Lori Michelle, Nov. 7, 1980.

Musselman, Richard and Barbara (Abbott), Ariss, Ont., Renae Lynne, Oct. 22, 1980.

Noll, James and Betty, Manheim, Pa., second child, first daughter, Rebecca, Dec. 22, 1980.

Rosenberger, Henry L. and Charlotte (Graber), Hatfield, Pa., third child, second daughter, Tonya Noel, Dec. 19, 1980.

Roush, Bob and Dena (Mishler), Lagrange, Ind., second daughter, Cari Celest, Dec. 13, 1980.

Sauder, John, Jr., and Denise (Berkshire), Harrisonburg, Va., second child, first daughter, Ashley Nicole, Dec. 16, 1980.

Schrock, Marlin and Lou Ann (Brunner), Kokomo, Ind., first child, Benjamin Neil, Dec. 13, 1980.

Shantz, Stewart and Jane (Hiller), Elmira, Ont., second son, Ian Stewart, Aug. 20, 1980.

Smith, Marty and Mary Lou (Wittmer), N. Canton, Ohio, first child, William Brooks, Dec. 18, 1980.

Sommer, Ron and Diane (Lehman), Kidron, Ohio, second child, first daughter, Rachel Diane, Dec. 2, 1980.

Wesselhoeft, Paul and Mary Lou (Yoder), Grand Ridge, Fla., third child, first son, Paul Ashley, Nov. 15, 1980.

Wideman, Glen and Lorene (Weber), Elmira, Ont., second son, Dale Glen, Oct. 1, 1980.

marriages

Bauman—Frey.—Gordon Bauman, Elmira, Ont., Floradale, Ont., and Marie Hoffman, Elmira, Ont., Hawkesville cong., by David Garber, Sept. 27, 1980.

Brunk—Zimmerman.—Nathan W. Brunk, Phoenixville, Pa., Hersteins cong., and Diane L. Zimmerman, Harrisburg, Pa., Locust Lane cong., by Glenn W. Freed, Oct. 18, 1980.

Hartzler—Kolb.—Kenneth R. Hartzler, Harleysville, Pa., and Faye G. Kolb, Spring City, Pa., both from Hersteins cong., by Glenn W. Freed, Sept. 5, 1980.

Imrie—Witmer.—John David Imrie, Lindsey, Ont., Presbyterian Church, and Wendy Jane Witmer, Cambridge, Ont., Preston cong., by Willis Breckbill, July 19, 1980.

Kinsie—Martin.—Robert Kinsie, Breslau, Ont., Breslau cong., and Jane Martin, Kitchener, Ont., Bethel cong., by Erwin Wiens, Nov. 7, 1980.

Martin—Schiedel.—Brian Archibald Martin, Sheffield, Ont., Presbyterian Church and Diane Shirley Schiedel, Cambridge, Ont., Preston cong., by Willis Breckbill, Sept. 13, 1980.

Micheal—Eberly.—Sam Micheal and Christine

Louise Eberly, both from Petosky, Mich., Petosky cong., by Bruce W. Lyndaker, Dec. 14, 1980.

Miller—Guscho.—David Miller, Kitchener, Ont., and Sally Guscho, Breslau, Ont., Breslau cong., by Erwin Wiens and Arnold McDonald, Oct. 4, 1980.

Ratzell—Benner.—Paul Ratzell, Telford, Pa., and Esther Benner, Telford, Pa., Finland cong., by David Benner, Nov. 1, 1980.

Sargen—Lutz.—Norman K. Sargen, Elizabethtown, Pa., Mt. Calvary Church, and Barbara Ann Lutz, Elizabethtown, Pa., Elizabethtown cong., by Noah G. Good, Aug. 30, 1980.

Schmid—Byler.—John Schmid, Fredericksburg, Pa., Berlin cong., and Lydia Byler, Kidron, Ohio, Fairlawn cong., by David R. Clemens and David Hochstetler, Dec. 20, 1980.

Ting—Ramer.—James J. Ting, Ephrata, Pa., Hammer Creek cong., and Faye M. Ramer, Collegeville, Pa., Hersteins cong., by Glenn W. Freed, Sept. 20, 1980.

Walker—Groff.—Jeffery E. Walker, Manheim, Pa., Hernley cong., and M. Joanne Groff, Manheim, Pa., East Petersburg cong., by H. Raymond Charles, Dec. 20, 1980.

Yoder—Bender.—William Dean Yoder, Kalona, Iowa, East Union cong., and Carol Ann Bender, Kalona, Iowa, Lower Deer Creek cong., by Dean Swartzendruber, Scott E. Swartzendruber, and Lonnie Yoder, Dec. 13, 1980.

Zehr—Kinzie.—Brent Eugene Zehr, Baden, Ont., Erb Street cong., and Rosemary Anne Kinzie, Cambridge, Ont., Preston cong., by Willis Breckbill, May 25, 1980.

obituaries

Diffenbach, Estella, daughter of Eli and Annie (Weber) Wenzel, was born in Earl Twp., Pa., Aug. 27, 1897; died at Ronks, Pa., Dec. 1, 1980; aged 83 y. On May 17, 1917, she was married to Henry Z. Diffenbach, who survives. Also surviving are 2 daughters (Dorothy—Mrs. Irvin D. Leaman and Esther—Mrs. Mervin Sauder), 2 sons (Roy W. and Abram W.), one brother (Harry Wenzel), and 2 sisters (Anna M. Gieb and Thelma Wenzel). She was preceded in death by one son (Henry, Jr.). She was a member of Mellinger Mennonite Church. Funeral services were held in charge of Paul G. Landis and Clair B. Eby; interment in Mellinger Cemetery.

Everson, Bruce Roy, son of Winston L. and Joanna (Heide) Everson, was born at Fort Dodge, Iowa, July 7, 1949; died as a result of a machinery accident at Cascade, Colo., Nov. 25, 1980; aged 31 y. On Aug. 2, 1969, he was married to Cheryl Yordy, who survives. Also surviving are one son (Aric), one daughter (Holly Ann), his mother, 3 brothers (Alan, Roger, and Keith), and one sister (Ruth Carter). He was a member of Beth-El Mennonite Church, where funeral services were held on Nov. 28, in charge of Willard Conrad; interment in Crystal Valley Cemetery, Manitou Springs, Colo.

Hostetler, Ira, son of Henry and Malinda (Beachy) Hochstetler, was born at Millersburg, Ohio, Nov. 18, 1896; died at Millersburg, Ohio, Dec. 19, 1980; aged 84 y. On June 15, 1922, he was married to Elsie Miller, who survives. Also surviving are one daughter (Edna—Mrs. Earl Hoxworth), one son (Lyman), 6 grandchildren, 4 great-grandchildren, 2 sisters (Anna—Mrs. Amos Yoder and Vesta Hostetler) and one brother (Jonas). He was a member of Berlin Mennonite Church, where funeral services were held on Dec. 22, in charge of David R. Clemens, Paul Hummel, and Les Cotsamire; interment in Berlin Mennonite Cemetery.

Layman, Lela Pauline, daughter of Henry and Amanda Diller, was born at Elida, Ohio, Dec. 8, 1894; died of cancer at Fairview, Mich., Dec. 11, 1980; aged 86 y. On Feb. 17, 1915, she was married to Emory Layman, who died on Nov. 11, 1973. Surviving are 4 sons (Edwin, Oliver, Ernest, and Carl), 3 daughters (Dorothy—Mrs. John Yoder, Mary Alice—Mrs. Ellsworth Handrich, and Grace—Mrs.

Robert Handrich), 26 grandchildren, 25 great-grandchildren, one brother (Vernon Diller), and one sister (Mrs. Lois Scott). She was a member of Fairview Mennonite Church, where funeral services were held on Dec. 15, in charge of Virgil Hershberger and Levi Troyer; interment in Fairview Cemetery.

Myers, Bertha, daughter of Solomon and Mary (Shriner) Walmer, was born at Middlebury, Ind., Oct. 6, 1899; died in Elkhart, Ind., Dec. 15, 1980; aged 81 y. On Oct. 17, 1931, she was married to Lloyd Myers, who died in 1971. Surviving are one son (Dennis), 2 grandchildren, and one sister (Cora Walmer). She was a member of Olive Mennonite Church, where funeral services were held on Dec. 17, in charge of J. C. Wenger and Jason Martin; interment in Olive Cemetery.

Rodgers, Helena Kathryn, daughter of Adolph and Minnie (Schneider) Groneman, was born at Hesston, Kan., Nov. 19, 1892; died at Schowalter Villa, Hesston, Kan., Dec. 17, 1980; aged 88 y. On Sept. 14, 1922, she was married to Joseph S. Rodgers, who died in 1930. Surviving are one son (Lloyd Rodgers), 5 grandchildren, and 5 great-grandchildren. She was a member of Whitestone Mennonite Church, where funeral services were held on Dec. 20, in charge of Paul Brunner and Milo Kauffman; interment in East Lawn Cemetery.

Stutzman, Wes, son of John H. and Katie (Erb) Stutzman, was born near Milford, Neb., Sept. 22, 1898; died on Dec. 13, 1980; aged 82 y. On Aug. 29, 1918, he was married to Ida Kennell, who survives. Also surviving are 3 children (Cleve Stutzman, Jean—Mrs. Ervin Stutzman, and Veryl—Mrs. Dennis Stutzman), 21 grandchildren, 36 great-grandchildren, 2 brothers (Pete and Bert) and 2 sisters (Ella Kremer and Ida—Mrs. Sterling Stauffer). He was a member of Beth-El Mennonite Church, where funeral services were held in charge of Bob McKelvey and Charles F. Gray; interment in Blue Mound Cemetery, Milford, Neb.

Sweigart, Clara, daughter of Samuel and Mary Worrell, was born at Lumberton, N.J., Nov. 10, 1895; died of acute leukemia at Sellersville, Pa., Dec. 18, 1980; aged 85 y. On Apr. 15, 1922, she was married to Richard C. Sweigart, who died in 1972. Surviving are 2 sons (Richard S. and Charles B.), 2 daughters (Mary—Mrs. Raymond Schreiner and Alma—Mrs. Gordon Nice), 10 grandchildren, 5 great-grandchildren, and one sister (Anna Demeter). She was a member of Plains Mennonite Church. Funeral services were held at Lakjer Funeral Home on Dec. 22, in charge of Gerald C. Studer; interment in Whitemarsh Cemetery, Prospectville, Pa.

Yoder, Nettie, daughter of Christian and Helena (Swartzendruber) Gingerich, was born at Wellman, Iowa, Jan. 17, 1894; died at Pleasantview Home, Kalona, Iowa, Dec. 15, 1980; aged 86 y. On Feb. 18, 1917, she was married to Dave G. Yoder, who survives. Also surviving are one daughter (Edith—Mrs. Daniel Kauffman), 7 grandchildren, 6 great-grandchildren, and one sister (Mary Ann—Mrs. Andrew Yoder). She was preceded in death by one daughter (Elaine—Mrs. Milford Weaver) and 6 brothers. She was a member of Lower Deer Creek Mennonite Church, where funeral services were held on Dec. 17, in charge of Dean Swartzendruber and Robert K. Yoder; interment in Sharon Hill Cemetery.

P. 26 by Ken Litwiler

calendar

Goshen Biblical Seminary Inter-Term, Elkhart, Ind., Jan. 5-23.
Goshen Biblical Seminary Pastors' Workshop, Elkhart, Ind., Jan. 25-30.
MCC Annual Meeting, Edmonton, Alta., Jan. 29-31.
Comite Administrativo, Texas or Mexico, Feb. 12-15.
Ohio Conference annual sessions, Wayne Co., Ohio, Mar. 5-7.
Atlantic Coast Conference Third Assembly, Cedar Grove, Greencastle, Pa., Mar. 27-29.

Medical writer claims drug firms manipulated research on 'the pill'

A medical writer, influential in exposing the alleged harmful side effects of the birth control pill, has charged that drug companies are engaging in a deceptive campaign to "resell the pill to America." The writer, Barbara Seaman, claims that major pharmaceutical firms manipulated the results of a recently completed government study on the effects of oral contraceptives. The writer, whose 1969 book, *The Doctor's Case Against the Pill*, prompted congressional action, said in a news conference in New York that five manufacturers contributed funding toward a part of the study that they say exonerates the pill of harmful side effects.

Don Burgrabbe, a Searle company spokesman at Chicago headquarters, denied that the firm had exerted any influence over the results of the Walnut Creek research. He said that the five pharmaceutical firms contributed a combined total of \$150,000 when one of the government grants ran out on the \$4.34 million study.

McIntire says Roberts ministry has "degenerated into fantasy"

The ministry of Oral Roberts "has degenerated into . . . fantasy, dreams, and hallucinations," says Carl McIntire, president of the International Council of Churches. "When Oral Roberts leads thousands of people to accept his testimony of a miracle, with Jesus personally appearing 900 feet tall, he is outdoing the miracles of the Antichrist," McIntire charged in his nationally circulated publication, *Christian Beacon*. Roberts, an evangelist and television preacher and president of Oral Roberts University, has circulated letters to his followers that state he saw Jesus Christ one evening recently at 7:00 p.m. "standing 900 feet tall near the City of Faith," a \$100 million medical complex Roberts is building in Tulsa, Okla. McIntire said Jesus is not really 900 feet tall, but probably about six feet in height.

Production changes are urged to avoid U.S. food shortages

The United States faces shortages of food within 15 to 20 years unless its farmers radically alter the ways they produce food, says a former Minnesotan who coordinates the Politics of Food program of Clergy and Laity Concerned. Present farming methods with reliance on single-crop production and on chemical fertilizers and pesticides are

contributing to the loss of 4 billion tons of top soil from the nation's farmland each year, according to Jack Nelson. The nation also is losing needed soil by its current practice of taking four square miles of prime agricultural land out of production each day.

The tendency of the United States to refer to itself as the "world's breadbasket" has given Americans a false sense of security about their own food situation, Nelson observed. He said farmers need to diversify their production, raising wide varieties of food closer to where it is consumed. Farm policies, he said, should be modified to make small farming more viable, thus employing more people in the rural sector.

Panel exposes drug gear disguised as playthings

Space guns, power hitters, Frisbees, and Mickey Mouse spoons sold by the millions are toys for children but paraphernalia for kids to get the most out of the drugs they use. Dr. Schuchard, author of *Parents, Peers, and Pot*, a handbook for parents on the prevention of drug abuse among children and adolescents, written for the National Institute on Drug Abuse, spoke at a recent public forum on marijuana. She displayed the paraphernalia that is part of an aggressive marketing aimed at eight-to-fourteen-year-olds, which she said is the fastest growing market for drug use.

The space gun, aimed at six-to-nine-year-old children, holds a marijuana cigarette and forces the smoke deeper into the lungs; the power hitter accomplishes the same thing. The kind of Frisbee Dr. Schuchard displayed holds a joint in the middle; the winner is the person who is first to pass out, she said. Another item attaches to the dashboard of a car and accommodates two persons so "you can get stoned while you're driving down the interstate," she said, sarcastically.

Smoking pot today is not the same as it was just a decade ago. According to Dr. George K. Russell, professor of biology at Adelphia University, who was a panelist, one joint today is the equivalent of 50 joints ten years ago. "Each marijuana joint is a tiny stick of dynamite," he said. Four million persons in the U.S. are daily users of marijuana, Dr. Russell said.

Indochinese Sunday school materials due in New Year

Sunday school materials in Vietnamese and Laotian will be produced by the Southern Baptist Sunday School Board in late 1981. The materials will be designed for 14 sessions in each language, and will be aimed at the approximately 120,000 Laotians and 250,000 Vietnamese living in the United States. Southern Baptist congregations worship in 77 languages, but the only Sunday school materials presently available for them in a language other than English are in Spanish. Bob

Fulbright, director of the Sunday School Board's Bible teaching division, said the selection of Laotian and Vietnamese was designed to launch the board into publishing more materials in foreign languages. He said materials will be developed in Korean at an undetermined time in the future.

Norway plans to prosecute pastor who returns salary

The Norwegian government plans to prosecute a Lutheran pastor who refused to perform his official duties in the government-controlled church as a protest against national laws permitting abortion. For nearly two years, Boree Knudsen, pastor of the (Lutheran) Church of Norway parish in Balsfjord, has returned his civil servant's salary and refused to conduct church marriages or maintain church registers. He has also returned mail from government officials, all with the intention of asserting his claim that the abortion law violates the constitution.

If the government wins its case, Mr. Knudsen would lose his pastorate and the right to function anywhere else in the church. But his bishop, Arvid H. Nergard, said that a decision against the pastor would not annul his ordination.

Survey shows most Americans support proposal for national identity card

A majority of Americans believe that everyone in the nation should be required to carry some kind of official identification, according to a new Gallup poll. The question was asked in connection with a survey that showed most people are opposed to the hiring of illegal aliens and to proposals giving them amnesty. Respondents were also asked if "everyone in the United States should be required to carry an identification card such as a Social Security card, or not?" The requirement was favored by a national average of 62 percent, opposed by 33 percent, with 5 percent having no opinion.

Computer wizard develops calculator for the blind

The familiar beeps, bleeps, and flashing numbers of the electronic computer have been adapted into a special calculator for blind students by a professor at Lutheran-affiliated Thiel College at Greenville, Pa. It will give blind students, such as Peggy Miller, a senior sociology major at Thiel, ready access to statistical data that will open doors to previously closed career fields.

The specially programmed calculator was designed by Dr. Mervin Newton, an associate professor of mathematics at Thiel. It will enable Ms. Miller and other blind students in her field to do their own statistical research instead of depending on someone else to do it for them. Thus, they will be better able to compete with sighted students in their field.

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A year to forget

December 31, 1980. Scrooge put it crassly when he complained that all Christmas accomplishes is to remind us that we are a year older and not a dollar richer. At this time of year, we all tend to evaluate our station in life and consider whether the year past was a good or a bad one.

Scrooge's criteria are not necessarily the best. For example, one can turn around his complaint about aging and observe that if we were not a year older we would be dead. Another year of life can be cause for gratitude. As for riches, we have been warned long ago that they are a snare and a delusion. If we have been able to pay our bills, this should be cause for thanks.

Not every negative experience can be given a positive turn this readily. It is hard to see any good news in the word that 20,000 people were murdered in the U.S. in 1980. Yet if this should stimulate the people to demand that lawmakers finally do something about gun control, even this could be of some long-term good for society.

Sometimes a bad report is followed later by a better report and one can choose to emphasize one or the other. In November I read in the *New York Times* a scholar's prediction that "half to two thirds of all people married in the last decade will commit adultery . . . 40 percent of all marriages in the 1980s will end in divorce . . . by 1990 only slightly more than half . . . of the children in the United States will be living with their parents" ("The New Extended Family," Nov. 23, 1980, p. 44).

This most depressing prediction was followed in the December 28 *Times* by a report that a significant number of young women say they will emphasize family rather than career. This article tells, among others, of Mary Anne Citrone who has said that when she marries, she expects to quit work for eight years to raise her children. The two reports do not necessarily contradict each other, but they point in different directions. One would hope that a young woman who cares enough about children to stop work and nurture them would also be concerned about her marriage.

Nevertheless, many things happen to give us desperate feelings. Whether our time is more desperate than other times can only be discerned by more precise observation than I can do. Seeking perspective, I spent a little time with the *Herald of Truth* for 1880. Difficulties and disasters appear in its pages. There was an extremely cold wave in Minnesota on December 24th, 1879. Scarlet fever was prevalent in McPherson County, Kansas, in March 1880. One of Manasseh Overholt's children died and three others

were sick. Sunday schools were reopening after the winter recess in April 1880 and the editor advocated these. He held that no church should deny this privilege to the children. "They should even be willing for this cause to make some sacrifice, because to implant sound religious principles in the minds of our children is a work of great necessity in this age of religious corruption and infidelity." A bad year, no doubt!

The saddest news of a sad year is the news of helpless victims—twenty thousand murdered, millions of refugees, children dying before they have lived, adults suffering from cancer and other terminal diseases. Accidents, storms, wars, eruptions, earthquakes: the year past seemed overgenerous with them. Robberies too.

Many faced with these dilemmas were certainly pressed to ask, "Why me?" Often, the answer is, "We do not know." We do know the reasons for some troubles. Some die because they have abused their bodies. Others, like Harry Truman in front of Mt. St. Helens, refuse to leave a danger zone. But many perish for reasons beyond their control.

The Book of Job wrestles with the problem of human misery and finally leaves the issue in God's hands without answering it. We can do little better. Having recognized our limitation, we can then examine and develop the options which are open to us.

I cannot answer for all the miseries of all people everywhere, but I can seek perspective on my own bitter-sweet memories of the year past and attempt to profit from them. In most cases, this profit will not be dramatic, for the human family is made up of a host of slow learners. But some things soak through.

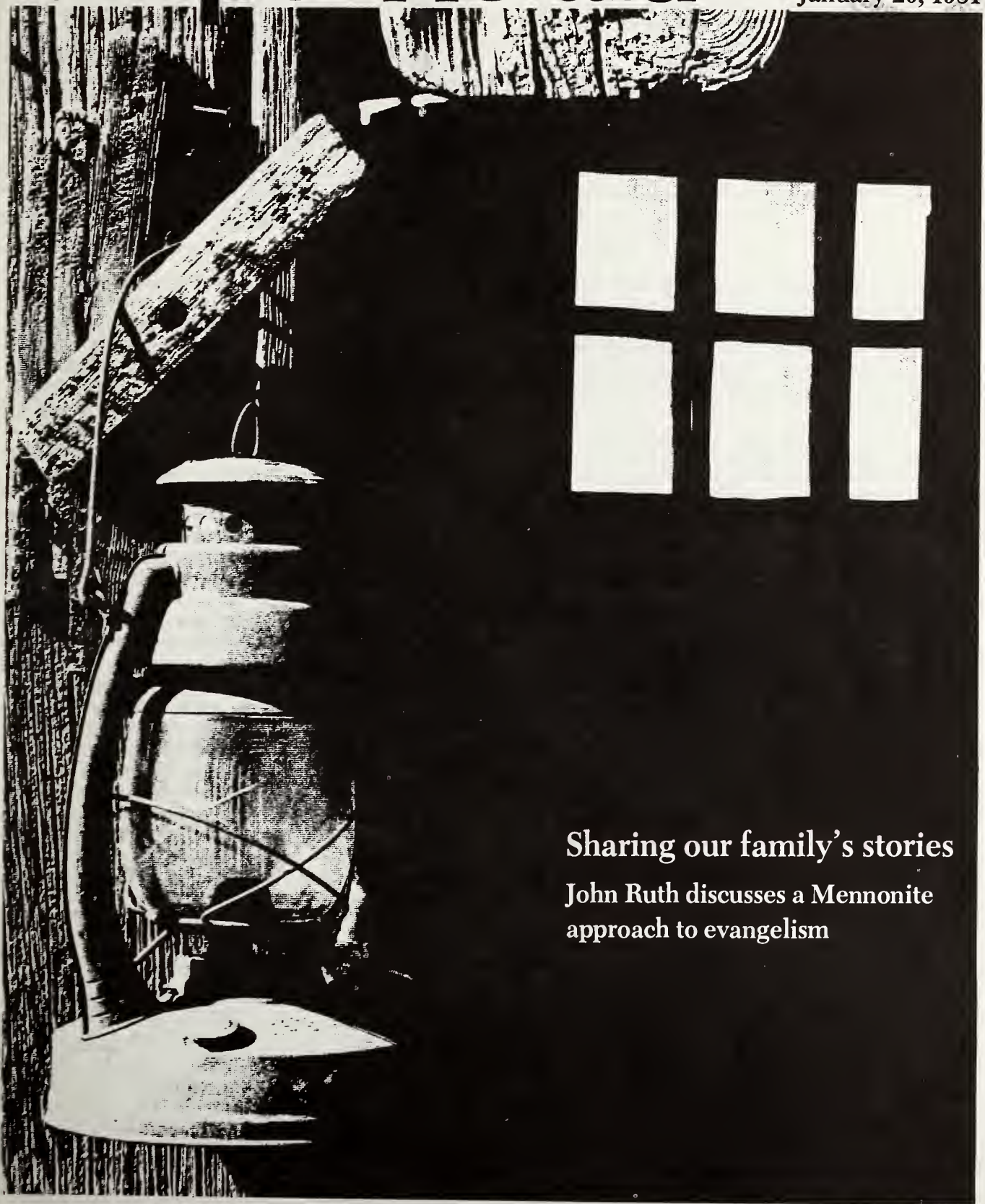
In the northern hemisphere, the new year begins a few days after the winter solstice, the shortest day of the year. It is a natural hint that the time is here to look away from last year's failures and ahead to the new opportunities. This hint is reinforced in the U.S. by the arrival in the mail between Christmas and New Year of two kinds of significant documents. One is the past year's federal and state income tax forms; the other is the next year's garden seed catalogs. The former is a reminder that some activities of the past year must still be dealt with. The latter opens the possibilities for the new year. What possibilities!

On a deeper level is Paul's contrast in Philippians where he said, "Forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:13, 14).

— Daniel Hertzler

Gospel Herald

January 20, 1981



Sharing our family's stories

John Ruth discusses a Mennonite
approach to evangelism

A lot of people have no story, no particular identity. That's part of the despair of the modern world.

Sharing our family's stories

by Dave Graybill

A young Polish woman moved, with her husband and children, from Philadelphia to the area near Harleysville, Pa. Soon she began to feel lonely. A Catholic, she did not find much vitality in her neighborhood congregation. After fruitless conversations with her priest, she and her family became involved in the Catholic charismatic movement and later in a Baptist church.

Still dissatisfied, she was trick-or-treating with her children at Halloween. As John L. Ruth tells the story, a woman "with these funny clothes on" opened the door at one house. This woman, the young mother thought, has something in her home that I need.

So the young woman began attending church with her Mennonite neighbor, the one who wore "funny clothes." The second or third Sunday, "she just involuntarily gets up" in Sunday school and begins talking. "She says, 'You people don't know what you have here. You have a community. You can lean on each other. This is beautiful to me.'"

"There our people were sitting, they're bored with each other. They want to go out Saturday night and listen to some garish music or something, or see a movie. She'd had that. She wants some continuity. Now she's in our church and an example to all the rest of us."

This story is just one that author-filmmaker John Ruth tells as an example of what he calls a distinctively Mennonite approach to evangelism. Family, in the sense of community as well as relatives, "is a Mennonite strategy for doing Christianity. And it's a Mennonite strategy for evangelism," he says. "If God has made us into a family and that family is a foretaste of His kingdom, it's hard to resist that. In fact, people will find that warmth and knock on the door."

By pointing to this family emphasis and enabling outsiders to learn who Mennonites are, telling stories can itself be a form of evangelism, John says. "Memory is community in time, as neighbors are community in space."

It's clear that John and his wife, Roma, value both the past and present-day dimensions of community. The first thing I noticed when I visited them on a snowy, November night was the mailbox painted in the Fraktur style used by early Mennonites and others in eastern Pennsylvania. John explained that the mailbox was painted by Roma, who also

designed the cover for his book, *'Twas Seeding time*, a history of Mennonites during the American Revolution.

In his office, just off the main hall in the Ruths' two-story, brick house, John was playing a zither, a musical instrument thought to be a forerunner of the Appalachian dulcimer. A green, IBM electric typewriter occupied a prominent position beside a large, wooden desk. Two large, nearly full bookshelves took up most of the space along one wall.

In a corner in front of the desk was a folded-up projection screen, a second, older typewriter, and stacks of slides encased in plastic sheets. On top of the desk was a videocassette and two stacks on in/out boxes. An old hat rack from John's father's church hung above a folding door. Hats on the rack, John explained, included his first hat as a minister, a hat from Bolivia, and a hat that had belonged to his father-in-law.

The author of *Conrad Grebel: Son of Zurich*, John is currently writing a history of Mennonites of Franconia Conference and the Eastern District of the General Conference Mennonite Church. A new film of his titled *606*, about Mennonites of Virginia, will be completed soon. John collaborated on the film with Nebraska Mennonite Burton Buller, with whom he made such films as *Mennonites of Ontario* and *The Amish: A People of Preservation*.

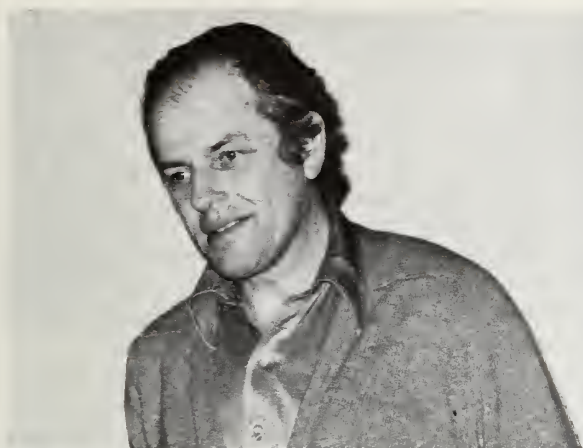
Though his qualifications to discuss history would seem to be very good, John is careful not to describe himself as a historian. Nor does he like to be called a storyteller. "I think the whole story business is a fad right now. I'm sick of the term, 'storytelling,'" he said. "But the need for telling the story of

Editor: Daniel Hertzler
News Editor: David E. Hostetler

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Gospel Herald Volume 74 Number 3

Dave Graybill is a Mennonite free-lance writer living in Leola, Pennsylvania.



John Ruth: Jesus' mind was rife with the Old Testament story.

our people will be just as strong as it ever was in three or four years, after the fad goes."

John leaned back, then forward, on a wooden chair as he discussed what he believes is the proper role of stories in today's North American setting. He noted connections he sees among affluence, outreach, and a lack of interest in history on the part of some Mennonites.

"When your goal is to become acceptable in the middle class—which is, I think, the goal of a lot of our people now—you lack a frame of reference for self-criticism, because you're trying to mesh. And a Mennonite who tries to mesh with society is almost a contradiction in terms, historically," he said. "You can't get people excited about finally getting comfortable. You can't elicit the best in them."

"It's like when I'm making films. You simply can't make much of an interesting movie about people that are finally making it. But the ones that have a fiber and a flavor to them, even though they're maybe a little gritty—they will catch people's attention. They stir the imagination."

John recalled a conversation he had had earlier that day with a woman who said that members of one local congregation were not really Mennonites. "I said, 'Why?' She said, 'They're in politics, they go to war, they're not different. They're not different from anybody else.' Let's not debate all the specifics of what she said. It's simply that her perception of us was that Mennonites had an identity. I mean, she saw people that had nothing but a middle-class identity and she couldn't see 'Mennonite' there."

John suggested that Mennonites who have left the church's historic ideals behind "really shouldn't bother dragging that name 'Mennonite'" with them. A name is simply a designation for a set of characteristics, he said. Those characteristics, in turn, develop and are demonstrated "through experience, through history, through what you went through. And the telling of that experience is a story."

"Actually, a lot of people have no story, nor do they have any particular identity," he continued. "That's part of the despair of the modern world."

As he talked, John frequently broke off into illustrations and anecdotes. He seemed equally comfortable with farm tales, biblical references, and literary allusions. At several points, he got up to find specific quotes in books or in his research material.

John used the metaphor of a house more than once to

explain why people should tell and listen to stories. "Not to have a curiosity about your own story is like living in a house and never going to see what's upstairs," he said. "It's a form of ignorance, a form of unconsciousness."

The purpose of telling stories should be twofold, he said. Within the community of faith, stories should be told in order to give members access to the past "and, thus, perspective" about themselves and their own time. Stories should be told outside the community in order "to communicate who we are."

John noted that among Mennonite stories "are horror stories to tell, just like there are in the Old Testament. We've done silly things. Books could be written on silly Mennonite and Amish things. And, to me, they're part of the story. I tell that side too," he said. "And then the story helps to correct, helps make us smile."

What about the reluctance of some people to share the bad things about their group when they talk with outsiders? "Well, then they're just laying propaganda on people. I mean, you don't invite people into your house and then run around pulling every skeleton you can find out. But if they say, 'What does this mean?' and keep asking intelligent questions [you give them answers]. That's what it means to be a hospitable person, to answer the questions that people have about you."

John has equally strong feelings about "well-meaning people whose minds are a blank in terms of story and who feel they can make up for it by being extra evangelical. Jesus wasn't that way. He's constantly alluding and showing that His mind is rife with the whole story collection of the Old Testament."

John observed that "usually the people who know the least story are the quickest to tie into the new dynamisms that sweep across the landscape, and say this is the answer." Despite criticism that Mennonites are preoccupied with the past, "as a matter of fact we know less about our past than a lot of other groups do." How much does the average Mennonite know about the last 100 years? John asked. Or the hundred years before that? Or the 100 before those?

At the same time, he said, telling stories should not be viewed as a chore. "Look, story is good because it's a reflection of life. And if you like life you'll like stories, and if there's meaning to life there's meaning in the stories about life," he said.

"To me, a good story is one that grabs your attention and stays there. So that when you're ready to think about it, it's there and you can realize what it means at your leisure. The parables stick in people's minds."

Many good stories also have a core of meaning that can be communicated across cultures, John believes. But one has to be aware of culturally arbitrary details that can block meaning, he said, recalling the time he tried to tell a baseball story to an audience in Leningrad.

On a related topic, John said that knowing Mennonite stories does not mean glorifying Swiss-German or Russian family roots over other backgrounds. "You simply use your ethnic thing as a place to stand," he said. "Everybody has to be from somewhere. You can't just be a person in general."

John noted further that ethnicity was a result, not the cause, of the historic Mennonite emphasis on community. "The ethnic thing was created by the togetherness of the

original covenant," he said. Anabaptism "wasn't originally ethnic."


One highly visible and growing form of Mennonite storytelling has been the development of centers to explain Mennonites and Amish to tourists. Although he helped put together the exhibits at one such center at St. Jacobs, Ontario, John described tourist interpretation in general as "a mixed bag. There's a certain amount of thinly disguised commercialism. A great part of the audience is only curiosity-seeking." At the same time, he said, "there remains a residue of spiritual communication. There's an awful lot of chaff for the grain that is there. But there is some grain."

For many evangelically minded persons, a key question about any outreach approach is whether it helps people come to faith. Whether through films, books, tourist centers—or simply through personal contact—can Mennonites expect to win people to Christ by telling stories? "Not as a fad. Not as a gimmick, no," John said. "But the thing we have to share is family and people. That's our best foot forward."

John recalled that someone told him after touring The Meetingplace at St. Jacobs, "I'm glad you made it evangelical. 'I said, 'I didn't try to make it evangelical. I tried to make it scriptural.' And it happens that what is at the heart of our heritage *is* evangelical. It seems to me, if we were true to our Mennonite heritage, we'd be pretty evangelistic. But not often in the current modes."

Aside from saying that he would "try to do it better," John said that he would take basically the same approach if he were involved in a project similar to The Meetingplace again. Indeed, his explanation of that effort seemed a kind of summation of his views on evangelistic storytelling.

"You simply show who you are, tell about your mistakes, tell why you believe what you do, and what things are emphasized," he said. "And then you turn to your friends, your visitors, and say, 'Now, you have values too. You've got concerns. Are you following the best light you have? Where is your path of life leading you? I've showed you who I am and told you what I believe is true.'"

"And I think that's a powerful way of witnessing." 

Prayer: a difficult assignment

by Katie Funk Wiebe

As the New Year begins I find myself no longer making resolutions like I used to in youth. Instead I sort through my beliefs to identify what to take with me into the coming year and what to leave behind. I strain to rid myself of cultural additives. They slip into spiritual food as much as into our processed foods we buy over the counter.

I ask myself what I believe about God and Jesus Christ, His Son. Is my concept of the church the same? of evangelism and missions? of social action? of worship and the disciplines of the inner life?

Prayer remains a difficult assignment for me, and I believe also for many other computer-age Christians. Although I sense a ground swell movement toward a more reflective life, it isn't a mass migration as yet.

Prayer is not a priority for the secularized Christian who considers all of life a prayer and explains it shouldn't be isolated as a separate activity. I accept that premise, but I also believe it must be more.

I recall the speaker who told a group of us young businesswomen about thirty years ago about the time her butter dish was empty and there was no money to buy more. She placed her hands over the dish and prayed, expecting God to fill the dish, so they could butter their bread. Instead, she and her husband ate many meals without butter.

Because we think of prayer as primarily petition, many problems with it come about because experiences of

unanswered prayer and Christ's words about answered prayer don't match. I admit to such thoughts during the past year.

So the sorting continues. Why do I keep on praying prayers of petition, though I know some starving people have prayed for food and received it and others have prayed and died of starvation; some have prayed for safekeeping on a journey and arrived safely and others have prayed and been injured? Habit? Ignorance? Blind faith?

Not at all.

Years ago I learned a list of reasons why God doesn't answer prayer: Perhaps it's unfortunate some Bible teachers go to such pains to emphasize these. You're not praying in the will of God. You're asking amiss. God's answer is "No." You don't have enough faith. Sin in your life makes it impossible for God to answer your prayer. His answer is "Wait." You didn't wrestle with God—you weren't persistent enough. You can't expect Him to do a miracle for each person.

All these reasons have some truth to them, but prayer which is an attempt to test God's power, to manipulate Him to a showdown, is not prayer, but a duel, a kind of bargaining or badgering to prove to ourselves God is on our side. Prayer to get a miracle isn't the reason I keep on praying.

I move to other areas of the subject. It's become clear in the last years that I can't use prayer as a device to protect my children from the difficulties and problems which are simply the result of being human. I can't use prayer as an attempt to make life easier for them than it has been for me. I can't use prayer to force my ideas of what they should do in life on them as God's will for their lives. Children must be free to choose. Prayer was never intended to be perennial training wheels. Yet parents should never stop praying for their children. It's somewhat paradoxical.

I've learned also I can't use prayer as a substitute for obedience to His Word. It's easier to pray for the Laotian

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refugees in our community than to help them learn to speak English. It's easier to pray for the lonely than to take time to visit them. It's easier to pray for mission endeavors than to take time to study about them and become involved.

I find my thinking about prayer for the will of God has also changed, a matter which has been one of life's great agonies, because for a long time I had the idea the will of God was like a railroad track, fixed, inflexible. Elton Trueblood in *A Place to Stand* has helpful words on this subject. He says that because we are persons and God is a Person, the will of God isn't predetermined like a

mechanical device. We have choices, and if our goal is to honor Christ with our whole being, that choice is His will.

Then what about prayer for the New Year? I can point to answers to prayer. I can point to unanswered prayer. But that is not the issue. I affirm again prayer must be part of the Christian life. It can't be left out without denying the reality of God. It is an affirmation of faith in God as Creator and Lord. To pray is to make myself open to His working in my life and in the lives of those I pray for. So the process of sorting has resulted in a resolution anyway—to keep on talking with God about anything that concerns us.

It happened at a board meeting

by Ivan Kauffmann

Board meetings with their many reports are notorious in the minds of many for being dry, boring, and without end. In my opinion they are dry only if the board members are dry. They are boring only if we staff members haven't done our homework carefully. But I would admit that the items for the agenda do seem occasionally to be without end.

The exciting part of a board meeting is when the Holy Spirit enters the meeting with a special touch and blesses the board members in a special way at a moment unplanned by the chairman, staff, or board members. This is the story of one such recent event and what its meaning seems to be.

It happened on the second evening of the November General Board meeting at Lombard, Illinois, when the Mission Board president, Paul Gingrich, was reporting on "Witness Now." This proposal is a vision which it is hoped may become a movement to saturate the entire church with an enthusiasm for sharing the good news.

Along with affirmations for the report there were also questions raised about it. Will "Witness Now" be another "Probe 72" or "Key 73"? Is it just a promotional effort by the churchwide boards? How can the constituency get ownership in it? How can it become a valid movement in the congregations? Is this just another effort to add to congregations already weary of organization?

During the discussion one person with deep feeling told how a son was recently converted from a wayward life, and now is living the Spirit-filled life, carrying his Bible with him and talking about Jesus to those with whom he works and meets. This real life story changed the focus of the discussion for the evening. It was obvious that the Holy Spirit was touching the group in a special way. After much sharing, affirmation, and further searching by the group the evening was concluded with prayer. The entire group—board members, board executives, and staff, totaling 45 people—joined hands in a large circle in the Lombard Mennonite Church fellowship room to pray for God's direction and to praise Him for the special event.

meeting was that the greatest need of the church today is to be telling the good news of the real Jesus to the people around us. The church doesn't need more resources or organization to do this. It needs only to understand Jesus correctly, and then to faithfully tell that story.

2. Telling the truth. Part of our discussion focused on the fact that so often the story of Jesus is told only in part or in perverted ways. It is the story of God's redemptive, sacrificial love. It is God's attempt to bring "peace on earth, good will to men." It is the way of the cross, which includes suffering, service, and death. It is the way to life that is eternal and the ultimate victory of the kingdom of God. The truth of the whole glorious story needs telling.

3. The best context. The board agreed that the story is best told from the context of the body of believers. Each member needs to be telling that story individually, but not individualistically. The Mennonite Church has a unique resource in its emphasis on the close-knit congregation.

4. **Witness now.** Both the biblical message and the character of our age admonish the church to tell the story with diligence and urgency. Our world is deteriorating morally at a rapid pace.

5. Be open to the Spirit. The Holy Spirit wants to bring people to believe in Jesus right where we are. We often get the delusion that it can't happen in our own congregation. This is a lack of faith. It can happen in any of our congregations if we believe it can, and if we will open up ourselves to the Spirit's leading. It did happen at the General Board meeting.

Believe it or not, "Witness Now" has begun in the Mennonite Church! Its reality was experienced in that November meeting of the General Board. The plans for its future are indefinite. Maybe the only plans needed will be for the conferences and congregations to wait prayerfully for the Holy Spirit's directives. Probably those directives will come in unique ways and in unsuspected moments, but believe it or not they will come.

1. **Speaking up.** What seemed clear to all of us in that

Ivan Kauffmann is general secretary, Mennonite Church General Board.

My grandmother, who enjoyed her 80 years

by Alta Yoder Bauman

"When I was young, it was thought that girls did not need to know arithmetic. If we could read the Bible, that was enough. But I wanted to learn arithmetic, so I got my own book and studied by myself."

This is what I heard my grandmother, Mary Metzler Yoder, say many times. (I remember when I thought it would be nice *not* to study math.) She was born in 1850 in Mahoning Co. Ohio, which was before the Civil War. This was when women were expected to be dependent on the men of the family, and need not know anything about business.

This attitude of wanting to know what there is to learn and doing something about it is typical of my grandmother. She had spunk, without rebellion, and lived a full, interesting life before ERA was ever dreamed up.

The public school she attended was conducted in German. In fact, her older sister, Leah, never learned English beyond a few conversational words. One time Mary took an English book to school and the teacher told her that it would be better for her to leave it at home. But she was not content with that, and studied on her own. The result was that she was fluent in three languages—English, German, and Pennsylvania Dutch. She could write well enough that she wrote poetry of sorts in both German and English. She had articles published in *Herald of Truth*, which was unusual for a woman of her day. I am sure that her poetry was not of the same quality as that of her poet-husband, but at least she could express herself in that form. She never lost her Dutch accent, but could hold her own in English. One way Mary perfected her English was to study along with her children when they went to school. Their schoolbooks were well-used, handed down from child to child. No doubt her interest in their books helped the children to become the good students they all were. Her son says, "She was a good speller."

I have a copy of some writing Mary did as a teenager, mostly practice in handwriting and English words. I quote from the 112-year-old manuscript, written beautifully in ink, "Strive to improve your time while you are young."

The first verse of the poem that she wrote about her mother's death is as follows:

"My mother died five years ago
And that time we could not follow
Right after her to have grace yet.
You know, we must all lay in bed."

Mary's ability in writing English kept improving, which shows up in her diaries and the voluminous letters she wrote.

Alta Yoder Bauman is a member of the Warwick River Mennonite Church, Denbigh, Virginia.

She could crowd more words on a "penny postcard" than anyone I know. This accomplishment was handed down to her daughters and some of her granddaughters.

Mary was the seventh of the thirteen children born to John and Elizabeth (Burkholder) Metzler. One gets the idea that this was a warm, loving household, with a strong Mennonite upbringing. The Metzlers donated the land for the North Lima (Ohio) Mennonite Church, which was first called Metzler's Mennonite Church.

The year 1863 was a traumatic one for the Metzler family. A smallpox epidemic was raging through the community. The mother, a brother, and a sister died, while others in the family contracted the disease. Mary herself was sick with typhoid fever at the time. One of the sisters had died before in 1861. This probably accounts for the preoccupation she seemed to have with death in the writing of her youth.

The loss of the mother was partially bridged when the father married Elizabeth's sister, Anna Wisler, a widow. Anyway the life of the family on the farm seems to have gone on, with the children growing up to have homes of their own. Things went on in the church, too. For example, Henry Showalter gave music lessons. Mary took a great interest in these, and had a songbook called *The Silver Star*. Her children remember her singing many songs from this book. Mary was in demand among the family and community to help out in time of need. She spent a number of years doing that, especially when her brothers lost their wives.

When the time of her marriage came, Mary again showed her firm will. People advised her not to marry S. P. Yoder, because he had spent two years in bed and six months at a water cure. They said that he would never be strong enough to farm and do hard labor. All he was able to do was to write, run a printing press, and sell books, which would never provide for a family.

But Mary went ahead happily with her wedding plans for a marriage that lasted 46 years. The first three years they lived at Barker Street, Michigan, and then moved back to Mahoning Co. Ohio, land of Mary's birth. S. P. lived to be almost 80 years old, and was the father of five children. Their names were: J. Harvey, married to Irene Hertzler; Amanda, married to Levi Shenk; Alice, married to J. E. Brunk; Ella; Homer, married to Effie Belle Ganger. Ella died suddenly in 1904.

S. P. (as he wanted to be called, since he never liked Simon Peter) had become self-educated in many ways, partly because of his physical troubles. They bought a small farm, with fruit trees, chickens, and bees as their money crops. He did things in a scientific way, reading literature on the subject, and even writing some to be published. He had a route in nearby Youngstown, where he sold produce.



Mary Metzler Yoder in 1913. This photo was published in the *Farm Journal* along with a poem by her husband, S. P. Yoder.

In 1902 the Yoder family moved to Warwick County, Virginia, as pioneers in a new Mennonite colony. Most of the land in the new colony consisted of an old plantation neglected since Civil War times. Little land was cleared, and only a few houses still existed. We have a snapshot, and the oil painting, by Amy Troyer, of the small cabin the Yoders lived in while they were building their house. S. P. continued in the same line of farming, and had a route in Newport News. He specialized in purebred chickens which he shipped by mail to customers.

Mary was the thrifty, capable helper in all her husband's projects. Their garden and grounds were so lovely that some conservative Mennonite neighbors thought the Yoders were "too fancy." Their living was comfortable, but modest and simple. When S. P. died at 80, he owned his home and was debt-free.

In spite of the limited education of both S. P. and Mary, their home had the atmosphere of culture, refinement, and hospitality. Books and magazines abounded, as S. P. had been a book agent. Three of their children went to college. It was a disciplined home, too. Her oldest son remembers a time when he misbehaved at the dinner table. He saw his mother rising, and knew what was coming up so he made a dash for safety. She caught up with him and he got his just reward.

One of the reasons the Yoders moved to Virginia was because they thought there would be more opportunity for church work. Mary had a gift with small children and was snatched up by the leaders as a teacher in Sunday school. For many years she was *the* teacher of preschoolers. I remember that when she was older she told my mother it was time for "an old woman like me" to be let off.

In 1916, the ladies of the Warwick River Mennonite Church organized a sewing circle with Mary as president. This was for local needs in church and community. An interesting feature was that any one of the circle could have a meeting at her house to sew for her for a dollar a day. This was a means of helping out each other in that day of young and large families in times of sickness and hardship. This organization extended into the time of World War I, when quite a bit of work was done for relief in foreign countries. At

Richmond State Library in the archives is a record of the contributions the Warwick River Church made toward War Sufferers' Relief from 1918 to 1920. Along with it was a report of the garments made by the sewing circle.

At this time, the women met in homes, as there was no room at the church. The men would haul the treadle machines to the place of meeting on sewing circle day. One of the women remembered that when there were unfinished garments at the close of the day, Mary would stuff them into her bag, saying humorously, "Well, I am president; I'll finish these at home." Quilting was one of Grandma's hobbies. She pieced a quilt for each of her grandchildren. Some of my pleasant memories are of the annual cherry-picking season. Grandpa had a large, prolific cherry tree, which he shared with his children and grandchildren. Those that were old enough would go and pick their own. Grandma, then in her seventies, would be right up in the tree, picking cherries with the rest of us.

One of her projects was family history and genealogy. She wrote out family records for her descendants in several different ways. She kept up correspondence with her nieces and others of the family to the end of her days.

Mary grew up using the spinning wheel, as was common in her day. She kept hers, and in the time of her grandchildren, would demonstrate. Her husband wrote a poem about her and her spinning wheel for a contest in the *Farm Journal*. Naturally he won the prize. The snapshot that accompanied the poem, of Mary at the spinning wheel, is a classic like the famous "Whistler's Mother."

In 1908, the Yoders made a trip by train to Ohio and Indiana, visiting family and friends along the way. She kept an extensive diary this time, too. They ended up by arriving in Baltimore, "in time to catch the boat by running with all our might," with all their luggage, too, no doubt. This boat took them overnight to Old Point, where they got a local train to the Oyster Point Station.

It was in the 1920s when they again boarded a train and went to the West Coast to Oregon, stopping at various places along the way. S. P. had a brother, Gideon, who lived in Idaho. So, for their day, the Yoders were a well-traveled pair, and had a good idea what the U.S.A. looked like.

Each of Mary's grandchildren was always remembered on his or her birthday with a card or candy or some small gift. One time, after S. P. was gone, she had each grandchild choose one of his books as his own. We remember that each time you went to see Grandma, you would get a goody—a mint or hoarhound candy, or maybe a ginger or sugar cookie, homemade. When you went there for dinner, the pie cupboard was raided. The pie was likely to be cherry, apple snitz, rhubarb, or maybe custard or shoofly.

Tuberculosis was a common disease back in those days, with no sure cure. In her seventies, Mary contracted this ailment and spent several years in bed. But she recovered to live five more years, outliving S. P. by 4½ years, and died in 1930 at the age of 80.

Mary Metzler Yoder's days were filled to the brim and she enjoyed them. She was not aggressive or pushy, but it seemed as if each different situation was a challenge to her. She succeeded in passing on high standards, strong faith, and true values to the next generations. Her children and children's children rise up and call her blessed. ☺

Hispanic Mennos show concern for Christian education and meet to plan curriculum

Cachipay, a small town in Colombia, now holds a significant role in Hispanic Mennonite history.

Delegates from ten Latin American countries and the Hispanic people in the U.S., representing seven Mennonite groups, met in Cachipay, Colombia, Dec. 3-6, 1980, to discuss plans for the writing and publication of an Anabaptist curriculum in Spanish. They considered the theological, sociological, and educational bases for such a curriculum, as well as the structure to be adopted for the continuation of the project.

Representing all the Mennonite and Brethren in Christ groups, they came from Panama, Honduras, Mexico, Guatemala, Nicaragua, Costa Rica, Puerto Rico, Uruguay, Argentina, Colombia, the U.S., and a delegate from JELAM (the Latin American Mennonite broadcast organization). The consultation was coordinated by Arnoldo Casas, staff person in Spanish education and literature with the Board of Congregational Ministries.

The program was comprised of four principle presentations. Jose Ortiz addressed the group with "Theological Perspectives of an Anabaptist Curriculum." Manuel Uribe, a Jesuit priest and sociologist from Bogota, presented "Present Social Realities: The Context in Which Curriculum Will Be Used." Though not present at the meetings, Daniel

Schipani from Puerto Rico prepared input on "A Sketch for the Foundation of Christian Education in the Anabaptist Curriculum." Basing his input on the work of Paul Lederach, David Powell, missionary in Puerto Rico, gave the presentation entitled "The Developmental Process of a Curriculum." Helen Dueck, missionary in Uruguay, shared from her experience of translating and adapting materials from The Foundation Series for the German colonies in South America.

Following considerable discussion including studies in small groups, it was agreed to produce an Anabaptist curriculum in Spanish and that priority should be given to the adult level with the future possibility of development at other levels.

The "Declaration of Cachipay," the official document of the consultation, calls for all Mennonite groups and organizations to support the curriculum with prayer and human and financial resources. It is hoped that in due time a complete curriculum for children, young people, and adults will emerge. Most of the efforts of the committee will focus on materials at the adult level, including young people.

Parts of the declaration read as follows:

"Considering (1) that there is unanimous agreement among the participants in the consultation to proceed with the writing of an Anabaptist curriculum of biblical education for



Peter Stucky and Raul Garcia, local coordinator and group sessions.

the Spanish-speaking congregations, and that for this purpose the delegates pledge their support to its structure and functioning; (2) that the theological bases, according to our biblical understanding, have been laid for this curriculum; (3) that the contextual sociological bases to be taken into consideration have been established; and (4) that it is understood that such curriculum will try to incorporate all the latest educational concepts and methodological techniques;

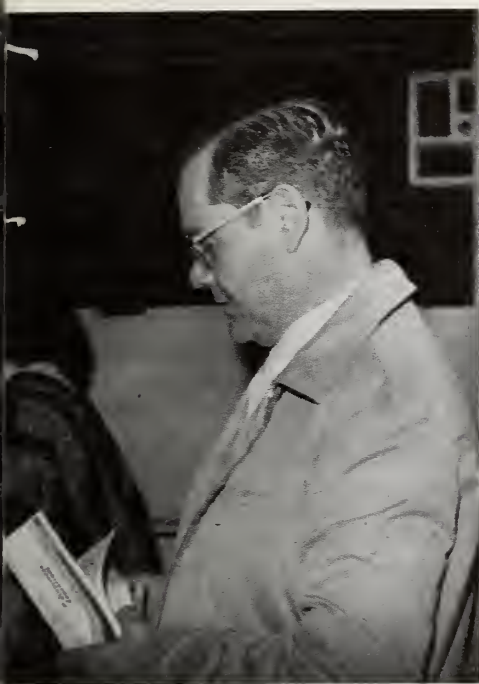
We resolve to declare the importance of this consultation not only because of its continental projections for the Anabaptist believers of Hispanic formation and language but also for what this curriculum may signify as an

From the left: Helen Dueck, Arnoldo Casas, Lupe de Leon, Rafael Falcon, Carlos Escobar, Hector Valencia, Jose Ortiz in session.



Managing the future

"Adapting Old Skills to New Issues" will be the theme of a two-day gathering of home economics teachers at Mennonite Central Committee in Akron, Pa., on Mar. 27 and 28. Sponsored by the MCC Hunger Concerns Office, this meeting will provide teachers from Eastern U.S. and Ontario the opportunity for input and interaction. Friday afternoon's program will begin by examining the connections between current issues—world hunger, energy use, natural resource limitations, and justice—and our North American living patterns. Highlighting this time, Kenton Brubaker, a biology professor at Eastern Mennonite College, will give a major presentation on household energy-use considerations. Saturday's workshops and group sessions are being planned to provide practical ways to implement these issues in the classroom.



nt, respectively, discuss conference matters between

Anabaptist literary and educational witness in our context."

The planning group was composed of Hector Valencia, formerly of Newton, Kan., and now in Colombia; Rafael Falcon, of Goshen, Ind.; and Lawrence Greaser and Gordon Zook, both of Elkhart, Ind.; joined in Colombia by Raul Garcia, of Argentina, and Milka Rindzinski, of Uruguay. A local committee from Colombia aided in the realization of the meeting. Costs for the meeting were underwritten by the Council of International Ministries, which represents all Mennonite overseas mission agencies and Schowalter Foundation.

An executive committee was elected to further study the structure of the project, to develop a work plan and objectives, and to obtain support in the areas of personnel, finances, and promotion. Board members represent the six Spanish-speaking regions: Lupe De Leon, president (U.S.—North America), Gilberto Flores, vice-president (Guatemala—Central America), Marta Quiroga de Alvarez, secretary (Argentina—southern South America), Guillermo Ramirez, treasurer (Puerto Rico—Caribbean), Carlos Escobar (Mexico), and Fabiola de Rodriguez (Colombia—northern South America). Arnoldo Casas will continue as coordinator until an official appointment is made.

Although some suggestions were made as to financing the project, the executive board will deal with this in its next meeting to be held in Guatemala in June or July, 1981. The official name of the project will be *Curriculo Anabaptista de Educacion Biblical Congregacional*—compiled from reports filed by Rafael Falcon and Hector Valencia.

Bethel honors veteran missionaries, the Frank Bylers

Frank and Anna Byler, longtime missionaries in Latin America with Mennonite Board of Missions, Elkhart, Ind., were honored on Dec. 7 by Frank's home congregation—Bethel Mennonite Church in West Liberty, Ohio. The occasion was the 40th anniversary of Frank's ordination to the ministry.

Donna Lehman of the Bethel Mennonite Church presented the following memories during the special Sunday morning service:

Back in the 1940s, Bethel spawned a missionary. He was Frank Byler, and he was born near West Liberty in 1916. As a boy, he was much aware of those about him desiring to do the Lord's work. His two grandfathers, B. B. Stoltzfus and Christ Byler, had both served Bethel as ministers.

Frank's parents, Oliver and Rose Byler, were active as Sunday school teachers. People remember them as being deeply spiritual and their advice worth listening to.

After graduation from high school, Frank attended Goshen (Ind.) College for three years, then began teaching school—one year in Holmes County, Ohio, and later, back in the West Liberty area.

At this time, the minister at Bethel, John Y. King, was getting along in years, and the need was felt for a younger minister. Frank was called to assist John as minister. He was ordained on Dec. 8, 1940, and preached his first sermon the following Sunday.

The next summer, Frank married Anna Hallman of Tuleta, Tex. Anna was also a schoolteacher. The two had become acquainted at Goshen College.

Frank was a minister at Bethel for six years. Part of this time he attended seminary in Goshen, but he returned every other week to take his turn as minister. Through these years, Frank made it clear that his goal in life was to be a missionary, but many people hoped he would continue as minister at Bethel.

At some point, Frank made known to Mennonite Board of Missions his desire to go to the mission field; eventually he was appointed to South America. J. D. Graber from the Mission Board came to Bethel to ask the congregation to release Frank for mission service.

The congregation was asked to do so by standing. No one moved for what seemed like a long, long time. Finally, up in front, Amos Aschliman stood, then someone else, and then others until finally all were standing. There were tears and great reluctance to see Frank go, because the people felt he belonged to them.

By this time, Frank and Anna had a three-year-old son, but they left in 1947 for Argentina, where Frank was a pastor and teacher. Frank and Anna saw the need to turn over the responsibilities for the churches to local leaders. So the major part of their 33 years in South America has been spent teaching in seminaries and Bible schools, enabling the people to become church leaders.

Through those years, Bethel supported Frank and Anna financially and prayerfully. Four more children were born, and various Sunday school classes took over monthly support of the children through the Mission Board. The children in turn were sent far from their parents to college in the USA.

In 1952, Frank again filled a need in his home church. Trouble had arisen between the pastors filling the pulpit at that time, and Frank spent his furlough year serving as pastor for the people at Bethel. Frank and Anna's love and respect through the years for Bethel are much appreciated.

The story isn't finished, for Frank and Anna will be returning again to South America in early 1981, health permitting.

Family histories occupy hearts and minds

Family history continues to occupy the hearts, minds, and spare time of countless people. Fifty-three of these cared enough about it to participate in the 1980 Genealogy Seminar sponsored by the Lancaster, Pa., Mennonite Historical Society.

Meeting at the Society's headquarters on eight consecutive Tuesday evenings in October and November, this dedicated group of teachers and students weekly shared and learned about genealogical research methods and materials. Each night's emphasis was subdivided into relevant topics so that a variety of overviews, hints, and examples was liberally provided for both seasoned and novice family researchers.

Subjects covered included: an introduction to genealogy (this involved a tour of the Lancaster Mennonite Historical Society), records in libraries, courthouse records, common problems in genealogy, genealogy of Mennonites, how to publish a family history, and overseas research procedures.

Some members of the class took Society-arranged field trips to Philadelphia and Washington, D.C., to learn more about doing genealogical research in notable archives and libraries.

Lois Ann Mast, librarian at the Society, coordinated the seminar. Teachers for it, many of them members of the Society's genealogy committee which planned this continuing education experience, included: Henry Benner, Ralph Denlinger, Myron Dietz, Mary Dyke, Howard Francis, Clyde Groff, John Heisey, Clarke Hess, David Johnson, Robert Lear, Lois Ann Mast, Dorothy Russo, Ernest Weinhold, Carolyn Wenger, and Samuel Wenger. James Frey and J. Lemar Mast assisted as hosts.

The Society will be offering another all-day genealogy seminar at the Lancaster Mennonite High School, Lancaster, Pa., on Saturday, Mar. 28.—Mary F. Heisey



Jean Ramsey, LeAnn Clemens, Dave Hunsberger, Rena King, Dee Miller, seminar participants

Gingrichs conduct weekend human sexuality seminar

The Phoenix Discipleship Program sponsored a retreat on human sexuality, Dec. 5-7, in Prescott, Ariz. Paul Gingrich, head of Mennonite Board of Missions, and his wife, Ann, served as major resource persons for the weekend sessions, which involved 23 current and five former members.

The Discipleship Program is comprised of three households located in Glendale, Tempe, and central Phoenix. During a year-long commitment, each participant seeks to grow through Bible study, prayer, and journaling as well as in regular group activities.

The retreat aimed at providing a better understanding of sexuality since sexuality itself profoundly affects all relationships.

The Gingrichs stressed that the Mennonite Church, in general, needs a better understanding of the subject and related issues. They introduced films, questionnaires, and discussions which examined ways in which advertising uses and perverts sexuality and turns persons into objects. Sexuality encompasses much more than intercourse, they said, and can contribute to wholeness.

The weekend enabled participants to view sexuality as a gift from God but that, being the powerful force that it is, it is also subject to much misuse. The retreat provided a forum for open discussion and reached its goal of increased understanding.—Jon Rudy and Patty Graber.

Terrill, Harding, Swinton, Thurow to speak at Goshen

A China scholar, a black church historian, and an international correspondent will speak at Goshen College in upcoming months as part of the Lecture-Forum Series on the theme of "Conflict Management and Resolution."

The series, supported by a grant from the S & H Foundation, the charitable arm of the Sperry and Hutchinson Co., will bring to the campus Ross Terrill, author of the 1980 book, *Mao: A Biography*; Vincent Harding, an associate with the Quaker Retreat Center at Wallingford, Pa.; and Stan Swinton, director of the world services division for the Associated Press, New York.

In addition to these speakers, the Frank and Betty Jo Yoder Public Affairs Lectureship will sponsor economist Lester Thurow on the topic of "The Re-Acceleration of the American Economy," Mar. 3. A professor at the Massachusetts Institute of Technology, he is the author of *Zero-Sum Society*, which *Business Week* called "a ruthlessly honest, tough-minded book on what it will take to restore the United States economy to full health."

Terrill's speech on Mar. 19 will serve as a prelude to a Mar. 20-21 seminar on "China in the '80s." It will be held at Goshen College under the sponsorship of the Indiana Consortium for International Programs. A native of Australia, he holds his doctorate from Harvard University. He has traveled to China in recent years and has written extensively on that country during the past decade.

Harding, who holds a doctorate in church history from the University of Chicago, will speak on "Visions of a New Society," Apr. 30. He has been active in the black civil rights movement and will project directions for that movement in the 1980s. He is founder of the Institute of Black World in Atlanta, Ga., and

formerly was an associate of the late Martin Luther King, Jr.

Swinton, a graduate of the University of Michigan, has covered wars, revolutions, and foreign ministries from Germany (World War II), the Korean theater, Indochina, and Egypt. He became general news editor of world services for AP in 1957.

Labrador youth discover Christianity and change views

Twenty-two students and several leaders from various churches in Happy Valley/Goose Bay, Labrador, participated in a youth camp on Oct. 24 and 25.

The majority of students who participated were not average church youth. They were, in fact, some of the tougher students at Goose High and nursed negative opinions about Christianity and the church.

The theme for the weekend was A New Commandment, with the talks centering in one's relationship with God, and then, with others. Along with the talks and discussion groups there were games, sports activities, singing, and mealtimes.

God was at work throughout the camp. A mere 24 hours saw the group change from being disinterested, inhibited, and distant to enthusiastic, warm, and full of life. After Saturday evening's talk, the students began asking probing questions about Christianity. We were able to share from the heart some of our deepest beliefs about our faith.

We had a campfire to close. The students

didn't want the camp to end but, rather, wanted to keep on singing and talking. The northern lights danced in the sky above making for a breathtaking end to the weekend.

Around the campfire the decision was made to form "The Group" which would meet weekly for fun, fellowship, and discussions relating to Christianity. The students wanted to begin right away.

"The Group" has been meeting for three weeks now and has also attracted many students who weren't at the camp. Again, the majority of these students have negative feelings toward the church, but are sincerely searching for the truth about God.

The camp has opened several doors for our work in Goose High School. We've established many relationships either directly or indirectly as a result of the weekend. We learned much from the camp and thank God for His never-ending faithfulness to us in our assignment.—Penny Garrison, who, with her husband, Steve, is serving as a youth worker with the local ministerial association, seconded by MCC.



Edward Taylor presents a gift from the Home Missions Committee and staff to Mary Olive Martin for her 22 years of service to MBM.

Longtime MBM secretary reflects on retirement

Mary Olive Martin, a secretary at Mennonite Board of Missions retired on Dec. 31 after 22 years of service in the Home Missions Department. Almost no one currently on the home office staff can match that record.

"I want to stay at home now for a change," said Mary Olive, who turned 65 last summer. "I have books to read, furniture to refinish, and walls to paint." Mary Olive also looks forward to working on her family history which her father started many years ago. But, first, she will take a trip to see her son and his wife in Florida—a surprise present from her husband.

When Mary Olive started working at MBM in 1959, the offices were located at 1711 Prairie Street. "We had chapel every day then, and each of us was expected to take a turn leading them," she recalled. "We secretaries didn't like it, though, because we just couldn't match the seminary training and preaching experience of many of the administrators."

Another early memory is that of the two big turkeys that were donated each Christmas by a local poultry company. MBM staff added their favorite dishes for a family-style dinner together.

Mary Olive worked for four Home Missions directors—Nelson Kauffman, Simon Gingerich, Lupe De Leon, and Edward Taylor. "They were all good bosses," she said. "I enjoyed working for all of them."

It was a new era when black and Hispanic Mennonites began assuming some leadership positions at MBM about ten years ago, Mary Olive noted. "I really appreciated getting to know our minority brothers and sisters," she said. "I'll never forget a meeting I attended in Texas, where the Hispanic women kept calling me 'sister.'"

The daughter of Wesley and Amanda Christophel, Mary Olive was born and raised in Elkhart.

Government overthrow startles volunteers, Upper Volta

On Nov. 25 MCC worker Steve Penner of Fresno, Calif., was out jogging in Ouagadougou, the capital of Upper Volta, when he realized something was amiss. Military personnel and equipment were scattered about key buildings and intersections. Military march tunes were blaring on the radios. It soon became evident that the military had overthrown the government.

The previous evening Col. Saye Zerbo, commander of the armed forces in Ouagadougou, had placed President Sangoule Lamizana under house arrest in the presidential palace. The action brought to an end one of the few multi-party democracies in Africa. Lamizana, who came to power in a coup in 1966, had been elected president in open elections in 1978.

The new government cited the deteriorating social-economic-political climate as a prime reason for the coup. It also mentioned the difficulties of the rural population in the face of drought and rising prices.

Lamizana's inability to control the unions led to the final crisis. During October and November strikes by primary school teachers and sympathetic unions disrupted the country. Tensions peaked on Nov. 13, when angry workers and students congregated in the capital city in defiance of a government ban. The military was called in.

Reports Penner: "They didn't fire, but they used the butt ends of their rifles and swung clubs. The people threw rocks. Some were imprisoned." The coup followed several days later.

"Now," says Penner, "about ten days later things seem calm and life goes on. The new leaders are preparing to install military persons in all the ministries. Zerbo has met with the international corps as well as various officials from about the country."

While depriving political parties of the right to function, the new government has guaranteed liberty of press, unions, and belief. Penner notes that church leaders have been among those expressing support for Zerbo. "Cardinal Paul Zoungana assured the new leaders that they were agents of God's providence. The president of the Federation of Evangelical Missions and Churches, Medo Ouedraogo, quoted verses stating that all governments are of God and wished for the new president the wisdom of Solomon."

Zerbo will need all the wisdom he can get to cope with Upper Volta's many problems. With a yearly per capita income of approximately \$100, this former French colony is one of the poorest countries in the world. Life expectancy is only 37 and illiteracy is 90 percent. Always vulnerable to drought, Upper Volta has in recent years been hurt by crop failures and a decline in demand for manganese, one of its few natural resources.

Mennonite Central Committee entered the

country in 1973 and has worked closely with local churches in carrying out programs in water resource development, agriculture, education, and health. A small Mennonite church was established in 1980 through the work of two couples assigned by Africa Inter-Mennonite Mission. The coup will probably not greatly affect the activities of MCC or the church.

Coverlet seminar uncovers the past at historical meet

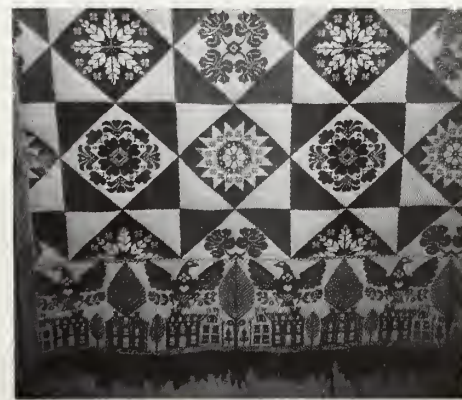
Approximately one hundred members and friends gathered at the headquarters of the Lancaster Mennonite Historical Society, Lancaster, Pa., Nov. 12, to study and admire some extraordinary handiwork of shuttle, loom, and weaver.

Many in the enthusiastic crowd came bearing coverlets—not quilts, but woven bed coverings of unusual design, color, and warmth. Normally forgotten, neglected, or seldom shown, over fifty of these handsome woven masterpieces were brought for the sake of learning and appreciation. After the coverlets were registered with the Society, the seminar began with a slide presentation on weaving and coverlets.

It was led by John W. Heisey, compiler of the book *A Checklist of American Coverlet Weavers*, issued by the Abby Aldrich Rockefeller Folk Art Center at Colonial Williamsburg, Va. The seminar also included inspection and discussion of the assembled coverlets, information on care and preservation of them, and questions and answers regarding the once-vital coverlet industry.

Heisey reminded the capacity audience, "A coverlet doesn't belong to you. You're just a caretaker of this heirloom as it is passed from generation to generation." Loaned for a memorable evening of sharing, these venerable coverlets celebrated another day's craftsmanship with the silent beauty of work well done.—Mary F. Heisey

Coverlets are not to be confused with quilts or blankets.



India churches to assist flood victims in Orissa

In September severe flooding in Orissa State, on the east coast of India, caused extensive damage to buildings, roads, and irrigation facilities. Mennonite Central Committee and Mennonite churches in India are providing money and labor to help in the construction of houses for 200 families made homeless.

The request for assistance came from Lutheran World Service (LWS), one of four agencies in India with which MCC maintains disaster response agreements. At its December meeting the MCC Executive Committee approved the allocation of \$65,000 upon the recommendations of India Country Representative Jerry Weaver of Hesston, Kan., and MCC staff person Charles Edwin, who recently toured the flood area.

The floods caused minimal loss of life due to timely warnings given by local authorities. However, 2.6 million people in 10 districts suffered losses of other kinds. Approximately 200,000 houses were damaged or destroyed and 4,100 schools collapsed. The waters also damaged over 1,000 irrigation projects. Crop loss may total \$50 million and total damage exceed \$300 million.

Reports Edwin: "The marginal and middle-class farmers are the worst hit. Their houses are washed away, their land filled with sand, and



Newly built temporary houses in the village of Antarajholi. The original village was completely washed away by the September floods. Indian churches are helping with the reconstruction.

they are finding the government reluctant to provide adequate compensation."

Immediately after the floods the Indian Red Cross, CARE, LWS, and other voluntary organizations responded with food, clothing, and medicine. MCC channeled a small sum of money to the Orissa Voluntary Health Association, which has enlisted volunteers to provide milk for infants and medical aid for mothers and children in more needy villages.

The state government has asked volunteer agencies to also assist in the longer-term rebuilding. The state is providing technical assistance and sites for houses. In collaboration

with low-cost housing experts it has also prepared a standard house design. Houses made according to the design will cost \$325.

LWS has committed itself to build 300 of the houses, and in partnership with MCC will now be able to put up 500. The work is scheduled to be completed by April.

Arrangements for a group of Indian Mennonite young people to assist in the building are currently being worked out. In past disaster situations, such as flooding in West Bengal in 1978 and extensive cyclone damage in Andhra Pradesh in 1977, Mennonite churches in India have contributed both aid and volunteers.

mennoscope

Elam W. Stauffer, pioneer missionary to East Africa with Eastern Mennonite Board of Missions, died on Friday, Jan. 9, at 7:15 a.m., at his home. He served a total of 30 years in Tanzania. He was appointed to open the Board's first mission on the African continent.

Sanford Yoder of Morton, Ill., was licensed to the Christian ministry on Jan. 4 at Trinity Mennonite Church of Morton. He is a graduate of Eastern Mennonite College and Goshen Biblical Seminary and married to the former Barbara Zehr from Manson, Iowa. Pastor Mahlon Miller gave the charge and Paul Sieber, president of Illinois Conference, was in charge of the licensing. Sanford will serve as an assistant pastor of the Trinity congregation.

Principal/administrator is needed at the Hinkletown Mennonite School, New Holland, Pa., a newly formed Mennonite elementary school, planning to open for the 1981-82 school year. The position is available immediately, but the beginning date is negotiable. If interested, please contact: Hinkletown Mennonite School, Route 1, Box 898, New Holland, PA 17557.

Third Worship Packet Released. *God's Power*, the theme of this third packet, is reflected in a study of Psalm 96, five songs, and a collection of nine stories. The Leader's Guide suggests ways to work with these materials in

various groupings—primary or junior-age children and intergenerational groups. The nine stories by Barbara Smucker and five songs are on a cassette as well as printed in the Leader's Guide. Ideas related to spring mission, Lent, and Easter are central in this packet. Packet price \$11.95 (USA). Order from Mennonite Publishing House, 616 Walnut Ave., Scottsdale, PA 15683. Note: Early Planners Club (EPC) members will receive the Leader's Guide automatically.

Special meetings: Glen Sell, Manheim, Pa., at Salem, Quakertown, Pa., Mar. 6-8. William R. Miller, North Liberty, Ind., at Brownsville, Linn, Oreg., Jan. 25-Feb. 4.

New members by baptism: four at Souderton, Pa.; one at East Bend, Fisher, Ill.; five by baptism and two by confession of faith at Locust Grove, Burr Oak, Mich.; two at Groveland, Pipersville, Pa.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$170,010.91 as of Friday, January 9, 1981. This is 22.7% of the total needed. 247 congregations have made contributions. Eighty individual gifts have been received amounting to \$30,176.55.

readers say

I very much enjoy reading *Gospel Herald*, especially "Readers Say." I would like to add my two cents worth on the issue of women in the church. I believe we are created equal in God's eyes, however, in Gen. 3:16 God says . . . "And thy desire shall be to thy husband, and he shall rule over thee." There are numerous references in the New Testament on a wife being "submitted to your own husband" (1 Cor. 11:3, 14:34; Eph. 5:22, 23, 24; Col. 3:18; Tit. 2:5; and 1 Pet. 3:1, all refer to this matter). God created an orderly universe and I believe he wants us to do things in an orderly way, hence the order of Creation: Christ, man, woman.

I do not think woman was intended to teach and lead man. In today's world, there are instances where man will not take his leadership role; then woman has to fill in. There have been many great women workers in God's kingdom and I'm sure there will be many more. I hope we can focus more on furthering the kingdom and less on which sex is doing the furthering.—Marilou Mast, Fort Myers, Fla.

A comment on Wayne North's "The Mennonite Church in the 80s (Dec. 30), section 8, "Demise of the electronic church." He states that religious enterprises like Pat Robertson, Rex Humbard, Oral Roberts, and the rest really swing in boom times but swing on a very slender thread in lean times and unlike Chrysler Corp. they do not have Uncle Sam to bail them out. In the first place, I don't think they expect Uncle Sam to bail them out, because Uncle Sam doesn't collect taxes from them and they don't depend on Uncle Sam in boom times. If they are depending on God in boom times, why would they drop God and ask Uncle Sam for help in lean times? I think if they are doing God's work, He will support them in lean times as well as in boom times.

In the article "Grain Reserve Legislation Passed at Urging of Church" I was wondering if the church should get so involved with as vulnerable a thing as grain that will not be any good after a couple of years if the famine doesn't come. Does the Scripture uphold such a plan?

Then in Kathy Kauffmann's letter, she states that "Nowhere in the Bible does God give man the authority over woman." I wonder how she explains Eph. 5:23, 24 and 1 Cor. 11:3. The Scripture (Gal. 3:28) she quotes, is between Christ and people, not between people; otherwise I may have had trouble to find a wife.—Vincent A. Hostetler, Louisville, Ohio.

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I'd like to reply to "Brother, Can You Spare \$10.60?" (Dec. 23). Yes, we can spare that, if not we'd better see where we can spend less on ourselves. But the real thing I'd like to reply to—I do not appreciate any type of gimmick to get people to give.

Many organizations use this often. And now and then some of our own Mennonite agencies almost seem to be doing the same. Also some send stamped envelopes for reply. Surely people can find the stamp money.

So please, as a Mennonite, I hope we never succumb to the giving of so-called rewards—or carrots to give and respond. If our love for our Lord is warm, genuine, and true we will respond.—Helen Lindhorst, Cambridge, Ont.

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John D. Leichy says, "Forget the ERA, and look to the Bible, the Word of God" (Dec. 30). I'll say let's and you'll find woman has rights that God gives her.

In Jn. 8:1-11 we have Jesus confronted by men with a woman taken in adultery "in the very act" (v. 4). That act included a man, yet only the woman was brought to be condemned. It seems we women have more than equal rights to condemnation and hell! But what did Jesus say? "Neither do I condemn thee," then said, "Go, and sin no more." No condemnation. What was her sin? Isn't submitting and giving of ourselves to evils of men sin?

You feel God is like man, yet Jesus said that in order for you to be Christlike (Christian) "ye must be born again" (Jn. 3:7). You cannot be born again until you have been born the first time. In 1 Jn. 5:4 you read "born of God" which shows up a female trait in God. Man and woman in marriage are to become one, too. Your statement "helpmate" is not what my King James Version says in Gen. 2:18. The word is "an help meet" and God had Himself in mind here—Christmas is a time God used woman to help man meet God! (Gal. 4:4). Just remember "one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Mt. 5:18). So we had better not change words but conform our thinking to the Bible (Ps. 1:2, Josh. 1:8) because God doesn't think like man thinks (Is. 55:8). "But be ye transformed by the renewing of your mind" (Rom. 12:2b).

Man like Abraham thinks he can pass off Sarah to save his own life. But God showed Abraham that without Sarah there could be no covenant or promise through him. Abraham represented faith while Sarah represented grace. The one without the other was dead. "But wilt thou know, O vain man, that faith without works is dead?" (Jas. 2:20).

God says in Gen. 3:16 that woman's desire shall be to her husband, which man had better believe—because unbelief is an insult to God. Also man was not deceived because he was "with her" (Gen. 3:6) while the serpent (Satan using the serpent) tricked man into eating.

Since man was alone when commanded not to eat, woman had a freedom that man did not have, even though man had told the woman of the command by the answer she gave the serpent.

Man ate knowing what he was eating—not like the Bible Story books picture it, that Eve tricked Adam. Man *was* not deceived, and by many things being done today man does things knowing full well

he is disobeying the Word of God. Man ate of the tree of the knowledge of good and evil: "And the Lord God said, Behold, the man is become as one of us, to know good and evil" (Gen. 3:22). Man can deny, but God says man knows.

In Prov. 31:10-31 on the virtuous woman, the key is verse 11 "The heart of her husband doth safely trust in her."

According to Eph. 5 man is to be subject to Christ, as a bride (a woman). "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (v. 24). The thing I noticed in verse 27 is that Christ will present it to *himself* a glorious church. In 1 Cor. 11:7, "The woman is the glory of the man."

In 1 Pet. 3:7 both are addressed: "As being heirs together of the grace of life, that your prayers be not hindered."—Mrs. Nannie Linder, Silverwood, Mich.

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Nuclear power again

This is in response to the article entitled "Nuclear Energy Again" (Dec. 30).

It has been several years now since Sternglass gained considerable attention first here in western Pennsylvania and then beyond by his very strong claims regarding infant mortality associated with the Shippingport Nuclear Power Plant. He soon became popular behind the podium by his rhetoric opposing nuclear power and predictions of drastic consequences. He was difficult to deal with by careful scientists with respect to his seemingly casual irresponsible use of numbers and statistics. Sternglass seemed to have rather faded into the "woodwork" except now and then he gets some attention by his extreme statements. My understanding is that his manner of dealing with data has been much discredited. Having heard talks by a number of persons involved in evaluating and advising regarding Three Mile Island and with my own understandings on nuclear radiation, I tend to believe that H. David Brandt's statement "no one died and no one was injured" is likely close to the fact. I wish I had space to go into some of the content of the material presented by Bill Bryson.

This article appearing in this manner in the *Gospel Herald* bothers me. It seems that the earlier pro and con approach was an attempt to give both sides a chance to be heard, however, cursory. Then here this appears refuting the pro position by a very limited approach and largely based on the claims of one (Sternglass) who in the judgment of many has turned out to be unreliable. I am not sure of the editor's purpose in doing it this way. At least, Brandt was invited to respond even though put into the "Readers Say," and seemingly not given much time to research—since he had not obtained the *Harrowsmith* article. Bill Bryson seems to give little of his own thoughts and understandings dealing with the nuclear energy issue. His own comment "that was as far as my thinking went until I read" . . . suggests to me rather than his own thinking, the writer was quite "taken-up" by the article that he read.

The question of nuclear power is a very difficult one for me to deal with, having some knowledge in the field. It is complicated by the tradeoff of environmental damage and other harm and risks among our energy options. I would hope that eventually we would not need such complex technology requiring such vigilance of management by finite humans. Then too I am greatly bothered by the rather silent deaths resulting from our coal power plants as well as their acid rain and emission of radioactivity up the stack that is not even monitored—considered in some cases more than that put out normally by a nuclear power plant. If it were clear to me that nuclear power contributes to the probability of nuclear war I would be very clear in my opposition. But there is some thinking that more nuclear energy, lessening our need of Middle East oil, would reduce the

probability of war.

To me the nuclear power question for the peace-maker Christian concerned that the material needs of all be met is not clear-cut.—Floyd J. Zehr, New Wilmington, Pa.

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Years ago in a laboratory I was asked to calculate the volume in an odd-shaped container, and I picked out the formula to do so from a textbook on the shelf.

After I turned in my answer, my supervisor asked me where I got the formula, for he doubted the answer. I was glad to inform him I got it from his own reference book! He studied the book several hours, then red-linked that page, and said when he finds one mistake in a book, he cannot believe any of it, and would throw the book away!

Why am I telling this story? Because when I found mistakes in the article "Nuclear Energy Again," in Dec. 30 *Gospel Herald*, I have no confidence in *any* of the article!

In paragraph 16 of the article, "2,000 to 3,500 persons/rem" is compared to 16,200 persons/rem" as indicating that the latter is 4 to 8 times as bad, whereas it is only 1/4 to 1/8 as much (it would have to be "rems/person" to be worse.)

Other points that are seriously lacking in proper reporting are in paragraph 6, "Government monitors went completely off scale," with no mention of what amount the scale could register, nor how close to source it was located (strength of radiation reduces rapidly with distance). However, the author gives the implication that this was a terrible reading.

In paragraph 11, he implies that 14 curies of iodine-131 is terrible, and casually mentions "10 million curies of other fission gases," but who would pick out .0000014 part of a contamination to identify? I think someone misinterpreted "millicuries" (1/1000 curie) for "million" curies! If there had been nearly a million times as much other radioactivity there, don't you think someone would have identified it and mentioned it?

In paragraph 17, the author implies that 34 millirems is terrible—would he refrain from having an aching tooth X-rayed? He would have gotten much more than 34 millirems there! And how about cancer patients treated with radioactive cobalt?

Judging this article by the standards of the second paragraph of my own article above, I would be most doubtful of the following: paragraph 6: "outright death of hundreds of infants"; Paragraph 18: "27 post-accident hypothyroid cases"; Paragraph 3: "all the babies born . . . with . . . malformed thyroid glands"; Paragraph 3: even the existence of a magazine *Harrowsmith*.

Even if there was such a magazine and an author therein named Pawlick, have I any assurance he is any more to be believed than author Bryson, of the *Gospel Herald* article?

Please, as author or publisher of articles of the technical nature, where you obviously have little knowledge of the subject, at least consult some experts to see if your facts are even close to accurate before you publish such material of a controversial nature! Our country is already deluged with "scare" articles where only part of the facts are given or even are deliberately slanted to give false impressions. Let us not have our church papers fall into the same category.

Incidentally, I do not claim to be an expert on nuclear problems, but I did work for 12 years as an engineer for one of the largest manufacturers of nuclear power plant equipment, and have even been inside the containment vessel of one nuclear plant that needed some repairs after long operation, and I am convinced nuclear power is the safest technical development ever put into operation! With my experience, I do think I am about as qualified as any Mennonite there is to give thoughts as I have concerning the validity of the statements in Mr. Bryson's article.

Furthermore, I would not object at all to live within a mile of Three Mile Island nuclear plant, or any other nuclear power plant.

My above statements deal with industrial nuclear power, not nuclear weapons.—Vernon H. Schmidt, —professional engineer, Harrisonburg, Va.

births

Buchanan, Dale and Anna Marie (Miller), Allensville, Pa., second daughter, Janelle Marie, Sept. 11, 1980.

Charles, Robert and Sylvia (Shirk), Brussels, Belgium, second child, first son, Daniel, Dec. 22, 1980.

Crossgrove, David and Melody (Bartel), Leo, Ind., third child, second son, Kevin Richard, Oct. 29, 1980.

Friesen, Eugene and Phyllis (Peachey), Henderson, Neb., second child, first daughter, Larisa Ann, Nov. 7, 1980.

Hancock, Steven and Rhonda (Chambliss), Tremont, Ill., first child, Chad Steven, Dec. 20, 1980.

Hershey, Daniel and Janet (Sauder), Parkesburg, Pa., first child, Laura Beth, Nov. 29, 1980.

Hochstetler, Ray and Carolyn (Miller), Napanee, Ind., first child, Jacob Jerald, Dec. 18, 1980.

Hochstetler, Walter and Frances (Zerger), Elkhart, Ind., second child, second son, Samuel David, Dec. 21, 1980.

Holsopple, Darrell and Kathy (Good), Holsopple, Pa., second child, first daughter, Stephanie Lynn, Dec. 22, 1980.

Kremer, Timothy and Lynn Ann (Zehr), Mt. Pleasant, Iowa, fourth child, second daughter, Kristi Lynn, Dec. 13, 1980.

Leichty, Kevin and Dawn (Zehr), Mt. Pleasant, Iowa, first child, Marena Dawn, Dec. 26, 1980.

Lukasheay, Bobby J. and Rhonda (Middaugh) La Alto, Ind., first child, Amanda Kay, born on Nov. 17, 1980; received by adoption on Nov. 26, 1980.

Moyer, Glenn and Diane (Clemens), Souderton, Pa., first child, Glenn Eric, Nov. 21, 1980.

Nafziger, Steve and Heather, Wellesley, Ont., first child, Jaime Dawn, Dec. 13, 1980.

Sangster, Rodney and Sharon (Selzer), Greensburg, Kan., second child, first daughter, Lori Ann, Dec. 18, 1980.

Shank, Ivan and Carol, ———, Ill., first child, Crystal June, Dec. 6, 1980.

Yoder, Daniel and Marcia (Lambert), Holsopple, Pa., second child, Aaron Lambert, Dec. 1, 1980.

marriages

Detweiler—Godshall.—Walton N. Detweiler, Harleysville, Pa., and Verna Mae Godshall, Souderton, Pa., both from Franconia cong., by Floyd Hackman and Curtis Bergey, Jan. 1, 1981.

Eby—Martin.—Michael C. Eby, Mohnton, Pa., Zion cong., and Susan A. Martin, Terre Hill, Pa., Weaverland cong., by Aaron H. Hollinger, Dec. 20, 1980.

Gunden—Lederach.—Randal G. Gunden, South Bend, Ind., North Park cong., and Deborah Lederach, Scottsdale, Pa., Scottdale cong., by Paul M. Lederach, father of the bride, Dec. 27, 1980.

Hostettler—Gingerich.—David Fredrick Hostettler, Shreve, Ohio, and Lois Ann Gingerich, Millersburg, Ohio, Berlin cong., by David R. Clemens, Dec. 27, 1980.

Ludwig—Martin.—Jeff Ludwig, Boyertown, Pa., Ark Bible Church, and Maletta Martin, Oley, Pa., Alsace Manor cong., by Warren W. Martin, father of the bride, Nov. 1, 1980.

Rhodes—Witmer.—Ralph Rhodes and Irene Witmer, both of Charlottesville, Va., Charlottesville cong., by Richard K. Early, Aug. 9, 1980.

Roth—Yoder.—Duane Roth, Lebanon, Ore., Fairview cong., and Sandra Yoder, Portland, Ore., Portland cong., by Roy E. Hostettler, Dec. 12, 1980.

Rychener—Diller.—Kent Rychener, Pettisville, Ohio, Zion cong., and Carolyn Diller, Hesston, Kan.,

Hesston cong., by Jerry Quiring, Dec. 27, 1980.

Troyer—Carlson.—Dennis Troyer, Salem cong., Shickley, Neb., and Mary Carlson, Covenant Church, Lincoln, Neb., by Ralph Sturdy, Dec. 27, 1980.

Troyer—Wilhelm.—Terry Troyer, Salem cong., Shickley, Neb., and Joyce Wilhelm, United Missionary Church, Fremont, Neb., by Eddie Masters, Oct. 4, 1980.

obituaries

Birkey, Simon A., son of John E. and Lena (Oyer) Birkey, was born at Dewey, Ill., Mar. 24, 1910; died of a heart attack at Rockwell City, Iowa, Dec. 22, 1980; aged 70 y. On June 25, 1933, he was married to Erna Danner, who survives. Also surviving are 4 sons (Earl, Don, Marvin, and Jerry), 8 grandchildren, one great-grandchild, 6 brothers (Clarence, John, Elmer, Sam, Jake, and Joe), and 5 sisters (Alvina, Elsie, Pearl, Anna Mae, and Pauline). He was a member of Manson Mennonite Church, where funeral services were held on Dec. 26, in charge of Irvin Nussbaum; interment in Rose Hill Cemetery.

Freed, Joseph H., son of Joseph L. and Susan (Hackman) Freed, was born in Franconia Twp., Pa., Aug. 2, 1913; died of cancer at Grand View Hospital, Sellersville, Pa., Dec. 22, 1980; aged 67 y. On Sept. 24, 1932, he was married to Matilda Godshall, who survives. Also surviving are 4 children (Doris G. Freed, Merrill G., Jean G.—Mrs. Earl Clemmer, and Nancy G.—Mrs. Alvin Alderfer), 10 grandchildren, one brother (Jacob H.), and one sister (Lydia—Mrs. Allen H. Freed). He was a member of Franconia Mennonite Church, where funeral services were held on Dec. 27, in charge of Earl Anders, Jr., Floyd Hackman, and Curtis Bergey; interment in adjoining cemetery.

Litwiller, Louisa, daughter of Joseph S. and Veronica (Roth) Hieser, was born in Elm Grove Twp., Ill., Sept. 22, 1888; died at Pekin Memorial Hospital, Pekin, Ill., Dec. 30, 1980; aged 92 y. On Jan. 27, 1949, she was married to Thomas Litwiller, who died on Dec. 26, 1962. Surviving are one stepson (Joseph R.), 2 stepgrandchildren, and 7 step-great-grandchildren. She was preceded in death by one step-grandchild, 2 brothers, and 2 sisters. She was a member of First Mennonite Church, where funeral services were held on Jan. 2, in charge of James Detweiler and Melvin Friesen; interment in Pleasant Grove Cemetery.

Martin, Elmer Christian, son of Jacob and Sarah (Begly) Martin, was born at Wooster, Ohio, Dec. 12, 1902; died at Brenn-Field Nursing Center, Orrville, Ohio, Dec. 5, 1980; aged 77 y. On Sept. 6, 1930, he was married to Edna Rafeld, who survives. Also surviving are 2 sons (Ellis and Keith), 2 daughters (Eleanor—Mrs. Nathan Lehman and Sue Martin), one brother (John), and one sister (Ida—Mrs. Warren Kidd). A daughter (Annabel) died in infancy. He was a member of Martins Mennonite Church, where memorial services were held on Dec. 8, in charge of Wayne King and Carl Good; interment in Martins Church Cemetery.

Martin, Laban H., son of Michael W. and Frances (Horst) Martin, was born in Washington Co., Md., Nov. 18, 1896; drowned while fishing near Sandy Hook, Md., aged 83 y. He was married to Clara E. Risser, who died in 1969. He is survived by his second wife (Edna M. Diller Weber Martin), 4 daughters (Mrs. Evelyn Martin, Leona—Mrs. Lloyd Eby, Gladys—Mrs. Harry Myers, Martha—Mrs. Noah Horst), one son (Arthur R.), 26 grandchildren, 39 great-grandchildren, 2 stepdaughters, one foster son, stepgrandchildren, and one sister (Mrs. Lydia Martin). He was a member of Reiffs Mennonite Church, where funeral services were held, interment in the church cemetery.

Miller, Malvin P., son of Peter J. and Malinda (Miller) Miller, was born near Walnut Creek, Ohio, Mar. 3, 1889; died at Greencroft Nursing Center on Dec. 20, 1980; aged 81 y. On Dec. 25, 1921, he was

married to Anna Yoder, who survives. Also surviving are 3 daughters (Ruth Pauline—Mrs. Richard Yordy, Mary Jean—Mrs. Francis Schrock, and Mrs. Eloise Bontrager), 2 sons (Daniel W. and Carroll D.), 13 grandchildren, 3 great-grandchildren, and one sister (Mrs. Ida Mast). He was ordained as a minister. Funeral services were held at the Forks Mennonite Church on Dec. 24, in charge of John J. Yoder, J. C. Wenger, and Richard Yordy; interment in the Yoder Cemetery.

Ringenberg, Jake B., son of Jacob and Phoebe (Sutter) Ringenberg, was born at Tiskilwa, Ill., Dec. 2, 1887; died at Perry Memorial Hospital, Princeton, Ill., Dec. 19, 1980; aged 93 y. On Feb. 4, 1915, he was married to Olive Stauffer, who died in 1971. Also surviving are one son (Richard F.) and 3 sisters (Hilda Ringenberg, Marjorie—Mrs. Ed Smith, and Alta—Mrs. Orie Bachman). He was preceded in death by 2 daughters (Mardell and Doris), 5 brothers, and 3 sisters. He was a member of Willow Springs Mennonite Church, where funeral services were held on Dec. 21, in charge of Don Heiser; interment in Willow Springs Cemetery.

Rinkenberger, Elsie May, daughter of Joseph and Caroline (Greiner) Householder, was born at Fairbury, Ill., June 5, 1894; died at Mesa Lutheran Hospital, Mesa, Ariz., Dec. 15, 1980; aged 86 y. On Oct. 13, 1926, she was married to Herman Rinkenberger, who survives. Also surviving are one son (Jack) and one sister (Minnie—Mrs. Clarence Rinkenberger). She was preceded in death by one son (Dale), 4 sisters, and 2 brothers. She was a member of Willow Springs Mennonite Church. Funeral services were held on Dec. 20.

Roth, Emma R., daughter of Joseph and Anna (Roth) Reschley, was born at Wayland, Iowa, Oct. 3, 1888; died at Park View Home, Wayland, Iowa, Dec. 26, 1980; aged 92 y. On Dec. 29, 1909, she was married to Chris E. Roth, who died on Nov. 14, 1955. Surviving are 4 daughters (Mabel Conrad, Edith Roth, Ethel—Mrs. Marvin Widmer, and Marguerite—Mrs. John Dare), 9 grandchildren, 26 great-grandchildren, 7 great-great-grandchildren, 3 brothers (Ervin, John, and Henry Reschly, and one sister (Eva Boese). She was a member of Bethel Mennonite Church, where funeral services were held on Dec. 29, in charge of Oliver Yutzky and Paul Goossen; interment in Bethel Cemetery.

Yoder, Amos D., son of Daniel M. and Lucinda (Weaver) Yoder, was born in Holmes Co., Ohio, Dec. 12, 1900; died at Millersburg, Ohio, Nov. 5, 1980; aged 79 y. On Dec. 12, 1938, he was married to Orpha Crilow, who survives. Also surviving are 3 sons (Stanley E., Donald D., and Daryl W.), 3 daughters (Mary Esther—Mrs. Roscoe Weaver, Betty L.—Mrs. Jerry Mullet, and Edna F.—Mrs. Wesley Mast), 10 grandchildren, and 2 sisters (Mallinda—Mrs. Noah Bontrager and Emma—Mrs. Ben Yoder). He was preceded in death by one son. He was a member of Martin's Creek Mennonite Church, where funeral services were held on Nov. 7, in charge of Harold Grant Stoltzfus and Roman D. Stutzman; interment in Martin's Creek Cemetery.

Cover by Dynamic Graphics; p. 44, MCC photo.

calendar

Conrad Grebel College School for Ministers, Conrad Grebel College, Waterloo, Ont., Jan. 19-20

Eastern Mennonite College and Seminary Minister's Week, Jan. 19-22

Black Council, Inglewood, Calif., Feb. 27-28

Ohio Conference, Central Christian High School, Kidron, Ohio, Mar. 5-7

MBCM Board of Directors, Elkhart, Ind., Mar. 6-7

Ontario/Western Ontario annual meeting, Rockway Mennonite School, Kitchener, Ont., Mar. 6-8

Lancaster Conference Assembly, Mellinger congregation, Lancaster, Pa., Mar. 19

Lancaster Conference annual meeting, LMHS, Lancaster, Pa., Mar. 20-22

Inter-Mennonite Women in Ministry Conference, Bethel College, Kan., Mar. 27-29

Atlantic Coast Conference assembly, Greencastle, Pa., Mar. 27-29

Virginia Conference Assembly at Rhema Lake Camp, Staunton, Va., July 29—Aug. 2

items and comments

New gun control supporters recruited by Lennon killer

The recent assassinations of John Lennon and former U.S. Rep. Allard K. Lowenstein have stimulated more popular support for gun control legislation, according to a major gun control lobby in Washington, D.C. Officials in the Washington-based National Coalition to Ban Handguns described as "phenomenal" the outpouring of telephone calls in response to the Dec. 8 shooting death of John Lennon, one of the four Beatles. According to its executive director, Michael Beard, the coalition was pressed to hire temporary help to answer phone calls inundating its Capital Hill office. Mr. Beard estimated that there are between 50 million and 100 million handguns in the U.S. and that they are used in approximately 60 shooting deaths daily.

Evangelist in South Africa told to "start packing bags"

The closing days of the Alan Walker's month-long mission to South Africa were marred when a government official declared that the Methodist evangelist "should start packing his bags and go home." Minister of Police Louis de Grange charged that Dr. Walker's sermons "are mere political speeches," according to reports received in New York from the Methodist Church of Southern Africa. The evangelist replied that his condemnation of the apartheid system of racial segregation was "based on the Bible and on Christian doctrine. Before the towering evil of apartheid, how can a Christian be silent?" said Dr. Walker, an Australian who is director of world evangelism for the World Methodist Council.

The mission took him to more than 20 locations, from Johannesburg to the remote Zula Land area. Along the way he urged his listeners both to develop their faith in Jesus Christ and to commit themselves to a struggle against social ills in their country. "There is no greater menace in the church than a born-again Christian without a social conscience," Dr. Walker told the opening session of the 98th Methodist Conference of Southern Africa meeting in Welkom. "But I am also convinced that the social activist without a personal experience and commitment to Christ is as great a menace."

Church of Finland asks new limits on abortion

At its semi-annual synod, the Evangelical Lutheran Church of Finland asked the govern-

ment to restrict the grounds for legal abortion primarily to medical reasons. The current law grants abortions for "social reasons" such as the inconvenience that a newborn child might place on woman's work, human relations, and plans for the future. "Down through the ages the church . . . has taken the view that unborn life is to be protected," the synod resolution said. "However, the existing abortion act has made possible a practice that is in conflict with Christian faith and the Christian concept of the human being."

Iran-Iraq war destroying last wild remnant of Biblical symbol of beauty and salvation

The current border war between Iran and Iraq is being waged in the last wild habitat of the Mesopotamian fallow deer, which is the deer species mentioned in many of the most poetic passages of the Bible. Conservationists around the world are fearful that the present conflict will destroy the last wild members of this species. Very few individuals of this species exist in captivity. A herd of a dozen deer now living in a nature reserve on Israel's Mount Carmel may be the animal's best hope for avoiding extinction. This is the only known herd in the world which is living outside the confines of a zoo.

In the Bible, reference to this animal is found in the Books of Kings, Isaiah, Lamentations, the Psalms, and the Song of Solomon. It is the symbol of the joy of salvation, "Then shall the lame man leap as an hart" (Is. 35:6). It is also the image of beauty, "My beloved is like a roe or a young hart" (Song of Sol. 2:9). The Mesopotamian fallow deer reaches its greatest symbolic value in a simile describing the psalmist's thirst for God: "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Ps. 42:1).

Reagan urged to defend rights, oppose torture

Seventy-one major religious leaders have asked President-elect Reagan to warn right-wing governments allied with the United States that his administration will not relax American human rights concerns or condone torture and political terrorism. They said that repressive regimes in some countries had misconstrued statements by some Reagan spokesmen to mean that American foreign policy will forego criticism of human rights violations in the interest of stimulating business development.

The American religious leaders told Mr. Reagan that recent incidents of political terrorism in El Salvador, Haiti, and South Korea provided "increasing and alarming evidence that military governments in many countries are viewing your election as a green light of suppression of legitimate dissent, and for widespread arrest and imprisonment, torture, and murder. The world needs to hear you say that you do not regard these methods as either

necessary or justifiable to secure a favorable business climate," the appeal said.

Religious "junk" books flood supermarkets, says publisher

The growth that brought religious book publishing from its grassroots in the '60s to bestseller status in the '70s should continue during this decade, says a leading Christian book editor. Most of the boom in religious book sales is healthy, according to James W. Sire, editor of Inter-Varsity Press, Downers Grove, Ill. Religious books increasingly offer alternatives to contemporary problems like the threat of war, the breakdown of the family, and materialistic living, Sire said. But riding close on the heels of the added "serious books" has been a glut of what Sire calls Christian "junk" books.

Those books, oftentimes sold in grocery stores, promote the Christian conversations and experiences of celebrities. By emphasizing personal experiences, Sire said, the books offer excitement without theological accuracy. "They thrill you, but the thrills tend to be cheap thrills." The "junk" books mislead because they give the impression "that the Christian life is a bed of roses," the 47-year-old editor said.

Report says half the world jails, tortures dissenters

Half the countries of the world jail people for their political or religious beliefs, and torture, summary trials, and executions are common, says Amnesty International (AI). The victims include peasant families in El Salvador and Guatemala, members of political, religious, and ethnic groups in Iraq, Iran, and Ethiopia; and people in all walks of life in countries as far apart as Afghanistan, Chile, and the Philippines.

The list appears in 408-page annual AI report for the period from May 1, 1979, to April 30, 1980, reviewing the human rights situation in 110 nations around the world.

Abortion foes prevail in Pennsylvania fight

Anti-abortion forces led by the Catholic Church won a major victory in Pennsylvania when Gov. Dick Thornburgh signed into law a bill to stop state payment for most abortion services for low-income women. The new law, which became effective when the governor signed the bill on Dec. 19, limits welfare abortions to physician-certified cases where the mother's life is in danger and to rape and incest cases that are reported to the authorities promptly. Previously, women who met the state's test could get state-paid abortions if their health, including mental health, was endangered. Backers of the new law say this provision was a loophole for "abortions-on-demand" at state expense.

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The Sunday school teacher-president

The United States is turning out its Sunday school teacher-president. So far as I know he was the first such combination and he may well be the last. Not a great deal was made of his Sunday school teaching during his term of service, but occasionally a reporter was present at a session when the president taught, and wrote about some of his thoughts.

According to Religious News Service, in his last session as a teacher at Washington's First Baptist Church, he stated that "God will understand when you fail," and mentioned humility, compassion, courage, and love as things that help overcome "broken collarbones and election defeats." He asked, "How can we expect all of our prayers to be answered when all of Jesus' prayers weren't answered?"

This and other reports indicated a president who talked freely about the Bible and the Christian faith. They demonstrated that he saw himself as one who took the Scriptures seriously. For others of us who seek to take the Scriptures seriously, there was a certain charm in this.

There were other charming and heartening characteristics in the Sunday school teacher-president. He seemed less inclined than some to put on airs, to glorify the trappings of his office. He walked instead of riding the inaugural route. He took occasional trips away from Washington to hold "town meetings." He wore a sweater while he addressed us on behalf of the energy problem.

But while we admired these common touches, we recognized that they could be more style than substance. Did he have substance? Personally, I took courage from his campaign on behalf of human rights. It too may have been politically motivated, but I cannot but see that a political leader in favor of human rights is better than one who doesn't care. He seemed also to be concerned about the poor and to view the insatiable demands of the military services with some appropriate jaundice.

Yet I was reminded at times that his view of the Christian life and mine differed sharply. He had earlier been, after all, a career military officer and as president he has been commander in chief of the U.S. military complex. It is a part of the job. He had one adviser who tended to make pugnacious noises. After appearing to respond with calmness and reason to the taking of U.S. hostages by Iran, he finally authorized a desperate rescue attempt. His "born again" religion did not keep him from contemplating a nuclear

holocaust if that seemed necessary.

His going may be useful in reminding us that the U.S. presidency is not a religious office. Having a Sunday school teacher in the White House could deceive some into thinking of the president as a sort of National High Priest. It is significant that a solid bloc of religious people helped to turn him out. At that point his "born again" religion and stable relation with his wife failed him in a race with a candidate less articulate religiously and who has been divorced and remarried. Ironically, one of the issues these religious people held against him was his moderate view on military spending. In the end he may have been defeated because he promised more than he could deliver.

Though Romans 13 makes a clear place for the function of government in the providence of God, it does not combine the functions of church and state as some are wont to do. Thus it is not as important that a president quote the Scriptures as that he leads in the discernment and administration of justice. This is an almost impossible task in a time of increased expectations and diminishing resources. Yet he must accept it.

Will the new president seek to be a leader of all the people or will he favor special interest groups? Will he govern with an eye to the future or concede to the exploiters of resources? Will he relate to other nations in a civilized manner or seek to resurrect the former cowboys-and-Indians stance which has sometimes characterized U.S. foreign policy? Will he promote the use of resources for peaceful purposes instead of wasting them on military activity? These are the kinds of questions by which his performance needs to be judged.

Some of his campaign statements have raised questions about the new man's commitment to peace and justice and to long-range values. But you cannot be sure about campaign statements. First Timothy 2:2 urges prayer "for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way."

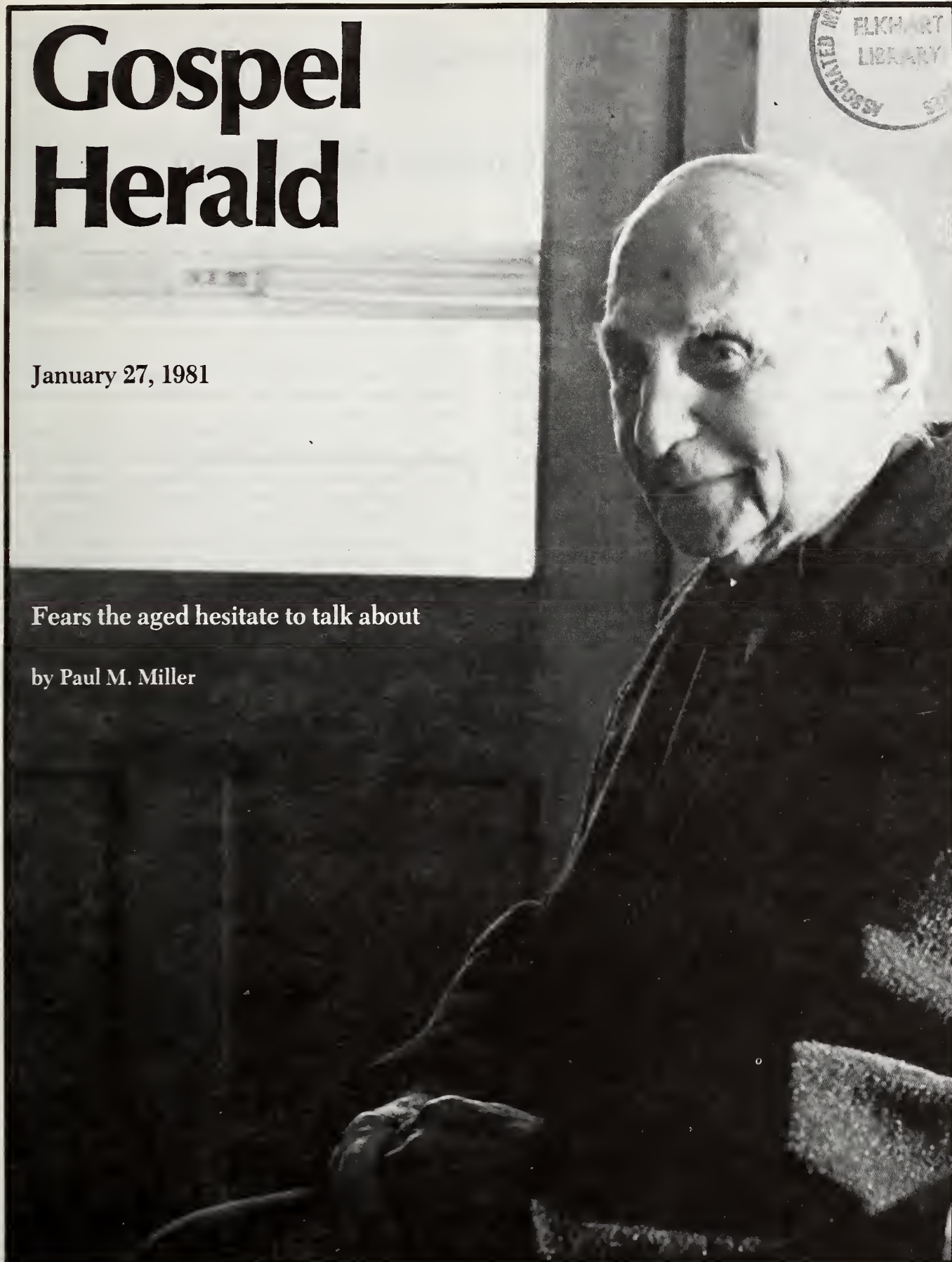
It is appropriate for U.S. citizens to pray for their new president and hosts of others who take public responsibility. It is just as important to pray for leaders of other nations where Christians reside. For we are world citizens. We are not really at home in any country, but by the grace of God and the presence of the church we belong wherever Christians are.—Daniel Hertzler

Gospel Herald

January 27, 1981

Fears the aged hesitate to talk about

by Paul M. Miller



Forced changes, losses, being left out.

These are some of the burdens with which older people are confronted.

Fears the aged hesitate to talk about

by Paul M. Miller

For the past ten years I have been keeping a record of concerns and fears which recur most frequently in counseling sessions with the aged. No one aged person felt all of these concerns, but the following seem to be some typical concerns which the aged needed to cope with.

Many of the aged joke about their loss of memory. But beneath those jokes, the counselor can sometimes detect a fear that memory loss may become sheer senility. Some are humiliated to look ahead to a time when their mind may lose its power to integrate the past with the present. Others wonder whether their inability to find the right word may make them poor conversationalists.

A few admit that "it hurts" to realize that the wisdom they have accumulated through their lifetime seems now to be outdated, replaced by new research and theories, and regarded as antiquated and useless. The speed of change, and the emphasis upon "the newest thing" leaves them feeling they really have no counsel to give to the rising generation. They had hoped they might be "guardians of truth."

Some elderly who do bravely undertake new studies, tackle new languages, and read new books say sadly that their recent learnings are so fragile, and the new vocabularies so difficult that reeducation seems like a hopeless task. They feel vaguely aware that society around them regards them as in worse shape than they actually are. They feel the "pervasive false myths" society holds about the aged.

A few express the fear that changes they have already felt may sweep them on into a condition they dread. They may have felt a change in sleep patterns, and not know how to deal with a new insomnia problem. A few others have voiced their fear of a compulsive and repetitive thought pattern which leaves them vaguely depressed. Now that they have the time for the meditation they had always longed for, it is not really a rich experience.

Forced changes leave some aged unsettled. Loss of heirlooms, of loved surroundings, and having to succumb to overcrowding in a new and strange living space creates for some a deep anger and anxiety. Because they have always believed that "saintly" people don't become angry, they do not know very well how to process their angers. Many aged feel vulnerable to being robbed, exploited, used, and cheated.

Loss of autonomy and self-direction is a heavy burden to some. One aged person remarked that losing his driver's

license was as big a blow to his self-confidence as gaining his license had been a boost when he was sixteen. Then he could talk about his joy, but now no one wants to hear his hurt! "Always taking orders" from children and strangers is heavy for some.

Because friends die around them more frequently than was true in earlier years, grief seems to be an almost constant companion. If they express it and "talk it out," they fear that young people around them will become bored or embarrassed. If they bottle it up they become bitter. Thoughts of their own approaching death become for some an almost constant preoccupation. They want to quit these thoughts, but can't do so.

A major concern of more than a few aged people is the relentless inflation which robs their savings of purchasing power. Apparently becoming poor, needing to receive aid, welfare, or hand-outs of any kind is a tremendous blow to self-respect. In spite of their children's declared readiness to support them in their older age (even as the parents had supported the children during helpless years), the aged almost all dread the possibility that this might happen. They would rather live in near poverty than to be financially dependent on others. Yet mounting costs of medical and hospital care are a grim reality.

The aged are often wistful about the fact that few of their children live near by, but are scattered far and wide. Contact is reduced to a few trips for brief visits. Even telephone calls must be brief or they become expensive. However, few want to "live in" with their children for fear of causing crowding and becoming a burden.

Some who are fortunate enough to have a home in a retirement center staffed by concerned Christians find this

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Gospel Herald Volume 74 Number 4

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lifestyle satisfying. The Christian atmosphere, emphasis, and fellowship helps them to find meaning in their days when health is failing. But many suffer intensely because they need to be cared for in centers operated for profit and staffed by persons for whom it is only a job to be done.

For some aged, their "Protestant work ethic" has not prepared them to feel good about their days of leisure. They still feel that if they are not producing anything they are not worth anything. Many have not served in the professions such as art, writing, medicine, or farming in which an aged person can retire gradually and slow down in stages.

Some expect uneasily that approaching senescence will result in senility and senility will become a "magnifying glass" to accent their least lovely characteristics. Few can make "definitive renunciations," bravely setting aside pursuits, calmly relinquishing controls, and giving up the pleasures they once enjoyed. Vaguely they had hoped that they might "be asked to be a referee after they cared no longer to play," but now they feel like a useless spectator, and often leisure becomes boredom for those who do not achieve a rich inner life of reflection.

A very few have the ripe reflections of a Paul Tournier or a Malcolm Muggeridge so that approaching death concentrates their mind. Or a "desire to depart and to be with Christ" may give them a half-in and half-out of the body feeling. A few do feel that everyone is their uncle, aunt, grandchild, and friend. A few can pray the Lord's Prayer and the Twenty-third Psalm with tremendous depth of meaning as is possible only when standing on the shore of eternity.

A few admitted that while society idealizes the youthful skin, the beauty queen figure, and the manly athlete's physique, their own mirror brings only bad news of wrinkled skin and general decay. Society never tells them that their "hoary head is a crown of glory," and it seems that the church does not remember to do so either. The "second childhood" is not one of joy, wonder, and adventure as the first one was.

The heaviest burden many of the aged expressed was their fear that their last days might be painful, or that they might linger to become a burden to their loved ones. They had always hoped that old age would bring fuller light, larger vision, openness with receptivity, self-confidence coupled with humility. But somehow they don't feel that way now. And some feel that their faith may not enable them to die as a final act of worship as they say to God, "Into thy hands I commend my spirit."

If the aged who have these feelings are to talk them out in the presence of accepting love and so find healing, it will be important that the counselors who talk with them know the help Christian faith can offer to these concerns. The church may be wise again to commission mature and trusted widows to serve on the pastoral care and visitation team of the congregation. Persons who have conquered these fears may be the best counselors of the aged.


Some of the biblical themes aged believers are entitled to hear from the church include: their hoary head is regarded as a crown of glory, their wisdom is valued, their presence is honored, and their home-going can be another mountaintop experience like those of Moses, Joshua, Simeon, and the Apostle Paul.

They deserve the reassurance that although their outer person perishes, their inner person can be renewed day by day. God can deliver them from every evil. God promises to be with them in the otherwise solitary valley of the shadow of death. A house eternal in the heavens is prepared for them, and they can be eternally with the Lord.

It is important that those who do the counseling with the aged members of the congregation have themselves taken an "eternal-life position" toward their own approaching death. If they have done this, they may be freed to believe that the aged years can truly be the best years of all. They can begin to understand the quiet joy of those aged Christians who have entered into the "Sabbath rest" of their lives, and are beginning to cease from the toil and labor of their lives as God ceased from His creating toil. The soul-renewing power of Sabbath rest and meditation-worship can shed its blessing upon all who interact deeply with such aged persons.

The aged can be encouraged to regard their retirement-reflection years of their lives as a kind of "graduate school" of their lifelong learnings. Even if elements of "second childhood" begin to come, this too can be regarded as another "new birth" into the childlike wonder and trust with which Jesus said all who would enter the kingdom must ever do so.

The aged can be encouraged to "tell their life stories." As they keep living faith, hope, and love into their later years, their testimonies of God's grace and leading can have a depth and a power never known before. They can release their caring by sharing what life has taught them.

As the aged gain in confidence, they can venture on into new avenues of voluntary service, apart from that which had been their vocation during their toiling years. They can claim release from any overly dogmatic positions they might have advocated during their middle years. They can claim a new rapport with the youth of the church. They can risk being honest about their humanness, about the foolish fads and follies which tested them during earlier years. They can speak quietly of eschatology, of consummation, and the awesome power of living already within a life which is eternal. 

Church in silence

Church in silence,
let me hear
your voice proclaim
that God is near.

Church in decadence and dust,
be real
for me,
secure my trust.

Church of God,
most holy place,
shake off the dust
and show your face.

Jay Nissley



For Millersville Youth Village: A new era

by Lois Landis Shank

When times and visions change, what happens to a church's institutions? And when government money helps Mennonites serve in the name of Christ, what are the risks?

Millersville Youth Village, as Mennonite Children's Home, "used to be one of the best supported programs of Lancaster Conference," says a longtime observer of the project begun in 1909, before the organization of the present Eastern Mennonite Board of Missions and Charities.

Today "The Village" is a professionalized ministry of love to troubled male teenagers—until recently a fairly secure place to be. But suddenly the future is ominous; without warning its chief source of funding has been axed, and dedicated staff agonize with youths sent away prematurely to almost certain deterioration. They think of the needy people they will never see, and wonder if their jobs will survive.

A June 1980 executive decision from the Pennsylvania State Welfare Department in Harrisburg sent shudders through the state's child welfare agencies, and Millersville Youth Village hasn't escaped.

The Mennonite institution used to be fairly free of government vagaries. Nourished in a long tradition of Men-

nonite compassion, the former Mennonite Children's Home tugged many a heart (and purse) in the pew. Sunday school classes visited and played Uncle Wiggly; Mennonite women cooked, cleaned, laundered, and canned. Volunteers cared for the children. As late as 1970, residents were charged only \$3.00 a day, a fee even private individuals could afford.

But times change. Perhaps it is a sign of progress that "orphanages" such as the Children's Home were emptied by social service styles which emphasized foster and adoptive homes. Additionally, by the end of the 1960s the home was no longer approved as a facility for children referred by the counties. Reevaluation was in order.

A self-study commissioned by the board was completed in 1971, and the first professionally trained administrator, Ernest S. Mast, MSW, took the helm. In light of the current needs, availability of state funds, and emerging social service trends, the Mennonite Children's Home veered sharply in a new direction. Perhaps a church which was occupied with overseas missions was a factor.

Since community-based small institutions for troubled adolescents were in demand, the Home renovated its facilities, changed its name to Millersville Youth Village, and adapted its style to the latest social work professionals. Instead of a home for children from infancy to about 12

Lois Landis Shank is from Lancaster, Pa.

years, the Village became a preventative institution for male teenagers, many of them "pre-delinquent."

In peak years about 40 children lived in the Children's Home, with another 100 or so in foster homes; the Village's current capacity is 17. It employs five college graduates and five nongraduates in full- and part-time work.

In the new approach, most of the relationship with the church at the grass roots was discontinued. Some felt the privacy to be more therapeutic, and rehabilitating troubled teens required special skills.

"I believe the Youth Village was saying 'thanks, but no thanks' to the previous types of involvement we were so good at as Mennonites," observes Youth Village social worker Dorcas Miller Lehman, MSW. "The message that now we needed a new kind of expertise changed the picture."

The Village earned a reputation as a quality, caring, and Christian place to which county officials unhesitatingly referred youths. (State laws require counties to provide services to dependent, abused, neglected, and "status-offending" children and youths; the counties haven't minded, since the state has paid a large portion of the bill.)

Such care was costly. Whereas in fiscal year 1972-73 the Village's budget was \$80,000, of which 14 percent was received as contributions, in 1979-80 the budget stood at \$213,798, with 2.9 percent contributions. Some of the increase was due to inflation and staff salaries. This year's budget is \$245,000.

Perhaps it was inevitable that with tight money and voter frustration over costly social welfare programs, the Pennsylvania State Welfare Department recently examined itself and found poor management, inaccurate bookkeeping, and overspending. In response, the legislature adjusted the amount to be forwarded to the counties, amounting to a 34 percent cut for the current fiscal year. Welfare Secretary Helen O'Bannon vigorously attacked costly institutional programs. Millersville Youth Village, as one of those institutions from which the counties purchased services, stopped receiving referrals. The Village received \$41 per day per resident in 1980.

Predictably, county social agencies have been outraged. Lancaster newspaper reports charged that Harrisburg cares "more for potholes than for people." But it seems clear that future services will emphasize aid to youths and families in their homes.

The Pennsylvania Council of Voluntary Child Caring Agencies, to which Millersville Youth Village belongs, as do two similar agencies involving Mennonites (Stone Mountain Village, Belleville; the Brethren in Christ Messiah Children's Home, Mt. Joy), is pressing the state legislature for \$28 million. The Council regularly updates its members and is asking them to have boards, staffs, and constituencies write their representatives.

The Millersville Youth Village board and administration is almost immobilized by the bind it senses itself to be in. While reserve funds, from unrestricted contributions, such as estate settlements, buy time, clearly the Village is nearing the end of yet another era in its history—if indeed it is to be kept alive. In July the Village census stood at 15; by December it was down to 10, and two of these were Cubans temporarily received from Fort Indiantown Gap. Two more


may leave this month.

The squeeze is forcing some hard questions for the Village, officially a Lancaster Conference "Institution and Project." In late summer a low-key letter to the congregations acknowledged a problem and asked for prayer. In early December a letter gave statistics on the decline in giving and appealed for contributions. The crunch comes in the Village's third year of operating in the red.

"Do we still support this local community service which is offered primarily to non-Mennonites and funded mostly by the state?" social worker Lehman defines the crucial issue. "Is this a viable mission of the church? If so, what financial obligations does the conference/church have?"

"I would say we still feel positive," observes Lester Groff, staff person for the Lancaster Conference Stewardship Commission. "It's not the Children's Home anymore. I think many are not supporting it because they felt a lot of the money was coming from the state and counties. It was happening over the years, and the need was not perceived as it may be now. Though it may still be viable, I can't say how the church would pick it up. It's short term, in the sense that the boys are transient, and it's expensive."

Alternatively, should the Village involve itself politically to push for restoration of funds? If it refrains, can it in good conscience enjoy the fruits, if forthcoming? Another option is to totally revamp the program in line with serving needy persons in their own communities, a course requiring many resources.

Whatever solution is worked out by the board and the conference, a decade of professional privacy has had its price. Most lay church members seem to have all but forgotten the outreach of love at Millersville. It remains to be seen whether their vision will be revived. 

Immanu-El

Lord of the stars and sun,
at whose command they run
their courses down the arches of the sky,
O Thou Most High,
who built the mountains and poured out the sea,
think, Lord, of me.

Lord of each tiny wing,
whose praise the sparrows sing,
who knows each one and sees when any fall,
God of things small,
who promised when my heart should seek for Thee
Thou would find me!

Lord of my life and heart,
not Thee a God apart,
but near in every valley and each hill,
Immanu-El,
God-With-Us, and within, forever be
God within me.

—Lorie Gooding

When God seems distant, could it be that our images of God have boxed God in and shut us out?

Like a child at God's breast

Bruce A. Yoder

"I have calmed and quieted my soul like a child quieted at its mother's breast; like a child that is quieted is my soul." When were you last in such a safe and serene place, snuggling up on God's lap? Was it this morning in your time of silence? Or last Sunday evening as you looked back over your week? When did God last hold you securely and with a soothingly smooth stroking of your hair say, "Now, now, don't worry. Everything is going to be just fine. Sure, there's work to be done. But right now you can relax." When did you last say, "For the next half hour I'll not concern myself with great matters. My soul will be calmed and quieted like a child at its mother's breast" (Ps. 131:1, 2)?

The picture of a mother nursing her baby is one of gentle grace. Yet how many of us, if asked to present a slide show depicting our relationship with God, would include this thoroughly scriptural image? I reckon only a few. Rather, we would show more pictures of less intimate love, action shots of work being done, quiet images of creation (flowers, mountains, sunrises), but rarely anything as pure and simple and human as a child nestled against its mother's breast.

God's people—God's children—have a remarkable, if not sinful, tendency of avoiding the love and freedom God desires to give us. When times get tough or when our lives become tangled and confused, we often think that matters must first be straightened out before we can take a deep breath and a sigh of great relief. That, however, is as unbiblical as the mother and child image is biblical.

God breaks in with a word of hope. Consider the Word God spoke to Israel as recorded in Isaiah 66. Either the children of Israel are in captivity in Babylon, away from their homeland, or, more probably, they have already returned home only to discover that their dreams of peace had become the nightmare of discord in the community. The salvation for which they had hoped while in captivity was shattered by the realities of economic injustice and the threats of surrounding nations. Into this most difficult and frustrating time, God breaks with a word of hope.

"Do I bring you to the moment of birth and not give delivery? Have I carried you in my womb only to seal it and block your birth? Of course not! I know you are angry. I know you believe I have forgotten you. But believe me," says God, "even if a mother could forget the baby that is nursing at her breast, I could not forget you. I love you. As a mother comforts her child, so shall I comfort you" (cf. Is. 66:7-13; 49:15).

How striking that God does not charge into the struggle with sword drawn and muscles flexed to secure Israel's salvation! Instead of a *macho* response we see a *motherly* response. And, as Claus Westermann notes, the feminine image underscores "the passionateness of God's love for those who in sorrow and with humility wait for his salvation" (*The Old Testament Library, Isaiah 40—66*, p. 420). Isaiah abounds with such images, a noteworthy fact, for if there were ever a time when one expected to hear the strong voice of power it was at the time of captivity and restoration. The nation had declined in power and moral integrity. People felt threatened. They wanted strong intervention. But what do we hear?

"Comfort, comfort my people . . . Speak tenderly to her" (Is. 40:1, 2). The instrument of God's peace is not the commanding preacher who demands that the voice of moral majority dictate behavior, but a servant. "He will not shout or cry out, or raise his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out" (Is. 42:2, 3, NIV). Even when God's voice is raised, there is the declaration, "I have been quiet . . . But now, like a woman in childbirth, I cry out, I gasp and pant" (Is. 42:14, NIV). "I carried you since you were conceived, I held you from your birth," (Is. 46:3), and now "I want to bounce you playfully on my knee" (Is. 66:12).

Pictures of God can be as misleading as they are necessary. God is "totally other." God transcends all we think or imagine. Everything we say about God falls short of who God is. The architecture of Europe's grandest cathedrals falls as short of symbolizing God's majesty as a single blade of grass. And that blade of grass comes no closer to capturing the simple beauty of God than the grandest cathedral. Words say no more than silence can about God. Being human, we still need the words, the symbols, to relate to God. By becoming one of us in Jesus, God aided us in this necessary effort of describing the indescribable.

Tempted to box God in. The pitfalls of this endeavor are many, however, for we are tempted to box God in with our words, to create God in our own image, which makes God small, distant, and predictably uncreative. If God cannot surprise us, cannot rise above our words or break our images, then God is not God. We have, instead, a god who does what is expected, who performs as we ask. Such a god may be sitting safely on a shelf close at hand, but God, the God of surpassing love and surprising action, will be far away.

When God seems distant, as distant as God was for the captives in Babylon or the disgruntled homecomers in

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Jerusalem, could it be a result of our having made God too small? Could it be that the highly masculine images we have of God have boxed God in and shut us out? When the threads of our lives are a knotted mess, when we feel threatened by voices from inside ourselves as well as outside, when we feel burdened down by the cares of family and world, if God is not to be found, could it be that we have failed to look for the God who is our heavenly Mother as well as our heavenly Father?

God is both tender and tough, soft and strong. God has qualities that we traditionally and somewhat stereotypically identify as feminine and masculine. To see God only as masculine does not do justice to the divine One in whose image we were all created, male and female.

Jesus embodied God on earth. Fully God and fully human, He accepted both His masculine and feminine qualities, offering all He was in loving service for His brothers and sisters. Note His encounter with the crowds in Matthew 11. In a logical, forthright, traditionally masculine manner, this man's man confronts His opposition. "John the Baptist came neither eating nor drinking and you say he has a demon. I come eating and drinking and you say I'm a glutton and a drunk." We can imagine Him saying, "Look fellows, you can't have it both ways. Were you wrong then or are you wrong now?"

As the crowd realizes they've been caught standing on both sides of the fence, Jesus says, "In the end, wisdom will be proved right by her actions"—*her* actions. Jesus is so at home with Himself as a fully human man, that in the heat of a masculine confrontation He takes upon Himself the feminine symbol of wisdom.

The picture of Jesus' relationship with the Father is, by our standards, far more feminine than masculine. There is an intimacy of togetherness that is built more on being together and knowing one another than on doing things

together. In our culture women tend to be able to relate directly to other women more easily than men can with other men without having to be doing something while together. In marriage, too, the tendency is for the wife, not the husband, to desire an evening together with nothing to do but *be* together. (At this point, I'm not saying that be-ers are better than do-ers. I'm saying only that by our cultural expectation, the relationship of Jesus and the Father in Matthew 11 is characterized more by feminine characteristics than by masculine.)

The posture of Jesus. Look, also, at the posture of Jesus as He faces the tired and the burdened. "If you are weary, come, I'll give you rest. I am gentle. I am humble." The freedom God offers us through the intimacy of love and acceptance is here. But we shy away from it, feeling more comfortable with the football coach who shouts to his drooping charges, "When the going gets tough, the tough get going." God refuses to be reduced to our expectations. The invitation to come and rest sounds like a loving mother with cookies and milk at the end of a rough day in school.

God and Jesus alike share qualities we label as masculine and feminine. They hold together in the harmony of inner peace what the psychologist Carl Jung termed the anima and the animus, the male and female forces operative in us all. Within every man and every woman are qualities of leadership and service, abilities to nurture and to challenge. There are passion and rationality, emotion and logic, feelings and thoughts in some balance (or imbalance) within us all.

We pay a great price when we separate the two and say, for example, that men are naturally equipped for leadership while women are naturally equipped for service. If God becomes distant from us when we use only strong, masculine terms, we should see that we become distant from ourselves

Hear, hear!

Let's prevent divorce

Divorce is a public confession of a failure in one of life's greatest ventures. Being divorced becomes a part of one's permanent record and is usually recited whenever the person is being identified. The bereavement following divorce may be greater than in the case where a partner dies because of the guilt involved.

Divorce is especially hard on the children because they feel ripped apart. They feel pulled two ways and after the divorce the parents end up struggling for their custody and friendship. Many times the children are forced to lead disruptive lives because the parents are demanding that they spend equal time with each parent. On visits the parent may heap their leftover bitter feelings on the child.

In addition, the children learn by experience that marriage can be bitter and they hesitate to venture into marriage later on. Recently a teenage girl told me she was feeling discouraged about marriage because her parents had recently separated and her brother recently announced that he was

getting a divorce.

As our divorce rate climbs and divorce is more accepted, some people may tend to think that divorce is becoming an acceptable way to go. The truth is that divorce is still very painful for all persons involved and leaves deep emotional scars on all persons involved.

Divorce courts do not solve problems nor do they help the parties involved work through their angry feelings. Some divorce lawyers tell their clients not to talk to each other so that stops what little communication that did exist up to that point. Once the couple announces their intention to divorce, their friends tend to line up with each partner and agree that they are being mistreated. I doubt if many people get a divorce unless they have been given permission by their friends with statements like, "I wouldn't blame you for wanting out of that miserable situation, especially if you don't love him anymore." God certainly knew what was best for man when he instituted marriage and ordained that it


if we don't accept the combination of qualities God has given us.

Men, for example, pay the price of ulcers, heart attacks, and sleepless nights as they strive to be in control, to have all the answers, to stay strong. Women pay a double price. The "doers and thinkers" who make society's decisions have already said, "Your feminine qualities aren't worth having." That alone does considerable damage to one's self-image. To that then is added the implicit message that if women are to become leaders they must do it in traditionally masculine ways rather than discover their own unique forms of leadership that could emerge from the center of their being.

Marriages suffer when built upon these false assumptions of what it means to be a man or a woman for there is "role-playing" instead of "person-relating." Single persons get the message that they are less than whole, for they are in touch with only half of the created order.

The Mennonite Church in its search for servant leadership pays a price it set for itself when it separated the leadership role of men from the nurturing and service roles of women. If servant leadership is what we want, in addition

to teaching our ordained leaders about servanthood, we should also ordain the servants in our midst to be our leaders. Created in God's image, we pay a deadly price when we fail to accept ourselves as persons with both masculine and feminine traits. When the qualities are in balance in an individual as they were in Jesus, there is a wholeness that is part of the well-being God desires for all of creation. Becoming one with oneself opens the door to freer and more joyful relationships with others and with God, which in turn inspire even greater acceptance of who we are as God's children.

God is not bound by our expectations. The God who loves us is not bound by our expectations. If we want to be close to our heavenly Father, but feel distant, perhaps we might try crawling into the lap of our heavenly Mother and let Her love us for who we are. As children, let's learn to accept God's love, care, and caresses so that we along with the mighty King David, can say, "I have calmed and quieted my soul, like a child quieted at its mother's breast; like a child that is quieted is my soul." 

Hear, hear! continued

was to be a lifelong commitment.

Bright-eyed newlyweds deeply in love feel they will have no problems because they will automatically make each other happy. If they run into problems later they may say that, "I married the wrong person," or "I was too young." Actually all marriages have problems, so couples need to recognize that, and be prepared to deal with problems as they arise.

One thing I learned in the years I worked at a family counseling agency was that many people are ready to work really hard at saving a second marriage. They ran into some of the same problems in the second marriage that they had encountered in the first marriage, so they were determined to save the second marriage even though the partner was often not as well qualified as the first mate was.

It seems obvious to me that the church needs to make a concerted effort to promote happy marriages and thus prevent divorce. It seems to me that this program needs to start before the couple is married because they are more teachable then. Here is the way such a plan could work.

All engaged couples in the congregation who were planning to get married during the summer would meet together as a group, starting around May 1. Three married couples who are well respected and can talk openly and honestly about their marriage experience would meet regularly with these couples. Ideally the married couples would be different ages and married from one, five, ten, or fifteen years. These married couples would talk about the experiences they encountered in their marriage and how they dealt with problems as they arose. These might include topics such as how to deal with relatives, money problems, discipline of children, conflicts, plus how they helped each other grow and enlarge their relationships. The discussions should include all subjects of interest, with the freedom to ask and

answer questions.

This group could meet once a month for six months or so, and then lengthen it out to once every two or three months, but continue the process as needed for three years or so. Some congregations ask new members whether they are willing to take counsel and give counsel and it seems that the area of marriage is one place where this process could be most helpful.

People spend years in training for a profession but about all most people know about marriage is what they learned during the eighteen years they observed their parents perform. But learning about marriage need not be limited to what we can learn by trial and error, because we can learn a lot from sharing with our Christian friends.

Let's prevent divorce by setting up the machinery to deal with the marriage problems before they arise.—Orval Shoemaker, Hesston, Kansas

Kingdom living

Perhaps the new creation is
really the old one,
seen through
new eyes. . . .

—Holly Schurter



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Meditation for one murdered

I think I would have a different feeling about this worship experience if Ferne Umble's death would have occurred naturally. But her death was a tragic murder surrounded with suspicious details.

In the tragedy of life what do we hear? We hear God speak and we hear our own feelings. We hear our pain. Someone is gone—my friend, my cousin, my father or mother's sister, the last of a generation. Pain comes when someone who touched our life is gone. We hear our shock. These things happen to others, not to us or close to us. We hear our fears. It could happen to us. We may double-check our locks at night, and wonder about unusual noises. We hear our anger and outrage. Who could be so sick, senseless, or sinful to take the life of one in her eighties? Do we hear God? In the midst of tragedy and suffering God acts.

The slaves of Egypt cried out in their misery and God heard them, and liberated them from captivity. The Roman Centurion responsible for Jesus' death evidently recognized God—"Surely this man is the Son of God." God is often recognized in the midst of tragedy. Let us remember that God's Son died a tragic, painful death. In the midst of your pain is your heavenly Father who also endured the same kind of pain. To know that God understands and is present with you in the midst of pain is healing.

The healing of pain is expressed by Psalm 23. His loyal love is a permanent power. Can anything separate us from the love of Christ? (Rom. 8:35-39). God is speaking a word

of healing through His understanding love.

In the midst of tragedy, another word God is speaking is the word of grace. "Father, forgive them, for they do not know what they are doing" (NIV). From the lips of God's Son comes freely given, undeserved love and forgiveness. "Christ died for us while we were yet sinners," an action of freely given, undeserved love and forgiveness. God's word to Ferne's murder is grace. Christ's action for Ferne's murderer is freely given, undeserved love and forgiveness.

As God's children we are called to respond freely with undeserved love and forgiveness. Our forgiveness first arises out of a commitment to obedience. In other words, forgiveness comes from God's love flowing through us, not from our own natural feelings. Our feelings will come in line with our commitment to forgive as Christ continues to work His healing power within us.

The second word of grace is life. Death is not the end, but a step toward a new beginning. The life of Christ is victorious and that victory is promised to those who confess Him as Savior and Lord. God's answer to this tragic death is the gift of life (1 Cor. 15:51-58). Because of this hope we can even now live with persistent and joyful faith.

Then there is the Word of God that we must hear. When Christ returns, "Death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away. . . . Behold, I make all things new."—*Duane Beck, West Liberty, Ohio.*

The ancients on war and peace

Having learned that Croesus was a good man and friend of the gods, Cyrus brought him down from the funeral pyre and asked him, "Croesus, who persuaded you to march against my land and thus become my enemy and not my friend?" Croesus answered, "O king, the god of the Hellenes is the cause, for he incited me to march against the Persians. After all, no one is so senseless as to choose of his own will war rather than peace. For in times of peace sons bury their fathers; in times of war fathers bury their sons." After this, Cyrus marveled at Croesus and loved him and then released him. He also promised to accomplish whatever Croesus would desire. And Croesus said, "O master, you will please me greatly if you allow me to send these shackles to the oracle at Delphi and ask if it is right for him to deceive those who have been good to him. For I was incited to march against the Persians by the prophecy of the oracle."

Laughing, Cyrus replied, "Not only will you receive this from me, Croesus, but whatever you may want at any time."

When Croesus heard this, he sent some Lydians to Delphi and ordered them to display the shackles and to ask the god if he felt no shame at having persuaded Croesus with his prophecies to attack the Persians. The Phythian priestess responded to the Lydian messengers, "Croesus does not reproach the oracle rightly, for Loxias foretold that if he should march against the Persians he would destroy a great empire. When Croesus heard this, he ought to have sent messengers once again to inquire whether the god meant Cyrus' empire or his own."

The Lydians reported these things to Croesus and when he heard them he recognized that the fault was his and not that of the god.—*Translated and adapted from the Greek of Herodotus by Daryl Jay Swartz, Swarthmore, Pa.*

Rates to Rise for MMAA Health Plan Members

This report paid for by the
Mennonite Mutual Aid Association

Members of all Mennonite Mutual Aid Association's health plans will notice an increase in rates this year. The largest block, members of the Medical Expense Sharing Plan (MESP), will see a 45 percent average hike. Each MESP member's increase will go into effect on his or her anniversary date of enrollment after March 31, 1981.

Factors in the rate hike are inflation, rates that were initially too low, and the rising cost of claim benefits. The last two are especially apparent under the generosity of MESP.

Between 1979 and 1980, MESP has shown, on an annual basis, a 38 percent increase in the cost of claims per adult.

MMA actuaries, who study the health plan risks to ensure proper balance between claims and premiums, say reasons for the increase in claims are not clear. Commented Sid Richard, actuary, "Either people are becoming more conscious of what MESP will pay and are turning in claims they would have paid themselves under the 'old plans' or they are making greater use of medical services or both."

In either case, members' increased use of MESP benefits now cause MESP developers to realize that rates, especially for Medicare participants, were too low when MESP began in April 1979. Based on studies of the Comprehensive Health and Medicare-Supplemental Plans, 1979 MESP rates still seemed almost adequate by 1979 year-end when premiums were increased slightly for 1980.

It was not until after 1980 rates were set that observers of the plan saw a dramatic

upswing in the "claims experience" as members continued to make claims for medical expenses incurred in 1979 as well as for new medical expenses incurred in 1980.

Although final MESP rates are still pending approval of state insurance departments, it is clear the hike will hit MESP's over-age-65 members hardest. Projected increases for MESP-Medicare range from 45 percent to 115 percent.

Less steep will be rates for the largest portion of MESP members, people of ages 19 to 64 who have chosen the \$100 deductible plan. Those rates may rise an average of 41 percent with even lower averages for MESP members with larger deductibles.

The range for under-age-65 members varies from a maximum 75 percent hike to an actual 13 percent reduction (possible only among higher deductible plans).

The wide range in increases is due to a number of variables. An individual's rates will depend on age, deductible plan and state of residence.

The 45 percent average increase is projected to compensate for past experience as well as 1981 inflationary trends.

MMA plans to release reserves no longer needed under the older plans to reduce rates. This will keep the average increase from jumping beyond the 45 percent figure.

Members of MMAA's older plans, which offer limited coverage, Medicare-Supplemental, Comprehensive, and Major Medical Plans may expect increases of 25 percent, 36 percent and 51 percent respectively. New rates for these plans are effective April 1, 1981.

Premiums Reflect National Trends

The cost of health care in the United States is increasing at a rate in excess of the overall inflation rate, according to the Health Insurance Association of America (HIAA). MMAA premiums reflect the trend.

Factors causing the increase include 1) inflation 2) new, improved machines and complex, expensive medical treatment and 3) employer-furnished benefits.

The last factor removes the employee from direct financial responsibility tending to result in increased use of medical health services, said HIAA.

Rising costs have particularly affected the MESP-Medicare Plan. "We've seen professional charges escalate rapidly," said Richard Miller of Church Relations and Field Services, "but Medicare has not kept up in the 'eligible expenses' it will pay."

That has meant increasing claims expenses for the Plan. Between 1979 and 1980, MESP-Medicare has shown, on an annual basis, a 65 percent increase in the cost of claims per adult.

New Rates Follow State Lines

With the April '81 increase, costs to Medical Expense Sharing Plan members will vary depending on their state of residence, a first at MMA.

In a desire to keep MESP affordable for everyone, MMA considered MESP's two-year "claims experience" and the need to remain competitive.

Claims experience reveals that states with higher health care costs show consistently higher claims than do states with lower costs.

That difference in benefits becomes a problem at the point when members from low-cost states begin to look at available insurance with lower rates.

"Some church institutions from low-cost areas have told us we should be

reasonably competitive for them to be able to stay with us," noted Karl Sommers of MMA actuarial services.

If MMA were to raise rates beyond what those groups could afford, yet at a level which continues to attract applicants from high-cost states, the overall cost of the plan would increase.

"You can't have a plan with only poor health risks or high-cost risks," pointed out Sommers, "or soon you'll have a plan which no one can afford."

Pending approval of state insurance departments, the range of rates among states will vary from California and Minnesota among the highest, Iowa and Virginia the lowest, Pennsylvania slightly higher, and Indiana and Kansas at an average level.

What You Can Do

To help members cut their health care costs, MMA offers the following suggestions:

1) **choose a higher deductible plan.** Could you, for example, afford to pay a \$500 deductible each year? It will mean a decreased premium for you. It will also mean you are responsible for more of your own medical expenses so consider carefully.

2) **stay healthy.** Are you generally a well person? Keep it that way with proper exercise, good nutrition and happy relationships.

3) **ask for drugs by their generic name**, if you need medicine. Brand names often cost more.

4) **write for the 269-page book *Take Care of Yourself*.** It will guide you in using professional care more economically. You will also learn to recognize and treat some common sickness at home. Write: Mennonite Mutual Aid/Box GH/Goshen, IN 46526. P.S. The book is free if you are an MMAA member.



Marie (left) and Carol Yoder, in Phoenix, Arizona. Marie is retired now and Carol is working.

Carol and Marie/Marie and Carol

by Sanford and Orpha Eash

We watched her grow up in our community. She was attractive and the life of the party. She was also a committed Christian. Her body was strong and she loved sports. She didn't back down on difficult assignments.

Carol Yoder had just completed her education at Hesston and Goshen colleges and was working at Goshen Farms Dairy to pay her college debt. In March of 1952 she was in a party of six traveling from Goshen to Fort Wayne, Indiana, to give a program at a mission. The car in which Carol was traveling was hit broadside by one that failed to stop at a stop sign. Carol was found in a ditch filled with water. When they pulled her out of the water and put her in the ambulance she asked, "What happened to my feet? I can't feel them!"

Twenty-eight years later Carol still has her feet and legs but she hasn't used them since she walked into the car that night. After the accident they took her to a big city hospital where the spinal cord was found to be severed.

It was the beginning of a life in and out of hospitals, in and out of wheelchairs and cars with hydraulic lifts. Carol

saw herself as permanently handicapped. Since she had taught physical education for two years at Hesston College and exercise was important to her, the future looked bleak indeed. She says today, "My legs were a real part of my life. How could I be involved in sports with these legs?"

As if this handicap were not enough, in September of that first year after the accident she contracted polio. After therapy at local and Indianapolis hospitals, it left her with a weak arm. But she learned something from the experience. In the ward at the Indianapolis hospital Carol observed non-Christian ladies, also victims of polio, who were not as despondent as she. That challenged her, and Carol began to accept her lot in life. Yet she still hurt inside.

Now Carol became the target of people who wanted to tell her how to be healed. Literature and people came her way saying, "If you have enough faith . . . it is God's will that you be healed. It is because of sin in your life. Repent and be healed." One man came to the home, asked to come and pray for her. "She will get up and walk," he said. He came, he prayed, and Carol expected a miracle. But she just couldn't get up and walk! Those experiences were emotionally devastating.

Sanford and Orpha Eash are from Goshen, Ind.

Today Carol says the Lord never revealed to her that she would be healed. "I was healed on the inside. I know my body will be whole in the life to come. That guilt feeling they tried to lay on me was too much. But now I know I am free!"

Marie Yoder, a close friend and a registered nurse was in that same car the night of the accident. She had spent time on the mission field in Puerto Rico, and expected to go back again. But Marie kept in close touch with Carol, and in a year or two they decided to rent a house and live together. Marie seemed to be just what Carol needed. (Although Carol and Marie are both Yoders, they are not related.) Carol worked in the office of the dairy; later they started a religious record club. They bought a house in Waterford, a nearby village (the other driver's insurance finally came through with money). They went into the printing and mimeographing business. It was a thriving small business.

Carol was still despondent at times. She saw how most handicapped people were placed on a shelf and forgotten and was determined not to let that happen to her. She was elected secretary of Indiana-Michigan women's Missionary and Service Council. "I began to think there might be some things I can do." She mused, "Maybe I can make a contribution."

Through a Puerto Rican friend in social work on the island Marie and Carol learned about a two-year-old child who was up for adoption and decided to provide a home for her. They adopted Kaylene and she added a new dimension to their lives. Kaylene was with them for 22 years until she was married in the summer of 1979.

In 1967 Marie's brother, who lived in Phoenix, told her about a house for sale next door. Carol and Marie had been in Phoenix before and liked the climate. So they didn't hesitate long, but sold their Waterford home and moved to Arizona. Marie got a job at a hospital and held it until she retired recently. They liked the fellowship with Trinity Mennonite congregation.

The church has always stood behind Carol and Marie. Carol has felt this as she has been in and out of hospitals. In contrast she has observed seriously ill or handicapped people suffering alone with no one really caring for them. She says she doesn't know what that would be like.

Soon after they moved to Phoenix, Carol came down with a severe staph infection. She knew she was deathly ill, although she had little pain, and again thought of death. She called their pastor, Don Yoder, to plan for the funeral. But Carol says, "God kept me alive. I was close to death so often I think I should welcome it. It would be easy for me to give up and let it happen, but when those times come, I fight for my life!" She left the hospital with no money and not nearly enough insurance.

"The church will pay the bill" (over \$6,000) she told them, but the hospital was skeptical. Yet, within a year the church and friends had paid it all. Some time later Ray Keim, formerly pastor at their church in Indiana, moved to Phoenix and became the pastor at Trinity. Today Carol is active in the church. She is in her third term as vice-president of the Southeast Conference WMSC. She is the first woman to become chairperson of the church council at Trinity congregation. She teaches a Sunday school class of persons her own age.

Six years ago Carol decided to try for a job and was hired at the Honeywell Plant in Phoenix. She worked in various departments and is now working in Accounts Payable. The benefits and insurance are excellent. She is enthusiastic about her job and expects to work as long as she is able.

Marie is Carol's legs, her housekeeper, nurse, and chauffeur. She never got back to the mission field and says today: "I believe God prepared me and planned for me to be a nurse, and for this hour I am where He can use me best. I believe that there are many paths where God can use a person. If I missed some directions into which I seemed to be headed, God in His tender mercy opened other doors."

They have endured the financial problems together. Marie is retired now and Carol is working. Carol says: "We are not rich but we are comfortable."

The personalities of the two are different. Carol has always had a sense of humor! She says she doesn't know how she would get along without it. Marie is more serious minded, a Bible teacher, and a prayer partner. Being a nurse, she doesn't get excited easily when Carol has health problems. Carol is the business manager. Marie, a constant companion, is satisfied to be in the background.

They have their recreation. Carol has always liked sports, and she has not changed. There is a large coliseum not far from their home, and the Phoenix Suns, a professional basketball team, play there. Carol and Marie go to these games as often as they can. Carol says, "Sometimes I get too taken up with sports, but it is something different and I enjoy it."

Their home had a big yard with lots of outside work. This work became too heavy for Marie. So they consulted church and friends and within the last year sold their house and moved into Glencroft, a Mennonite-sponsored retirement center in Glendale, Arizona.

Marie and Carol had kept a little house dog ever since they lived together. Kaylene found their last one, an abandoned puppy out on the desert. When they moved to Glencroft, they found a rule, "No dogs," so they gave the dog to a neighbor. But the dog dug out of its pen and ran away. One evening a man came to their door saying, "I found this little dog, and your old address is on the tag. Do you know anything about it?" Cookie was overjoyed to find her old friends and stayed for a few happy months, but the Glencroft rule "No dogs" won out.

In reflecting on her experience, Carol says, "Accepting yourself as a handicapped person is a deep emotional experience. To avoid being rebellious against God was difficult for me. I had to let God work with what He had. That's all I could do. It took me about five years to get over my first bitterness. It wasn't until about four years ago that I lost all my resentment against the driver who hit us. People need to be patient with handicapped people who first have to accept themselves before they can let other people accept them."

Today Carol and Marie probably have less financial problems and home responsibilities than they had through most of these last 28 years. Yet Carol says: "My biggest concern now is, I just don't know what I would do if the Lord chose to take Marie home before I go." With that statement the usually smiling and courageous lady laid her head on the table and wept. But then she remembered the many times that God had drawn her close to Himself!



'Bad history is better than none,' says Ethiopian brother

That pungent one-liner punctuated our conversation that morning, as we walked around that nondescript chapel set back in a grove of eucalyptus trees. They told me that 2,500 people gather there every Sunday morning! And that most certainly has no equal throughout the Mennonite world.

Secluded but not concealed, that chapel with its bare walls and hard benches, rough stony parking lot and temporary lean-to hardly looked the part. Certainly it is not a place where thousands would gather for esthetic reasons or for comfort on chilly mornings. And chilly they are in the bone-piercing damp here in this 8,000-foot high capital city of Ethiopia on the horn of Africa.

But they come to four services every Sunday packing out the place long before the meetings begin. And on Wednesday noon, they stream from airline offices, banks, and businesses to meet again. And the city complains about this disruptive group of Christians who interfere with the rhythm of business life.

We talked about the years of intense struggle and the dramatic clash of power here in this nation. And how that through it all the church had become a center of life and hope drawing to itself a host of people. Not only here, but throughout this nation.

But these men were restless. Violence had subsided. There is less distress. There are constant reminders of official displeasure but of the kind that are expressed in sharp words rather than with guns and prisons. Their words were profound as they struggled to express their burden—years of successful evangelism, the sure movement of the Spirit, a vast in-

gathering, the gospel as hope and light in a tremulous time. Missionaries are gone and the church stands sure and fixed.

And yet they talked of struggle and search. We spoke of leadership, of congregations led by elders and evangelists, lay persons without training, no full-time pastors.

We talked of the streams of influence that flowed into that church from its many sources, like streams of water projecting their tell-tale identity into the far reaches of a bay. Some large and visible, others less dominant, yet all

Interpretation

influential and real in the multifaceted life of this church.

Had not the Spirit been moving for years in this church, as if to say that tension and struggle and suffering are sure to come and I will prepare you? Has not this church been a source of life and hope during these convulsed years? Has not the gospel been preached week after week to a hungry people? And to these doors they have come from many sources and roots.

We reflected on the Anabaptist heritage. We talked about the hesitance of missionaries to export identity and history as if it were something different than the faith they professed. There was a hint that missionaries shared the gospel while holding back on those interpretations and expressions which somehow they decided were unique, or different. As

if to say they were only for their own traditional closed communities.

We talked about the tools and resources that bind the Mennonite churches of the West, the bonds of unity and cohesion that develop through schools, community, curriculum, the symbols of leadership, and the hundreds of ways we integrate ourselves into a people whose lives express the faith in living reality.

And then it began to focus. We have carried the gospel. We have led thousands to faith. Yes, organized congregations, built churches, developed conferences.

But then we cast them on a sea of anonymity as if to say we have peoplehood and heritage and history, but that is tainted and tarnished and you surely don't want it.

"I believed what I was not taught." But that is too easy an analysis. One of the brothers assured me that in spite of ourselves something indeed has rubbed off. "I believed what I was not taught," he observed with a wry smile and we all chuckled. He spoke for many leaders I have met in recent years who are reaching out for a clearer understanding of *their* spiritual heritage. We have naively assumed that our heritage cannot be their heritage. And therein we are to be blamed, for is that not to say that we have confused our physical and ethnic heritage with our spiritual heritage? Why do we divide between "ethnic" Mennonites and nonethnic Mennonites? There are no nonethnic Mennonites. Every Mennonite is an ethnic whether he or she is German, French, Indian, Japanese, Spanish, Luo, Ndebele, Amharic, or Gala.

And that spiritual heritage which we treasure, which gives us our identity, provides an anchor in a time of spiritual pluralism. And did we not go to share spiritual maturity as well as evangelism?

"Bad history is better than no history." So what do we do with our history? Our brother spoke up with conviction. "We must also have access to the history. *Bad history is better than no history.* We must have the opportunity to accept or reject the history. We need to know what it is, then we will decide whether or not we want it!"

There are many choices around them. There are other traditions. It is not possible to say that they should begin *de novo*, become a New Testament church, and from such a pure origin establish a totally new tradition. It is not will they be influenced by others' history, but which?

One of them said to me, "If we are to be an

Ecumenical encounter in Abidjan, Ivory Coast

A group of Catholic students and two African Independent Church leaders—people who have had little to do with each other in the past—arrived a few minutes apart recently at the home of Mennonite Board of Missions workers in Ivory Coast.

The students were led by Professor Penoukou who teaches African theology at the Catholic Institute of West Africa. They wanted to hear about Prophet W. W. Harris, the African founder of the Harrist Church, from MBM worker

David Shank, who is doing his doctoral studies on Harris.

About the same time, the local Harrist head preacher and a Harrist evangelist from another town arrived to discuss some of the same things. "It was quite providential, as Professor Penoukou said, for it permitted the Harrist leaders to observe how I spoke of their prophet before a Catholic audience," David reported, "and it permitted the Catholic men to meet Harrist preachers."

Ethiopian church and we cannot do that without influence from other traditions, then from among those traditions we choose to be an Anabaptist church, not . . .”

I boarded my plane and was on my way, profoundly touched by this encounter. I reflected on similar conversations in other parts of Africa and throughout the world. Again and again, I had heard a call that now begins to take on focus and form. We have preached the gospel, we have organized churches, we have helped in the development of conferences, but who is providing the resource for development, maturity, identity, and doctrinal substance? Call it dogmatics, call it doctrine, call it church order, call it polity, call it what you will.

The Holy Spirit and we have generated an enormous body of resource that gives us form and structure. We have our traditions, our standards of faith, our guidelines and endless studies, our decisions, our books, our teaching materials, our reports and statements.

The Holy Spirit and we have spawned a host of small, struggling, ill-equipped churches lacking in resources and tools. It is bad enough that they have so little in skill or training, in leaders and materials. It must not be compounded by a holding back from them our tradition and our history, or by an assumption that our task is finished when we evangelized.

As our brother said, they will make the choice but they must know the options. And so leadership training, fraternal relationships, and the challenge of a global fellowship lays on us a new burden. There must be opened new channels of dialogue, teaching, sharing, instruction, information.—Paul Kraybill



Ed and Elda Plank, with daughter Denise, tiptoe through the cabbage in their prize-winning garden.

More-with-less garden earns mention in national competition on national television

About this time, garden seed catalogs set many a Mennonite's creativity astir despite frosty winds. The story of Ed Plank's "victory garden" is bursting with inspiration.

Ed Plank and his wife, Elda Friesen Plank, are Mennonites from Illinois and Kansas who now live in Lancaster, Pennsylvania. Ed teaches at Millersville State College and Elda is a homemaker and nurse practitioner.

Ed loves to garden. For years he has been a fan of the Boston-based Public Broadcasting System television show *Victory Garden*.

"I don't have anything to show," said Ed when his wife encouraged him to enter his garden in the program's national contest.

"Sure you do!" said his wife.

In 1979 Ed entered a garden that earned honorable mention. This past summer, working out frustrations over a chronic physical illness, Ed went all out. And last October, his garden was voted by television viewers as third in the U.S. among about 2,000 entries. Judges examined personally 75 gardens, and viewers voted among the top six. Ed's garden came in behind a raised-bed garden in Maine set amid "fantastic scenery," and a "plain, flat vegetable garden" in Oregon.

Ed's more-with-less garden used two triangles of land averaging about 45 square feet each to grow all the vegetables his family of three needs year round. His crops included three types of peas, four types of lettuce, four varieties of beans, celery, carrots, radishes, eggplant, potatoes, corn, broccoli, cauliflower, cabbage, tomatoes, cucumbers, zucchini, strawberries, blueberries, grapes, parsley, dill, honeydew, and peanuts. He also raised six varieties of flowers for the arrangements he makes as a hobby.

Ed calls his style of gardening "European." He collected ideas from magazines during a stay in England and from a European-style garden at a local tourist attraction. He also learned from a famous English garden featured on the *Victory Garden* telecast.

"Americans think they need a lot of land. That's not necessary," Ed emphasizes. The Planks' suburban house stands on less than half an acre. In providing for a family, it's important to estimate family use rather than planting excessive amounts of one thing.

Techniques Ed uses include soil building, double cropping, watering from his well, mulching with grass clippings, trellising, and

careful attention to plant health. He spades the earth by hand and does little weeding. He does some companion planting (e.g., planting peas where limas grew) and uses beds containing small rows and single plants.

Paths through the vegetation lead to an aesthetic center of attraction, also a European characteristic. "You shouldn't have an ugly garden," says Ed.

A crucial element for production in a small space is healthy plants. ("Don't hang onto old plants. Get them out!") Also important is staking and trellising. Everything has to grow up. As with any hobby, the time spent is hard to estimate: "I'd just go out and work awhile."

With zero temperatures in January, Ed still had carrots buried under soil. Mushroom manure already fertilized the 1981 garden as Ed prepared to mail his seed order. Before too long he would be starting plants in the basement under a plain fluorescent light. "In Pennsylvania we have a very long growing season."

How practical is such a garden for other people?

"Very practical," says Ed Plank. "That's my contribution to living more with less."—Lois Landis Shenk

Zimbabwean war victims get new chance

The fighting that helped bring about majority rule in Zimbabwe also displaced over a million of its citizens and left thousands more physically disabled. Kristina Ediger of Enid, Okla., was recently in Zimbabwe to help set up the National Rehabilitation Center (NRC), where war victims will receive the care needed to get them back into society under Mennonite Central Committee.

Zimbabwe's Department of Social Services established the center, based on recommendations made by the British relief organization OXFAM. The Mennonite organization became involved after consulting with Bishop Ndlovu of Zimbabwe's Brethren in Christ Church. Located on a former farm 20 kilometers east of Salisbury, the NRC will offer physiotherapy and medical services, sports and recreational therapy, prevocational training and job placement.

Former soldiers and refugees disabled by bullets and land mines will come in groups of 200 for five to six months. Says Ediger: "This center will be an excellent means of providing these people with the new chance on life they have waited so long to achieve." Eventually the center will treat disabilities of all sorts.

Ediger helped in setting up the physiotherapy department. There patients will receive hydrotherapy, various forms of individual and group treatment, and counseling.

The Zimbabwean superintendent, who has a master's degree in hospital administration from Canada, heads a staff of approximately 50. Staff and patients are currently living in tents, but there are plans to put up 45 to 50 houses.

Ediger was at the center when the first group of disabled war victims arrived from a nearby repatriation camp. She reports: "After so much moving around from one place to another—refugee camps, hospitals, repatriation camps, even different countries, and now to this new center, you would think they would feel like an unwanted piece of luggage. But they seemed genuinely delighted to have arrived. It was one of my greatest pleasures to see this and to know that something is really happening for them."

She was particularly pleased to be able to reestablish contact with some of the Zimbabweans she had met at a refugee camp for disabled in neighboring Mozambique. She had gone there last March at the request of the Office of the United Nations High Commissioner for Refugees (UNHCR) to assess needs and make recommendations.

Some of these former camp members expressed appreciation for a truckload of supplies MCC Swaziland had sent to the camp. Says Ediger: "Hearing their thanks and seeing their beaming faces, the time and money spent to send such shipments are worth more than words can describe."

After the fighting had ended, the new



Some of the teachers as well as patients at Zimbabwe's National Rehabilitation Center suffer handicaps. Despite this man's disabled hand, he will be teaching sculpturing to war victims at the center.

government and the UNHCR arranged for the rapid return of disabled refugees along with thousands of other more able-bodied ones from Mozambique and elsewhere. Some had been away from their homes for six or seven years.

Ediger reports that after the initial euphoria many found they had little to return to. "Many

went back to find villages destroyed, homes burned, and their families killed or missing. Plus they had identified with a group for so long it was now hard to leave that security."

Those suffering the added handicap of a lost limb or other war-related disability find the greatest difficulty reestablishing themselves. With its prevocational training in areas such as welding, clerking, and animal husbandry to go along with the treatment and therapy, the NRC hopes to give its patients the boost they need to become self-supporting in a tight job market.

Ediger discounts fears that the center will experience some of the tribal and political tensions currently causing unrest in much of the country. "The ones who went through it all, are tired of war. These are the ones who have felt a bullet or lost a leg. It seems as if the NRC will be an example of national unity."

She also feels optimistic about Zimbabwe as a whole. "I was over and again struck by the willingness on the part of almost everyone to get along and make the country a success. Everybody is tired of war and hate and rivalry and most seem to really want unity. With all things considered and with this growing attitude of oneness, how can Zimbabwe not stand?"

Ediger will be returning to Zimbabwe for four months early in 1981 to continue to assist in setting up the physiotherapy program at the NRC, along with working with individual patients.

Brazil missionaries earn living through construction

Gerald and Valetta Kaczor are not the only workers with Mennonite Board of Missions, Elkhart, Ind., who earn their own support overseas, but they are the only ones who do it through construction. They live in Paulinia, Brazil, and Gerald does plumbing, wiring, and light carpentry for his neighbor who is a contractor. He has also become adept at ceramic tiling of floors and walls—common in most Brazilian homes.

"This is my way of relating to people," Gerald said. "I was frustrated before because I'm not a good pulpit-thumper or door-knocker, and I couldn't meet many people's expectations of a missionary."

Gerald and Valetta and their four children returned to North America in late November for a three-month furlough. They have served in Brazil since 1968, and their recently completed four-year term was their first experience as self-supporting overseas mission associates.

"Inflation in Brazil last year was over 100 percent, but we were somewhat protected from it since we can set our own prices for construction jobs," Gerald said. "Nevertheless, our standard of living has been reduced, but we're not complaining."

Kaczors noted that Brazilian Mennonites do not always understand their style of doing mission work, but Kaczors treasure the

friendships they have established with community people during their 11 years in Paulinia.

Located in the state of São Paulo, Paulinia is a major industrial center. It boasts Brazil's largest oil refinery. But with a population of only 23,000, the city must bus workers in from other areas.

Kaczors are the only Mennonites and the only Americans in Paulinia, so they are often asked to attend and even speak at civic functions. At the opening of an insecticide factory not too long ago, Gerald called on the managers to use their God-given resources wisely and to treat their workers, their community, and their environment responsibly.

Kaczors actively support the Mennonite congregation in nearby Campinas, where MBM missionaries Ken and Grace Schwartzentruber are involved in a Christian literature ministry. Gerald substituted for Ken as manager of the Campinas bookstore while the Schwartzentrubers were on furlough for one year.

Valetta leads two women's Bible study groups in her home. One is made up of longtime friends in the community; the other one is a group of Catholic women who asked Valetta for Bible study. These weekly sessions are a high point of Kaczors' ministry.

Pioneer missionary leaves record of achievement

Bishop Elam W. Stauffer, 81, died on Friday, Jan. 9, at his home in Lancaster, Pa. He was one of the pioneer overseas missionaries of the Eastern Mennonite Board of Missions, Salunga, Pa.

He was the husband of Grace Metzler Stauffer and the late Elizabeth Kauffman Stauffer, who died in 1947.

A member of the Erisman Mennonite Church near Mount Joy, he was appointed in 1933 to open the Board's first mission on the African continent. He served a total of 30 years in Tanzania before returning to the U.S. for retirement.

From 1967 to 1978, Stauffer served as the bishop of four churches in the Lititz-Landis Valley area. He also served the wider Mennonite Church as a conference speaker. His theme was spiritual renewal and victorious Christian living.

In his overseas assignment, Stauffer served as Bible teacher and pastor and in 1938 was ordained bishop of the Tanzania Mennonite Church. The church he helped found now has over 10,000 members in 214 congregations.

David Shenk, who grew up in Tanzania (Tanganyika), says, "As a kid, I was always impressed with Elam's commitment. He was also deeply spiritual." Shenk then recalls a time when Stauffer arose at 5:00 a.m., while others continued to sleep around him, to pray until daylight. "He was a man who knew how to give leadership," continued Shenk, "and he knew when to change his mind." Shenk is currently secretary of home ministries and evangelism at Eastern Mennonite Board of Missions, Salunga.

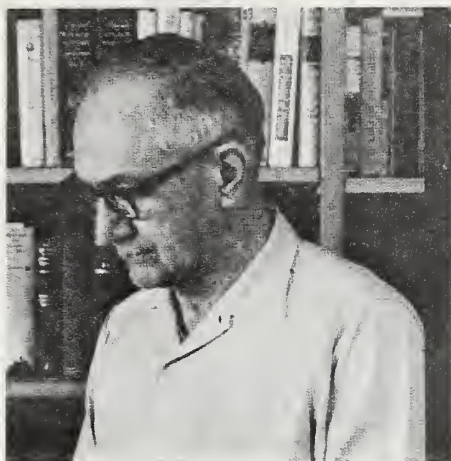
Stauffer prepared the first catechism and developed the policy of the church together with national leaders. When Tanganyika (now Tanzania) launched an ambitious 10-year program of establishing elementary schools in 1947, Stauffer convinced his missionary colleagues that the Mennonite Church should become involved in helping to establish a public school system.

Writing in the Board's 50th anniversary booklet in 1964, Stauffer recalled two memories—"our many mistakes in spite of our best intentions and God's methods of using men in calling out the church."

He remembered his first Sunday in Tanganyika when 12 to 15 people gathered under a large tree for the first worship service at Shirati in 1934. "Language was very limited, so we sang," Stauffer wrote.

Stauffer had an overwhelming sense of his own inadequacy and marveled at the way God works through imperfect men.

In an affirmation of his successors, he said, "I do not fear to give place to the next generation as they learn humbly to walk with Jesus. I would not tell them to preserve what I have done. I would not sell them nice phrases and



Elam Stauffer

great ideas . . . I simply leave them in the hands of God who uses men to be His channels of salvation and blessing."—Adapted from the Lancaster *Intelligencer Journal* of Jan. 10.

About 500 people attended a 2½-hour memorial service at Erisman Mennonite Church Sunday afternoon, Jan. 18. Messages of greeting were read by Paul Landis from: Bishop Zedekia M. Kisare of the Tanzania Mennonite Church, the missionaries in Tanzania and Kenya, the Kenya Mennonite Church, Million Belete, past president of Mennonite World Conference (MWC), the African Mennonite and Brethren in Christ Fellowship, Paul Kraybill of MWC, Paul Gingrich of Mennonite Board of Missions, and Norman and Jean Shenk on sabbatical in Bangladesh and Africa.

Grace Stauffer's address is: 2271 Hobson Rd., Lancaster, PA 17602.

Commentary being printed in Russian at Herald Press

Bible study materials in Slavic languages are limited. In response to this need, Mennonite Central Committee and the Baptist World Alliance are cooperating to produce major Bible study books in the Russian language.

Strange as it may seem, there is no complete Bible commentary available in the Russian language. The large Orthodox Church has the liturgy rather than the sermon at the center of its worship services. The evangelical churches, for whom preaching from the Bible is central, simply have not had the time or opportunity in their much shorter history to produce one.

Discussion about the project began three years ago. Much thought and prayer have gone into it. One of the major questions in the beginning was the choice of the right commentary. While there are many to choose from, not all would be equally suitable for this purpose. Long ago when Philip asked the Ethiopian official, "Do you understand what you are reading?" he replied, "How can I understand unless someone explains it to me?"

Today the person chosen to explain the Bible (actually only the New Testament in 17

Taxes for Peace Fund grows

Mennonite Central Committee U.S. Peace Section's Taxes for Peace Fund experienced a substantial increase in contributions during 1980. The amount of \$10,400 was contributed in 1980, compared to \$6,200 in 1979.

The Taxes for Peace Fund was established in late 1972. "Persons whose consciences forbid them to yield money on request to the government's death-by-technology militarism are contributing the military portion of their income tax instead to the life-supporting work of MCC U.S. Peace Section," says John K. Stoner, executive secretary of the section.

During fiscal year 1980, the U.S. budgeted \$138 billion for current military spending. Thirty-two percent of the income tax paid by every American during 1980 contributed to raising this money. An additional 15 percent went to veterans' benefits and the portion of the national debt related to past wars. Thus, nearly half of the federal budget, raised almost entirely by individual and corporate income taxes, is military related.

A recent preliminary census taken by U.S. Peace Section found that over 200 Mennonite families and individuals are refusing to pay a portion of their income taxes and are instead contributing that money to organizations working for peace.

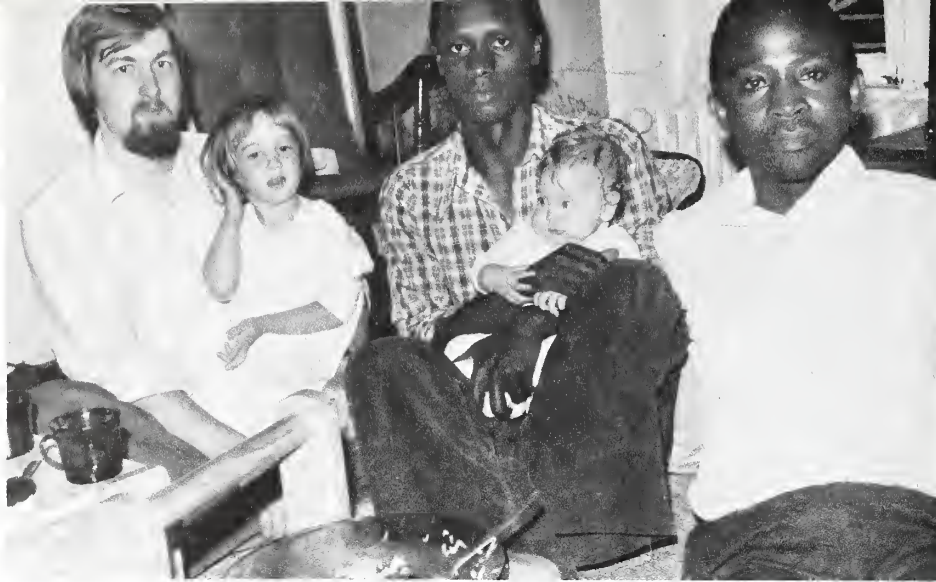
Withholding a portion of one's income tax is only one of many ways to witness against military spending. Some Mennonites are using other methods, such as reducing income below taxable level, increasing charitable contributions, refusing to pay the federal telephone tax, and actively supporting the World Peace Tax Fund.

volumes) is William Barclay, a Scotsman with the rare gift of combining sound biblical scholarship with clear and simple language, easily understood by all people.

The translation is well underway. Soviet evangelicals serve as editorial consultants, the translation is done in Germany, the typesetting in England. In America, Herald Press of Scottsdale, Pa., is printing the commentary. Romans, the first of the 17 books, is just off the press. At least \$500,000 will be needed to complete the project.

The commentary will be available to Russian-speaking people around the world. Soviet officials have been approached regarding permission to import the books to the USSR legally. It is common knowledge that MCC does not engage in smuggling.

The schedule for the project is to have all 17 volumes translated and printed by 1984, the year of the first centennial of the Baptist Church in Russia. It was in 1884 that Johann Wieler, a Mennonite, was elected the president of the first short-lived attempt to form a Russian Baptist Union.



Larry Miller with Anne-Marie and Elizabeth and students from Burundi and Zaire.

Foyer Grebel group in Paris matures, says Larry Miller

The Christian community formed at the Foyer Grebel International Student Center in Paris, France, "matured in its faith and life" during 1980, according to Larry and Eleanor Miller.

Two conveners (Africans) and two teachers (Americans) were appointed by the group, Millers said. A community treasury was also established, and it is administered by two deacons—a French member and an African member.

"Our main goal in 1981 is to arrive at greater clarity about the form that a worshipping and witnessing community can and should take here," Millers said. "In the approach to mission which has been adopted by the Foyer, the existence of such a community is foundational and primary."

Mennonite Board of Missions and French Mennonites cooperate in the operation of Foyer Grebel, which was begun in 1977. Last year, the European Mennonite Missions Committee (EMEK) also officially joined in sponsorship of the ministry by sharing support costs and by naming two representatives to the Foyer's administrative policy committee. The Foyer is EMEK's first project within Europe, Millers noted.

Millers and their co-workers, Neal and Janie Blough, work primarily with the many African students in Paris—most of them from countries which were once French colonies. But economic and political problems in France and Africa have made Foyer Grebel's ministry increasingly difficult.

Racism is on the rise in France as the result of economic and political tensions, the MBM workers reported, and African students are having more trouble getting into France and finding housing and employment once they do get in. French universities are also accepting fewer African students.

Bloughs, who moved out of the Foyer to an apartment nearby, are responsible for the Foyer's "exterior housing network." They try to find permanent housing for students, espe-

cially those who wish to be a part of the Christian community and live near the Foyer. But increased difficulty in finding permanent places to live has meant longer temporary stays in the Foyer itself—an average of about nine months.

"All in all, though, 1980 was a good year, and we are continually happy to be working with MBM and its overseas program," the Bloughs said.

MBM newsgrams

The first draft of a Mocoví New Testament was completed in December by Albert Buckwalter, a worker in Argentina with Mennonite Board of Missions, Elkhart, Ind., and his associate, Roberto Ruiz. The new translation is in the language of the Mocoví Indians—one of several tribal groups in Northern Argentina. A New Testament for the Toba Indians is currently in the process of being published in New York by the United Bible Societies. Work is underway on a New Testament for the Pilaga Indians and Old Testaments for the Tobas and Mocovís. Albert and his wife, Lois, were visited recently by two United Bible Societies' officials who urged Buckwalter to "let nothing else of less strategic importance in the life of the church deter you from forging ahead in Scripture translation."

Miriam Krantz, a worker in Nepal, has been asked to coauthor a manual on child nutrition and health to be published by UNICEF—a United Nations agency. A nutritionist by profession, Miriam is currently superintendent of the Community Health Program for the United Mission to Nepal. She has been an MBM worker in Nepal since 1963. The other coauthor is a Nepali doctor from the Institute of Medicine. "Over the years I had gathered materials for a simple manual on nutrition," Miriam said, "but I had given up ever really completing it."

Bartered Bride opera to be performed at Goshen

Some 150 students and faculty are working overtime on a special educational project at Goshen College. They're putting on an opera.

The college cast and crew, from the singers and musicians to the people sewing costumes and building sets, are busy preparing Czech composer Bedrich Smetana's comic folk opera *The Bartered Bride* for public performances, Feb. 5-8. The opera, a tale of love and village life in old Bohemia, is sponsored by the music department in cooperation with a number of other departments.

At the head of the long list of people it takes to produce an opera are the conductor and the stage director. Loretta Yoder, a Goshen College alumna who is now a theater and opera director in Indianapolis, will coordinate the stage action.

Lon Sherer, Goshen College professor of music, will conduct the opera performances. He has been a Goshen College faculty member since 1959.

The most visible people in any opera production, of course, are those on stage. All the lead singers are Goshen College students, with the exception of alumnus Marvin Zehr. Sanna Yoder, a sophomore music major from Indianapolis, plays the title's "bartered bride," a young girl named Marie. Marlin King, a

The 2½-year-old Voluntary Service unit in Starkville, Miss., has been temporarily closed in a joint decision by MBM and Gulf States Fellowship of the Mennonite Church. "The VS unit was supposed to serve in a supporting role to a church-planting effort by Gulf States Fellowship and MBM Home Missions," said VS Midwestern regional director Dale Wentorf. "But, among other things, a pastoral leader for the project has not been found yet." The last VSers at the unit were Larry and Ann McBride of Zurich, Ont., who completed their terms on Dec. 15.

With construction barely underway on the first phase of OrrVilla—a retirement community in Orrville, Ohio—planners are already looking ahead to a second-phase project which will include 24 life-lease dwelling units for the elderly. Residents will lease the units and pay a monthly service charge for utilities and maintenance. Peter Wiebe, a local pastor, is chairman of the OrrVilla board. LeRoy Troyer of Mishawaka, Ind., is the architect.

Some 120 congregations in the Mennonite Church participated in Evenings in Mission during 1980. Aimed at congregational leaders, the events included inspirational reports of missions at the churchwide level and at the local conference level. They often included dinner and the showing of *Sent—Stories of People in Mission*. The 1980 Evenings in

junior biblical studies major from Dalton, Ohio, plays her sweetheart Jenik, and Zehr plays Vasek, the man to whom Marie's parents have promised her.

Besides the conductor, director, and lead singers, many other people are putting in hundreds of hours outside of their regular class schedules to make the production work.

Music department chairman Doyle Preheim helps coordinate the project and rehearses the 35-member chorus, who play the people of the Bohemian village in which the opera takes place.

The opera production has also given a number of students new opportunities to try out their talents. Art student Clayton Funk designed the opera's stage sets, and communication major Anita Miller designed the Eastern-European-style costumes. Others have planned the lighting and sound for the production, and still others will operate stage machinery, move sets, cue players, and pass out programs.

The final result of all this effort should be "a rollicking good evening," said conductor Sherer. "*The Bartered Bride* is good and it's a kind of opera that you don't run into much. It's got people singing and swirling about, lots of color and energy."

Mission involved six conferences, eight states, and 2,100 people. "We purposely aimed at smaller, scattered Mennonite congregations last year," said Simon Gingerich who organized and attended every Evening in Mission last year. MBM began the series in 1978.

A new subregional leprosy center is about to be constructed in the remote town of Baglung in Nepal under the leadership of Stanley Kamp, a worker with Mennonite Board of Missions (Elkhart, Ind.). In addition to his administrative duties with Nepal's leprosy control program, Stan is currently busy buying materials and hiring workers for the construction project. His work as a builder has meant several moves for him and his wife, Marilyn, and five children.

Ruth Kanagy and Philip Loux, workers in Japan, find themselves in an unusual situation for new missionaries. Ruth is teaching—not studying—Japanese in the Hokkaido city of Obihiro where she and her husband, Phil, have been assigned. Ruth is fluent in the language, since she grew up in Japan and later studied and taught Japanese in the USA. She is teaching international students at Obihiro University of Agriculture and Veterinary Medicine. Phil is one of her students. In April, both Ruth and Phil will teach English at the university.

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

The annual Congregational Education Conference for Church Leaders will be held Feb. 20-22 at the Laurelville Mennonite Church Center. This year's focus is on the meaning and development of faith, and its relationship to teaching, personal growth, worship, and corporate life. Major resource person is Donald E. Miller, professor of Christian education and ethics at Bethany Theological Seminary (Church of the Brethren). To register or for more information contact the Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666; (412)423-2056.

"Nurturing a Growing Church" is the theme for the Institute for Ministers and Laymen at Mennonite Brethren Bible College, March 2-6. The major resource person will be Richard J. Foster, best known for his book *Celebration of Discipline: The Path of Spiritual Growth*. For more information contact James N. Pankrat, MBBC, 77 Henderson Hwy., Winnipeg, Manitoba R2L 1L1.

Mennonite Mutual Aid's area representatives are available to direct small group or congregational studies in mutual aid concept, financial planning, and wholeness lifestyle. Check the "MMA Area Field Staff" section of the *Mennonite Yearbook* for the name and telephone number of the representative in your area, or call MMA toll-free at 800-348-7468.

PRINTED RESOURCES

"*The Church in the City*" is the theme of thirteen church bulletins. They feature 12 large Canadian and U.S. cities where Mennonite-related congregations are located: Toronto, Winnipeg, Vancouver, New York City, Philadelphia, Pittsburgh, St. Louis, Denver, San Francisco, Chicago, Portland, and Tampa. The first bulletin begins the series with



Anabaptism's urban origins in Zürich and Amsterdam. The series could also be used in Sunday school classes, bulletin boards, etc. A limited number of bulletins are available at \$2.60 per hundred from Mennonite Publishing House, 616 Walnut Ave., Scottsdale, PA 15683

A revised and updated *War Tax Packet* covering a variety of issues related to the question of payment of taxes for military purposes is available. The packet contains articles by Willard Swartley, Marlin Miller, David Schroeder, Donald Kaufman, John Stoner, and William Durland; the stories of some persons' own experiences; several brochures and other reprints; an issue of *God and Caesar* newsletter; a list of peace organizations; and a bibliography. Copies of the *War Tax Packet* are \$2.00 and may be requested from MBCM (Box 1245, Elkhart, IN 46515) or MCC (21 S. 12th St., Akron, PA 17501).

Are you putting aside enough of your present income to assure yourself an adequate retirement income? A recent study, prepared for employers participating in Mennonite Retirement Trust, may help you decide. The study answers such questions as "How has our economic climate changed retirement needs?" "What percentage of my current income should go toward retirement?" and "How much income, above Social Security, will I need during my retirement years?" For a copy, write to Mennonite Mutual Aid Retirement Services, 1110 N. Main St., Goshen, IN 46526.

AUDIOVISUAL RESOURCES

Focus on the Family is a film series by Dr. James Dobson. The seven one-hour color films look at topics such as childhood, parenting, discipline, adolescence, sexuality, and marital relations. For a copy of a helpful four-page review by Ross T. Bender of the Associated Mennonite Biblical Seminaries and a list of distributors in your area, write to the MBCM Office of Family Life Education, Box 1245, Elkhart, IN 46515. Please enclose a self-addressed, stamped envelope and \$1.00 to cover costs.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.



J. Jerry Troyer

J. Jerry Troyer, until recently a realtor in Fort Collins, Col., assumed the duties of health manager for Mennonite Mutual Aid on Jan. 5. In the new position, Troyer will determine policies and procedures for administering health membership and claims functions. He also will

aid in developing new health plans, establishing appropriate premiums, and promoting positive health practices among MMA members.

"The Answer for Living" is the theme for a series of three retreats being sponsored by the Lancaster Conference WMSC Retreat Committee. The first, The Ladies Coffee Retreat, is scheduled for Feb. 18, 9:30-11:15 a.m., at Eastern Mennonite Board of Missions, Salunga, Pa. For more information, call 394-7633 or 393-4464. Martha Mellinger, a young mother, will be the speaker.

The Bethel College Peace Fellowship is sponsoring a conference on Conscience and Registration, Feb. 19-21. Among the speakers are Don Blosser, director of the Center for Discipleship at Goshen College, Goshen, Ind.; Delton Franz, director of Peace Section, Washington, D.C., office; and Peter Ediger, copastor of Arvada Mennonite Church in Colorado. The theme will be explored from many angles, special interest groups will be facilitated, and there should be opportunity for interaction with the resource persons. Bethel College is a General Conference Mennonite Church institution. Write to the college at North Newton, KS 67117.

The U.N. has designated 1981 as the International Year of Disabled Persons. The Canadian government has endorsed the theme, "Full Participation and Equality," through the setting up of a Canadian Organizing Committee, which will direct the committee's efforts and make funding available for special projects. Mennonite Central Committee (Canada) is also sponsoring a series of handicap awareness events across Canada as part of its contribution to the goals set by the U.N. Henry Enns, resource for the awareness project and himself handicapped by arthritis, will be in British Columbia, January to March; in Alberta, April and May; in Saskatchewan and Manitoba, June to August; and in Ontario, September to November. A one-hour TV production on handicap awareness issues was recently taped. This will be shown on January 23 and 30 in Manitoba and will be available for interested audiences later.

The Membership Committee of the Lancaster Mennonite Historical Society has

scheduled another Pennsylvania German Seminar for the spring of 1981. To be held Thursday evenings, Feb. 12 to Apr. 16, 7:00 to 10:00, the sessions will again feature Noah G. Good of Lancaster, Pa., as instructor. Good will conduct the seminar on the 1980 level—for persons who have at least partial ability to speak the dialect.

Henner, the main character in the Pennsylvania German dialect stories in Pennsylvania Mennonite Heritage, has come to life. Author Noah G. Good of Lancaster, Pa., has produced a tape-recorded reading of all the stories that have appeared since January 1979. Tapes are available for \$5.50 to Lancaster Mennonite Historical Society members at 2215 Millstream Road, Lancaster, PA 17602, and \$6.50 to non-members.

Resource materials including safety tips, items for church bulletins, sermon, prayer, and litany suggestions, and public service radio scripts for National Safety Sabbath are available from the National Safety Council, 444 N. Michigan Ave., Chicago, IL 60611; (312) 527-4800.

Adopting new, energy-saving hours as part of its 1981 budget, the Lancaster Mennonite Historical Society, Lancaster, Pa., is now open to the public Tuesdays through Saturdays, 8:30 a.m. to 4:30 p.m., a schedule which began on Jan. 2. The move to eliminate Monday hours came as part of the board's efforts to reduce operating expenses for the year. According to Director Carolyn C. Wenger, while the new budget temporarily halts expansion of some areas of traditional growth such as the library and research program, it puts stronger emphasis on the Society's educational program. Included plans for 1981 is a new history conference, scheduled for May 2.

"New Housing Ideas for the '80s" is the title of a working retreat to be held at Laurelville Mennonite Church Center, Mar. 13-15. Persons interested in building, whether families making plans to build or rebuild or builders themselves, will hear about ideas in energy conservation, solar heating, total space usage, and new products. LeRoy Troyer of Troyer Associates, Mishawaka, Ind., will emphasize good multi use house designs. He will also give individual help to persons bringing

specific plans. Catherine Mumaw, a home economist teaching at Goshen College, will provide insights on lifestyles in the home, life cycle needs, and fresh ideas for living. Marlin Thomas, a developer from Lancaster County, Pa., will be helpful on the business of developing and the developer's land use concerns. Richard Miller, who is a builder with Lead Group Incorporated, Mishawaka, Ind., will speak about costing and the actual construction process. This retreat is sponsored by Laurelville Mennonite Church Center. A brochure on the retreat is available from Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666; or by calling (412) 423-2056.

Registered nurse needed for 11 to 7 shift at Landis Homes Retirement Community, Lititz, Pa. Call (717) 569-3271.

Louis Lehman was licensed and installed as associate pastor and director of youth and Christian education in a special service at Trinity Mennonite Church, Glendale, Ariz., on Sunday, Jan. 11. Stanley Weaver, Southwest Conference overseer, gave the message and presented the charge. Ray Keim, senior pastor at Trinity welcomed Louis and Carmen and received them into membership. The Lehmans moved to the Phoenix area in early November from Salem, Ore. where Louis had been teaching music at Salem Academy for the past three years. Their home address is 7805 N. 49th Ave., Glendale, AZ 85301; phone (602) 939-9157.



Louis Lehman

Special meetings: Kenneth G. Good, Belleville, Pa., at Nampa, Id., Jan. 27—Feb. 1.

New members by baptism: three at Springdale, Waynesboro, Va.; two at Byrnsville, Century, Fla.; eight by baptism and four by confession of faith at Wilmot, Baden, Ont.

Change of address: A. Lloyd Swartzendruber from 1585 College Avenue, to Heritage Haven, Apt. 152, 1501 Edom Road, Harrisonburg, VA 22801.

New Gospel Herald Every Home Plan: Lakeview Mennonite Church, Chestertown, Md.

readers say

I am currently working on my master's thesis in the area of "The Response of the Historic Peace Churches to the Internment of the Japanese Americans During World War II." Executive Order 9066, signed by President Franklin D. Roosevelt on Feb. 19, 1942, began the process of moving over 120,000 Japanese-Americans into "relocation centers" in California, Idaho, Utah, Oregon, Washington, Colorado, Arizona, Wyoming, and Arkansas. I would be interested in corresponding with persons who were directly involved, e.g., by working in relocation

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$170,455.91 as of Friday, January 16, 1981. This is 22.7% of the total needed. 247 congregations have made contributions. Eighty-two individual gifts have been received amounting to \$30,369.55.

centers, by farming in areas from which Japanese had to move, by protesting this assault on a group of people (2/3 of these people were American citizens), or persons who know of materials that would be helpful. I would also appreciate reflections from Japanese-Americans on the visibility and response of Mennonites, Friends, and Brethren. Please write to me at Associated Mennonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, IN 46514.—Charles Lord, Elkhart, Ind.

births

Bergey, Harold and Rose (Moyer), Chesapeake, Va., second son, Jesse David, Dec. 28, 1980.
Brubacher, Dwight and Michele (Hallis), Breslau, Ont., first child, David Dwight, Dec. 9, 1980.
Byler, James and Debra (Smith), Fredericksburg, Pa., second child, first daughter, Annie Rebecca, Dec. 6, 1980.
Delp, Michael and Bernice (Leatherman), Ottsville, Pa., third child, second daughter, Krista Gail, Dec. 18, 1980.
Hess, Thomas and Janice (Miller), Bethel, Pa., fourth son, Peter John, Dec. 8, 1980.
Hochstetler, Neal and Faye (Amstutz), Dalton, Ohio, first child, Holly Renae, Dec. 12, 1980.
Hochstetler, Vernon and Shirley (Neuenschwander), Kidron, Ohio, second daughter Amanda Kay, Dec. 21, 1980.
Hoffman, Philip and Vicki (Diller), Elkhart, Ind., second child, first son, Andrew Allen, Nov. 25, 1980.
Holsopple, Mark and Connie (Nofziger), Archbold, Ohio, second child, first daughter, Sheila Rae, Dec. 27, 1980.
Hostetler, Ralph and Mary (Spicher), Belleville, Pa., third child, second daughter, Kari Renee, Dec. 30, 1980.
Jantzi, Lowell and Ruth (Villanueva), Bronx, N.Y., first child, Curtis Y., Oct. 31, 1980.
King, Lloyd and Mary Jeanette (Miller), Hartville, Ohio, first child, Kevin Lloyd, Dec. 21, 1980.
Kurtz, Jim and Marcille (Kennell), Sarasota, Fla., second child, first son, Jason Matthew, Dec. 24, 1980.
McKenna, J. Kevin and Rebecca (Snyder), Cambridge, Iowa, first child, Elizabeth Ann, Nov. 5, 1980.
Miller, Lloyd and Jane (Amstutz), Dalton, Ohio, third child, second daughter, Jacqui Lynne, Jan. 4, 1981.
Miller, Sam and Vi (Bontrager), Harrisonburg, Va., second daughter, Sara Abigail, Nov. 24, 1980.
Nice, David and Brenda (Bridge), Stuarts Draft, Va., fourth child, third son, Rodney Jay, Dec. 31, 1980.
Peters, Kenneth and Wanda (Nisly), Uniontown, Ohio, first child, Adam Jeffrey, Jan. 5, 1981.
Rhodes, Dean and Becky (Guengerich), Kalona, Iowa, third son, David Michael, Nov. 5, 1980.

Shoemaker, Merle and Karen (Ruthe), Ridott, Ill., second child, first son, Matthew Ryan, Nov. 1, 1980.
Troyer, James and Ann (Conrad), Manistique, Mich., fifth child, first daughter, Andrea Marcen, Nov. 11, 1980.
Troyer, Virgil and Kathy (Schrock), Orrville, Ohio, second child, first daughter, Rachel Suzanne, Dec. 17, 1980.
Ulrich, Röllin and Velma (King), Goshen, Ind., second daughter, Catherine Elizabeth, Dec. 18, 1980.
Wagner, William and Janice (Troyer), Mich., second daughter, Nataska Lynn, Sept. 1, 1980.
Yoder, Fred, Jr., and June (Gingerich), Wooster, Ohio, second daughter, Megan Elizabeth, Dec. 17, 1980.
Yoder, James D. and Sandra (Lambright), Goshen, Ind., second daughter, Emily Joy, Dec. 22, 1980.

marriages

Notice to persons reporting marriages: The form of reporting marriages in the *Gospel Herald* assumes an officiating minister in charge of the ceremony. If the pattern of the marriage ceremony you are reporting does not follow this traditional pattern, please report this very clearly so that we can give an accurate account.

Arnold—Yoder.—Edward L. Arnold, Montrose, Pa., Baptist Church, and Wilma Rebecca Yoder, Middleburg, Ind., Maple City Chapel, by Sylvester R. Haarer, Jan. 3, 1981.
Birkey—Peters.—David Birkey, Pomeroy, Iowa, Manson cong., and Lisa Peters, Manson, Iowa, Lutheran Church, by John Wipperman, Dec. 20, 1980.
Delozier—Awkerman.—David Delozier, Altoona, Pa., and Lisa Awkerman, Manheim, Pa., Mount Joy cong., by Shelley R. Shellenberger, Dec. 26, 1980.
Hochstetler—Willems.—Douglas Dean Hochstetler, Lebanon, Ore., Eugene cong., and Mardell Sue Willems, Salem, Ore., Salem cong., by Harold Hochstetler and John Willems, Jan. 3, 1981.
Holman—Cullar.—Leonard Holman, Youngstown, Ohio, Presbyterian Church, and Kathy Cullar, North Lima, Ohio, Midway cong., by Ernest D. Martin, Oct. 19, 1980.
Honderich—Steinman.—David Honderich, New Hamburg, Ont., and Anne Steinman, Bright, Ont., Cassel cong., by Dan Nighswander, Nov. 29, 1980.
Litwiller—Yoder.—Brian L. Litwiller, Delavan, Ill., Midway cong., and Cynthia A. Yoder, Normal, Ill., Seaton cong., by Sanford G. Shetler, Nov. 8, 1980.
Rediger—Kinzie.—Terry Rediger, Elkhart, Ind., Walnut Hill cong., and Jerilee Kinzie, Monticello,

Ill., Church of the Brethren, by Randy Miller, Dec. 27, 1980.
Rupp—Riegsecker.—Russ Rupp, Goshen, Ind., West Clinton cong., and Rita Riegsecker, Goshen, Ind., Central cong., by Charles H. Gautsche, Dec. 20, 1980.
Sauder—Rohrer.—Eric Sauder, Leola, Pa., New Holland cong., and Donna Rohrer, Leola, Pa., Forest Hills cong., by J. Lester Graybill, Dec. 20, 1980.
Steiner—Neal.—Michael Lee Steiner, Apple Creek, Ohio, Sonnenberg cong., and Judy Elaine Neal, Clay, W.Va., Baptist Church, by James Markle, Dec. 20, 1980.
Swartzendruber—Krabill.—Stan Swartzendruber, Whitestone cong., Hesston, Kan., and Sharon Krabill, Gilead cong., Fredericktown, Ohio, by Murray Krabill, father of the bride, Dec. 20, 1980.
Troyer—Hendrie.—Allen R. Troyer and Joan M. Hendrie, both of Elkhart, Ind., Belmont cong., by Dennis Stauffer, Dec. 20, 1980.
Wagner—Wolf.—Mark Wagner, La Junta, Colo., Baptist cong., and Ruth Wolf, La Junta, Colo., Emmanuel cong., by Stan Smucker, Dec. 27, 1980.
Zehr—Rivera.—Eric Jay Zehr, Goshen, Ind., College cong., and Luisa Rivera, Goshen, Ind., a congregation in Puerto Rico, by Arnold C. Roth, Jan. 3, 1981.

obituaries

Beachy, Wilma E., daughter of Samuel and Dora (Troyer) Yoder, was born at St. Charles, La., Oct. 25, 1918; died at Sarasota Memorial Hospital, Sarasota, Fla., Dec. 26, 1980; aged 61 y. On Oct. 6, 1940, she was married to Lewis L. Beachy, who survives. Also surviving are 2 daughters (Elaine—Mrs. Russell Yoder and Laura—Mrs. Robert Carr), 2 grandchildren, and 4 brothers (Paul, Lloyd, Mervin, and Milford Yoder). She was a member of Ashton Mennonite Church, where funeral services were held on Dec. 29, in charge of Ken Nauman; interment in Palms Memorial Park.

Byler, Clarence T., son of Rudy and Mary (Miller) Byler, was born in Hartville, Ohio, Aug. 21, 1911; died on Jan. 5, 1981; aged 69 y. He was married to Elizabeth Stutzman, who survives. Also surviving are 5 daughters (Verbie—Mrs. Lloyd Miller, Leora—Mrs. Ervin Lehman, Leona—Mrs. Oris Miller, Esther—Mrs. Levi Hochstetler, and Niva Jean—Mrs. Levi Miller), one son (Rudy), 23 grandchildren, 4 great-grandchildren, 2 brothers, and 3 sisters. He was a member of Maple Grove Mennonite Church. Funeral services were held on Jan. 8, in charge of Frank Dutcher; interment in Walnut Grove Cemetery.

Garber, Daniel A., son of Amos N. and Fannie (Yutzy) Garber, was born near Mt. Hope, Ohio, Feb. 22, 1911; died on Dec. 23, 1980; aged 69 y. On Dec. 12, 1932, he was married to Elizabeth Zook, who died on Aug. 18, 1976. Surviving are 2 sons (John and Amos), 2 daughters (Fannie and Esther Kandel), 14 grandchildren, 4 brothers (Christ, Urie, Raymond, and Leroy), and one sister (Mary—Mrs. Jessie Miller). He was a member of Longenecker Mennonite Church, where funeral services were held on Dec. 27, in charge of Albert C. Slabach; interment in the church cemetery.

Hess, Amos H., son of Jonas and Emma (Good) Hess, was born in Providence Twp., Pa., Nov. 2, 1895; died at Lancaster General Hospital, Lancaster, Pa., Jan. 3, 1981; aged 85 y. Surviving are 6 daughters (Anna Ruth, Ida M.—Mrs. Louis Hostetler, Mary Catherine—Mrs. Mervin Good, Suie Mae—Mrs. Charles Hammer, Grace E.—Mrs. Melvin Groff, and Helen M.—Mrs. Gene Craul), 3 sons (Walter E., David B., and W. Melvin), 24 grandchildren, 26 great-grandchildren, and one sister (Ida M. Hess). He was a member of East Chestnut Street Mennonite Church. Funeral services were held at Gundel Funeral Home on Jan. 7, in charge of Ralph Ginder and James R. Hess; inter-

Sisters and Brothers

by Joel Kauffmann



ment in Byerland Mennonite Cemetery.

Hooley, Pauline, daughter of Harry D. and Edith (Wiler) Miller, was born in Lagrange County, Ind., July 6, 1911; died at South Bend (Ind.) Memorial Hospital on Dec. 22, 1980; aged 69 y. On May 24, 1936, she was married to Orvin H. Hooley, who survives. Also surviving are 2 daughters (Linda—Mrs. Wendell Hochstetler and Mary Beth—Mrs. Rex Engle), 4 sons (David, John, William, and Joe), 20 grandchildren, one great-grandchild, and 3 sisters (Freda—Mrs. Maynard Atwater, Lucille—Mrs. Perry J. Miller, and Mrs. Kathleen Zook). She was a member of Shore Mennonite Church, where funeral services were held on Dec. 26, in charge of Harvey Chupp and Samuel Troyer; interment in Shore Cemetery.

Knechtel, Wilson H., son of Russell and Arletha (Yancey) Knechtel, was born at Lowville, New York, June 23, 1933; died of cancer at St. Joseph's Hospital, Syracuse, New York, Oct. 28, 1980; aged 47 y. On July 21, 1956, he was married to Adeline Zehr, who survives. Also surviving are 4 daughters (Janelle—Mrs. Brent Lehman, Jeanette, Jolene, and Joanne), 2 sons (William and Wayne), one granddaughter, and 2 sisters (Angeline—Mrs. Gerald Zehr and Fern—Mrs. Curtis Yoder). He was preceded in death by one daughter, one brother, and one sister. He was a member of Woodville Mennonite Church where funeral services were held on Nov. 1, in charge of Andrew Gingerich and Loren Widrick; interment in the church cemetery.

Kremer, Gerald, son of Lee and Gertrude (Schweitzer) Kremer, was born at Beaver Crossing, Neb., Apr. 23, 1917; died at the Henry County Health Center, Mt. Pleasant, Iowa, Dec. 5, 1980; aged 63 y. On Mar. 6, 1938, he was married to Myrtle Erb, who survives. Also surviving are his mother, 4 sons (Claude, Timothy, Jack, and Eugene), 10 grandchildren, one brother (Robert), and one sister (Mrs. Edith Alschwede). He was a member of Pleasant View Mennonite Church, where funeral services were held on Dec. 8, in charge of John Abraham and Oliver Yutzky; interment in White Oak Cemetery.

Kurtz, Ellis D., son of Martin D. and Anna Mary (Denlinger) Kurtz, was born in Leacock Twp., Pa., Mar. 10, 1909; died of a heart attack on Nov. 5, 1980; aged 71 y. On Oct. 16, 1934, he was married to Mildred Shelley, who survives. Also surviving are 2 sons (Lloyd M. and Marvin S.) and 2 grandsons. He was a member of Hershey Mennonite Church, where funeral services were held on Nov. 9, in charge of Clair J. Hershey and Lonnie D. Sellers; interment in adjoining cemetery.

Lehman, Noah D., son of Daniel J. and Kathryn (Zuercher) Lehman, was born in Orrville, Ohio, Sept. 6, 1904; died on Oct. 25, 1980; aged 76 y. On Feb. 26, 1938, he was married to Alda E. Steiner, who survives. Also surviving are 2 daughters (Kathryn Good and Rachel Brunk), 3 sons (Mark N., Timothy N., and Luke N. Lehman), 13 grandchildren, one sister (Sylvia Lehman), and 2 brothers (Amos and Elmer Lehman). He was a member of Weavers Mennonite Church. Memorial services were held at Weavers Mennonite Church on Oct. 27, in charge of James Stauffer; interment in the church cemetery.

Mann, Anna Mary, daughter of Mr. and Mrs. H. M. Weaver, was born in Harrison Twp., Ind., Dec. 11, 1904; died at Elkhart, Ind., Dec. 28, 1980; aged 76 y. On Oct. 26, 1924, she was married to Merele L. Buzzard, who died on Jan. 8, 1968. On Oct. 2, 1971, she was married to William H. Mann, who survives. Also surviving are 4 daughters (Audrea—Mrs. Walter Modjeska, Phyllis—Mrs. David Johns, Geraldine—Mrs. Carl Hunsberger, and Cheryl—Mrs. Darrell Schwartz), 10 grandchildren, 7 great-grandchildren, one stepdaughter (Phyllis—Mrs. Maynard Weaver), 2 stepsons (Richard and David Mann), 10 stepgrandchildren, and 2 sisters (Mrs. Ida Ramer and Mrs. Lydia Martin). She was a member of Prairie Street Mennonite Church, where funeral services were held on Jan. 2, in charge of Philip Bedsworth and Dorsa J. Mishler; interment in

Yellow Creek Cemetery.

Mook, Rawleigh A., son of David and Barbara (Shoemaker) Mook, was born in Rockingham Co., Va., Aug. 29, 1903; died of cancer at Rockingham Hospital, Harrisonburg, Va., Dec. 5, 1980; aged 77 y. On June 8, 1935, he was married to Ruth Simon, who survives. Also surviving are 6 sons (Harold, Charles, Larry, Lester, Ralph, and Lonnie), 6 daughters (Eva Shifflet, Katherine Bridges, Wilma Mitchel, Janie Mook, Evelyn Armentrout, and Mary Dove), and one brother (Jess Mook). He was a member of Mathias Mennonite Church. Funeral services were held at Grandle Funeral Home, Broadway, Va., Dec. 8, in charge of Harley D. Good and Linden M. Wenger; interment in Rest Haven Memorial Garden, Harrisonburg, Va.

Moyer, Christine C., daughter of David and Elizabeth (Clymer) Moyer, was born in Hilltown Twp., Pa., Nov. 15, 1899; died at Souderton, Pa., Dec. 30, 1980; aged 81 y. Surviving is one brother (William H. Moyer) and one sister (L. Grace Horn). She was a member of Blooming Glen Mennonite Church. Funeral services were held at Eastern Mennonite Home, Souderton, Pa., Jan. 3, in charge of Paul Glanzer, Sheldon W. Burkhalter, and Mark M. Derstine; interment in the Blooming Glen Mennonite Cemetery.

Oberholzer, Vallie, daughter of Joseph and Rachel (Shank) Barkdoll, was born in Washington Co., Md., Aug. 30, 1897; died in Washington Co. Hospital, Hagerstown, Md., Jan. 3, 1981; aged 83 y. On Mar. 14, 1916, she was married to Aaron Oberholzer, who died on Sept. 27, 1965. Also surviving are 2 sons (Wilmer and Raymond), 4 daughters (Vada Hensy, Josephine Grove, Inez Culp, and Rachel Horst), 19 grandchildren, 26 great-grandchildren, and 2 great-great-grandchildren. Funeral services were held at Cedar Grove Mennonite Church on Jan. 6, in charge of Nelson L. Martin; interment in Cedar Grove Mennonite Church Cemetery.

Quick, Effie Mae, daughter of Sidney Albert and Minne (Truslow) Quick, was born in Lovington, Va., Apr. 29, 1896; died in a home fire on Jan. 4, 1981; aged 84 y. She is survived by 2 brothers (French and Charles) and 3 sisters (Hallie—Mrs. Odie Henderson, Lillian—Mrs. Lewis Pugh, and Flossie—Mrs. John Small). She was a member of Mountain View Mennonite Church. Funeral services were held in Etter Funeral Home chapel on Jan. 8, by Roy D. Kiser; interment in Mountain View Cemetery.

Shantz, Florence, daughter of Wendell S. and Mary Ann Shantz, was born in Wilmot Twp., Ont., Mar. 16, 1892; died at K-W Hospital, Kitchener, Ont., Dec. 17, 1980; aged 88 y. She was the last surviving member of her family. She was preceded in death by 3 brothers (David, Manassah, and Jeremiah) and 2 sisters (Veronica and Salina). She was a member of First Mennonite Church, where funeral services were held on Dec. 19, in charge of Glenn Brubacher; interment in Shantz Mennonite Cemetery.

Stauffer, Floyd O., son of John B. and Sophia (Eicher) Stauffer, was born in Milford, Neb., Sept. 29, 1904; died at Seward, Neb., Dec. 27, 1980; aged 76 y. On Nov. 25, 1926, he was married to Meriel Stutzman, who survives. Also surviving are 3 sons (Morris, Thurlowe, and Tim), 2 daughters (Wanetta—Mrs. Charles Stabenow and Shirley—Mrs. Brian Utter), one foster daughter (Laura Henley Kline), 19 grandchildren, 6 great-grandchildren, one brother (Sterling), and one sister (Goldie). He was preceded in death by one foster daughter (Della Henley Burkey). He was a member of Bellwood Mennonite Church, where funeral services were held on Dec. 29, in charge of Herbert L. Yoder and Morris Stauffer; interment in Blue Mound Cemetery.

Strength, Lillie Mae, died at Century Memorial Hospital, Century, Fla., Dec. 14, 1980; aged 72 y. Surviving are 3 sons (Bernard, Harold, and Ray). She was a member of Byrville Mennonite Church. Funeral services were held at Flomaton Funeral

Home Chapel on Dec. 18, in charge of Joseph Horst, Paul Dagen, and Richard Kling.

Troyer, Sharon Kay, daughter of Lyle K. and Edna (Schmucker) Troyer, was born at Wauseon, Ohio, Feb. 23, 1976; died in a car-truck accident at Napoleon, Ohio, Dec. 29, 1980; aged 4 y. Surviving are her parents, one brother (Mark), paternal grandparents (Mr. and Mrs. Lotus Troyer), maternal grandmother (Mrs. Arline Schmucker), and maternal great-grandparents (Mr. and Mrs. John Sommers). Funeral services were held at Zion Mennonite Church, Archbold, Ohio, Jan. 2, in charge of Ellis B. Croyle; interment in Pettisville Cemetery.

Weber, Katie G., daughter of Henry M. and Annie L. (Good) Weber, was born on July 10, 1904; died at Landis Homes, Lititz, Pa., Dec. 27, 1980; aged 76 y. Surviving are one brother (Martin G.) and 3 sisters (Elizabeth C., Ruth G.—Mrs. Bartram M. Leaman, and Mrs. Margaret G. Shirk). She was a member of Bowmansville Mennonite Church, where funeral services were held on Dec. 30, in charge of Wilmer Leaman, Ben Brubacher, and Luke L. Horst; interment in the adjoining cemetery.

Yoder, Mose J., son of John B. and Sarah (Coblentz) Yoder, was born at Mark Center, Ohio, Jan. 5, 1923; died of a heart attack at University Hospital, Columbus, Ohio, Dec. 18, 1980; aged 57 y. On Dec. 20, 1953, he was married to Wilma Gingerich, who survives. Also surviving are 2 daughters (Regina and Candy), one son (Jeffrey), 6 brothers (John H., Menno, Lloyd, Howard, Lester, and Freeman), 4 sisters (Mrs. Mary Yoder, Mrs. Erma Hostetler, Mrs. Sarah Troyer, and Edna Yoder). He was a member of Sharon Mennonite Church. Funeral services were held at the Sharon Mennonite Church on Dec. 21, in charge of Wilmer Hartman; interment in the Sharon Mennonite Church cemetery.

Yoder, Ruth Irene, daughter of Charles D. and Mary Catherine Breneman, was born on Jan. 23, 1896; died at Dunlap Hospital, Orrville, Ohio, Jan. 6, 1981; aged 84 y. On Feb. 26, 1920, she was married to Glenn W. Yoder, who survives. Also surviving are one son (Richard J. Yoder), 13 grandchildren, 17 great-grandchildren, and one sister (Naomi—Mrs. Henry Ross). She was preceded in death by one son (Charles), 3 brothers (Christian B., Alvin M., and George A.), and one sister (Lillie Steiner). She was a charter member of Orrville Mennonite Church.

Zook, Henry Allen, son of Albert and Leah M. (Yoder) Zook, was born in Iowa Co., Iowa, Feb. 1, 1920; died at Lakewood, Colo., Dec. 6, 1980; aged 60 y. On Oct. 25, 1941, he was married to Alice M. Gingerich, who died on Feb. 9, 1976. On Feb. 5, 1977, he was married to Martha Eshleman Garber, who survives. Also surviving are one son (Joseph Allen), one daughter (Rita M.—Mrs. Robert Watkins), 5 grandchildren, 4 stepgrandchildren, one brother (Floyd), and 2 sisters (Velma—Mrs. Neil Bender and Elsie Zook). He was a member of Glenon Heights Mennonite Church. Funeral services were held at Woods Memorial Chapel on Dec. 10, in charge of Paul Mining; interment in Crown Hill Cemetery.

Cover by Beth Oberholtzer; p. 64 by Steve Houston.

calendar

Goshen Biblical Seminary Pastors' Workshop, Elkhart, Ind., Jan. 25-30.
MCC Annual Meeting, Edmonton, Alta., Jan. 29-31.
Comite Administrativo, Texas or Mexico, Feb. 12-15.
Black Council, Inglewood, Calif., Feb. 27-28.
Ohio Conference, Central Christian High School, Kidron, Ohio, Mar. 5-7.
MBCM Board of Directors, Elkhart, Ind., Mar. 6-7.
Ontario/Western Ontario annual meeting, Rockway Mennonite School, Kitchener, Ont., Mar. 6-8.
Lancaster Conference Assembly, Mellinger congregation, Lancaster, Pa., Mar. 19.
Lancaster Conference annual meeting, LMHS, Lancaster, Pa., Mar. 20-22.
Inter-Mennonite Women in Ministry Conference, Bethel College, Kan., Mar. 27-29.
Atlantic Coast Conference Third Assembly, Cedar Grove, Greencastle, Pa., Mar. 27-29.

items and comments

Charity dining room reports high number of meals in 1980

A total of 346,025 meals were served during 1980 at the famed St. Vincent de Paul Charity dining room in Phoenix, Ariz., one of the highest in the 28 years the free eatery has been open to the needy. A spokesman attributed high unemployment and the inflationary cost of food as contributing to the large number. The dining room has served more than 8.4 million meals in the years it has been open. The St. Vincent de Paul Society takes pride in that it receives no financial aid from either the government or United Way.

Conscientious Objector gets 18 months in Israeli prison

A 19-year-old Israeli man has been sentenced to 18 months in prison for conscientious objection by a military tribunal in Jerusalem. The youth, Gadi Algazi, was one of 27 students who announced their decision to refuse conscription on Dec. 26, the day before their induction, because they did not want to serve in the occupied West Bank territories. The court expressed sympathy for the young man, citing his "sincerity," but said it feared that if he were permitted to avoid military service, others would seek to follow his example for "less pure" motives.

However, the court was critical of the military authorities, pointing out that a compromise could have been achieved if Mr. Algazi had been offered the terms given several of his fellow students who were assured they would not have to serve on the West Bank.

Plymouth Brethren make renewal call

A serious call to renewal has been issued by the Plymouth Brethren movement in the United States in the November issue of *Interest*, the semiofficial organ of that denomination which numbers less than 80,000 nationwide divided among 800 churches. Known also as the Christian Brethren, this orthodox and evangelical movement which began in the British Isles in 1820 through the efforts of a former Irish Anglican minister, John Nelson Darby, and since spread worldwide has seen a vast exodus of young people since the mid-sixties.

The Plymouth (Christian) Brethren move-

ment was for more than a century characterized by strong evangelistic zeal, deep pietism, missionary concern, and Bible teaching. It is a lay movement without clergy and has had an influence in the United States, Canada, New Zealand, and the foreign mission field beyond its numerical size. The call to renewal article said complacency had replaced effective evangelism in many quarters and that some assemblies had gone on for years without sending out and supporting new missionaries.

Churchgoers are happier reports Minnesota survey

People who attend church most often are the happiest, a survey of nearly 1,200 residents in the Minneapolis-St. Paul metropolitan area has found. The comprehensive survey, covering all areas of life and involving hour-long interviews by staff members, was conducted by the *Minneapolis Star*. Of area residents who attend church every week, four in 10 say "taking all things together" they are "very happy." Only one in four of those attending less frequently says he or she is "very happy." Similarly, those who attend religious services most often are most likely to say that they have done "very well" in what they had hoped to accomplish in their lives so far.

Wilmington 10 convictions set aside by a U.S. court

A federal appeals court has overturned the convictions of the "Wilmington 10" on the basis of procedural errors at the trial of the nine black men and a white woman who were convicted of an arson conspiracy in 1972. In a unanimous ruling, the three-judge appeals panel found that the defendants were denied their right to a fair trial because their attorneys were not given full access to the testimony of a key prosecution witness. They had been charged with conspiring to bomb a white-owned grocery store during racial disturbances in Wilmington, N.C., in 1971.

Defense spending source of unemployment

Money spent on defense causes unemployment because it provides less jobs than the same amount spent in the civilian sector according to Nathan E. Williams in *The American Baptist*. "One billion defense dollars create 75,710 jobs," says Williams. "That same billion dollars would create 100,072 jobs in construction, or 187,299 in education."

Alternative service growing in Germany

About 35,000 men serve in West Germany's alternative service program, according to a report distributed by the Los Angeles *Times*. This is 15,000 more than were in the program

in 1970. The right to conscientious objection is guaranteed by the West German constitution. Among the programs for conscientious objectors is one called the "Mobile Social Assistance Service" in which draftees care for older people and handicapped at home.

Those in alternative service are paid at the same rate as persons in the armed forces.

Lutherans worldwide up slightly in 1980

The number of Lutherans worldwide rose slightly to 69,648,453, according to year-end figures released from Lutheran World Federation (LWF) headquarters in Geneva, Switzerland. The continuing trend of membership decline in European countries was offset this year by gains in Africa, Asia, and Latin America. The net increases in 1980 recouped some of the loss that occurred over the year 1979 when overall membership declined from about 70.5 million to 69,560,244.

Church-state relations head conference agenda

Christian and Jewish organizations have come together to plan what is being described as "one of the most inclusive gatherings in American history" in February to study "government intervention in religious affairs." A wide range of federal and other government statutes and administrative decisions viewed by some church observers as "intrusions" will be scrutinized. The 450 participants expected at the Washington conference would represent more than 50 religious bodies with an aggregate membership exceeding 121 million. This is considered better than 90 percent of all religious adherents in the U.S.

The sponsor of the three-day meeting is the nearly unprecedented coalition of the National Council of Churches, the Synagogue Council of America, the National Association of Evangelicals, the Lutheran Council in the U.S.A., the Southern Baptist Convention, and the United States Catholic Conference.

Methodists report small member loss

The United Methodist Church lost 68,943 members in 1979—about seven tenths of a percent of its 1978 confirmed membership in the United States and Puerto Rico, according to figures released by the denomination's statistical office in Evanston, Ill. The new membership total of 9,584,768 reflected a pattern of church losses that has persisted for more than a decade. However, the figure excluded some 500,000 United Methodists scattered in churches and missions in other parts of the world. Nor did it include another 1.35 million baptized but unconfirmed members—mostly children—in the 34,444 United Methodist churches in the United States and Puerto Rico.

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Is it better to love or to be so smart?

Love is one of the most unsatisfactory words in the English language. A simple looking four letter abstraction, it is pressed into service to cover everything from God's concern for the world to what prostitutes offer for sale. Yet we have this word and the best we can do is try to understand it.

Love is a prominent term in the writings of Paul, especially in 1 Corinthians. As we view the emphasis on love at several points in this letter, we find it serving not so much as an alternative, but as a moderating force on several other good qualities that in the church at Corinth were in danger of getting out of hand.

Indeed Krister Stendahl, in his book *Paul Among Jews and Gentiles*, holds that as an emphasis of Paul, love takes precedence over integrity. For, holds Stendahl, "love allows for not insisting on one's own integrity at the expense of the unity of the community. . . . Love allows for the full respect of the integrity of the other, and overcomes the divisiveness of my zeal for having it my way in the name of my own integrity" (p. 67).

Now integrity is a good word, an important concept. J. Daniel Hess wrote a book about it (*Integrity: Let Your Yea Be Yea*, Herald Press, 1978), but I do think that Stendahl has a point. Many crimes have been committed and insults promulgated "in the name of . . . integrity."

People of integrity have changed the history of the world. We think of Martin Luther on trial for his writings: ". . . my conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. God help me. Amen." We cannot but believe that Luther's words were right for him in that situation (whether the subsequent history of Western Europe was up to their level is another question).

But not everyone who insists on his integrity is as devoted to the Word of God as was Luther. Sometimes integrity is only a front for stubbornness. This is why Paul's teaching on love in 1 Corinthians is important. The man who stands for his "principles" is standing surely, but his principles may be nothing more than rationalization for unwillingness to change his mind or yield to the needs of a weaker person.

For example, in 1 Corinthians 8, Paul discusses the issue of eating meat offered to idols. Evidently "idol meat" was the cheapest meat in town and Christians who could eat this

instead of the other could save a bundle. The liberated leaders in the church understood the issue perfectly. Since an idol was a nonentity, offering meat to the idol was neither here nor there. Others were unable to make this fine distinction and there was danger that their consciences would be permanently distorted by having this dilemma thrust upon them.

Defer to the weak in the spirit of love, Paul wrote. It's a small thing to defer, he held. It would be a great tragedy if someone were doomed for the sake of a few pounds of cheap meat. The issue is developed in chapter 13, the great hymn to love. Here love is set against knowledge and all great accomplishments. It is superior even to faith and hope.

If love is so great, why do we not hear more about it in the world? Recently the United States has been organizing a new national administration with the senate reviewing the credentials of the cabinet appointees. There has been great concern about their integrity, but I don't recall hearing anyone concerned about whether or not they love. Love is not a common word in the politician's vocabulary. This is not surprising, for politics is generally an exercise of power, not love.

Is love important in *our* vocabulary? I know it is in theory. We count 1 Corinthians 13 among the sublime statements of how life ought to be. But I wonder if the politician's criteria do not affect us. When we look for others' credentials, we look at their training, their accomplishments, their ability to make things move. How often do we think to ask about their ability to love?

It has been said that although we Mennonites profess to love our enemies, we are hard on one another. I am cautious about such generalizations. Are we more hard on each other than other people are on their peers? It could be, but I have not studied either group enough to be sure.

But if there is truth to it, no doubt it comes through valuing integrity, personal rights, and knowledge over love. It is important to us Mennonites to be right, to have our integrity. Like Luther here we stand, God helping us, we can do nothing else. But having resisted the pressure to conform to the world, let us not forget to love those who may be the hardest for us to support, our sisters and brothers in the faith. Some of them may have integrity that differs from ours.—Daniel Hertzler.

Gospel Herald

February 3, 1981

Focusing Mennonite missions in the '80s

by John Driver

The people of God are called to live and witness in a world plagued with problems. "Global 2000," a massive study of the earth and its resources, was completed last summer by a U.S. governmental commission. Some of the findings, particularly those in the ecological sphere, conjure up visions of the future with almost apocalyptic dimensions:

- Exploding world population.
- Barely sufficient food supplies.
- Growing social unrest.
- A global arms race which feeds inflation, courts economic disaster, and threatens destruction.

Those of us who hold a providential view of history believe that the future of humanity depends neither on the brilliance of powerful thinkers nor on breathtaking technological breakthroughs. For Christians, real history is a history of salvation. It is this faith which allows us to live with hope in the midst of a world divided between the self-seeking manipulators and the despairing.

As I have lived and moved in various settings of the world, I have been impressed by the wide variety of outlooks. One cannot help noticing a kind naive optimism, or even triumphalism, among North American Christians. The mood in other parts of the world is much more subdued—ranging from doubt to cynicism. Among the young and the poor, especially, there is an abandon which grows out of the soil of despair and hopelessness.

The church must learn to live and witness with both realism and authentic hope in a world in which some people escape from realism by pinning their hopes on a false source of security and others lose hope entirely because of their limited understanding of what is real.

In our concern for faithfulness in the church's mission, we must constantly clarify our vision, refocusing it in terms of our roots in the past and the hope toward which we are moving.

As we focus our Mennonite mission efforts for the eighties, I would suggest that the following points about world missions are important for us Mennonites.

1. **The church is a worldwide family of local Christian communities.** It is not vast networks of missionary outreach with headquarters in Europe and North America. The spirit of colonialism which has marked much of Christian missionary history has been hard to throw off. It has survived in new and more subtle forms. For this reason the motives of mission agencies are often suspect to Christians in the "mission fields."

For example, the Christian community in which we participate in Barcelona, Spain, is not just one more pin on Mennonite Board of Missions' world map, or an outpost in Mennonitism's spreading empire. It is a community whose primary relationships are among local Spaniards.

Of course we also enjoy ties with other communities regionally, nationally, and internationally. We have been enriched by these relationships and at the same time we are free to be authentic. In contrast to these truly fraternal ties, much of the missionary work in the past has been little more than denominational empire building.

The symbols we use to describe relationships need to come from the family model rather than the managerial or business models. The virtues of our mission board administrators are measured in terms of fraternal solicitude, compassion, and love, rather than mere efficiency.

When North American members of the Mennonite-related Christian community in Dublin are asked how long they plan to stay in Ireland, they answer, "At least several generations." This response is a startling contrast to traditional missionary strategies.

2. **Mennonite missions of our time emphasize the church as a community.** Some versions of the gospel offer a salvation which is independent of a visible community. Most of us have been guilty at one time or another of tailoring the gospel to meet the demands of the marketplace. But this is a temptation which we must resist at all costs. It is our conviction that the form which our missionary presence takes is an essential part of our message. The followers of Jesus are called to incarnate the gospel, just as He did.

The church is, in fact, a missionary community and the credibility of our witness depends on the integrity of the community's life. This is true of emerging churches, but it should also be true of sending churches. I expect that, in the

John Driver and his wife, Bonny, have for 30 years been workers with Mennonite Board of Missions in Spain, Uruguay, and Puerto Rico. This article was a convocation address at Goshen College.

days ahead, the missionary task of the church will not be carried out as much by heroic individuals—and by this I do not intend to detract from the commitment of these people—but by missionary communities.

The role of radical Christian communities has been all but overlooked in the missionary theory and practice of the recent past. But a look at church history reminds us that they have played important roles in the mission of the church.

Biblical theologians have been reminding us of the fundamental role of peoplehood, or community, in the experience of salvation. But their insights have been slow in affecting our ecclesiological self-understanding and practices.

However, I perceive in our midst some encouraging signs that this essential dimension is being recovered by the church in its life and mission. Not the least of these signs are the Mennonite-related communities in Dublin, London, Paris, and Barcelona. Here the communitarian forms which the church takes are intentional, with a view to faithfulness in fulfilling its missionary mandate. The witness in Brussels is moving in the same direction.

Community is not merely a strategy for evangelism. It is an essential dimension in living out the gospel.

3. **The good news is, in reality, the gospel of peace.** What better way to proclaim this gospel than through churches which are, in fact, communities of peace. The reality of biblical *shalom* is a central concern in those European communities which I have already mentioned. In all of these communities a vital concern for justice in human relationships and for reconciliation in conflict are essential parts of our mission.

In Dublin, the community is part of the larger Irish peace movement. In London, Alan Kreider and others bear witness to peace among Christians who have traditionally justified their violence on the basis of the just war theory. In Spain, we have commended what we believe to be Jesus' alternative to violence to our brothers and sisters in the Free Church tradition, who, although it is not a part of their history, have also assumed certain just war attitudes. The Barcelona community has given its peace witness among evangelical Protestants especially. There are now more than a dozen young persons who are opposing militarism for reasons of conscience.

If the church wants to speak to the peace and justice issues of our day with credibility, we will need to live out

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News Editor: David E. Hostetler

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more radically our status as God's children. We must really be, in fact, the peacemakers we are called to be. This goes for the church in all parts of the world, but most importantly, it is for all of us who are citizens of a nation which insists on being number one in the world.

After hearing my views on peace, a student leader in Spain asked me what I intended to do about paying taxes to support the armament race. I personally do not see how Christians can proclaim the gospel of peace with integrity while intentionally supporting America's desire to be the number one military power. This contradiction is compounded when we realize that, in the eyes of the rest of the world, the United States is the great bastion of evangelical Christianity.

We must find more faithful ways of being communities of *shalom*, with all that this is going to mean in terms of our attitudes about economics, power, conflict, and justice.

4. Authentic evangelizing can be done only from a posture of "weakness" or vulnerability. Even though Jesus demonstrated this posture and the Apostle Paul spelled it out, the church has generally resisted it. On the contrary, the church has reinterpreted Jesus and spiritualized Paul in order to justify its use of "powerful" ways of evangelizing. The missionary movement has been from rich and powerful Christians to pagans who were weaker and poorer than their missionaries. The real future of the missionary enterprise does not lie with the multi-million-dollar programs being developed for the evangelization of the world.

I am convinced that the real financial crunch in missions today is not so much the difficulty our agencies have in meeting their budgets. The real crunch—and stumbling block—lies in the enormous resources with which we Christians in Europe and North America maintain our scandalous level of living in the midst of a hungry world looking on. The really decisive reason that we Christians should give our money away is not to support our missionary efforts, but to divest ourselves of our economic power in order to be able to communicate the good news in our world.

This is the Lamb's War and only those weapons which Jesus used will finally be effective: the gentle persuasion of authentic love and compassion. The temptation to evangelize through the subtle forms of marketing techniques, or other not so subtle forms of persuasion, must be rejected by God's people because they do not reflect genuine kingdom values.

A young Spanish doctor and I recently participated as resource persons at a youth retreat near Madrid. The doctor told me how he had been courted by a prominent U.S.-based missionary movement to work in its organization. He was appalled and repelled by the philosophy he saw reflected in its literature. This and other negative experiences led him to doubt that any good thing could come from the United States.

But then the doctor and his wife met Bob and Dorothy Yoder who were spending a college sabbatical in Seville. In a low-key way, Yoders gave an authentic witness to the gospel which greatly enriched the Spanish couple's understanding of the life of God's people, and showed them, in passing, that there is hope even for Americans. Weakness and vul-

nerability are surely not the most prominent characteristics of Americans abroad. But unless we can, in fact, become weak, our mission will lack the authenticity which Jesus gave it.


Gypsies in Spain are the victims of prejudice which minorities generally suffer at the hands of dominant sectors of society. I recall the exclamation of wonder and the look of surprise on a Gypsy leader's face when I asked him to pray for my family in a specific need. Apparently he was not used to having non-Gypsies admit their need or teachers in the church requesting help.

The counsel which we consistently receive from Christians of other denominations is that Mennonites should contribute those elements which are part of the radical biblicism that marked the beginnings of our movement. The rector of the Waldensian Seminary in Rome and a leader of the Protestant community in Barcelona have both expressed their hope that Mennonites would be different in thought and practice from mainstream Protestantism. They mention, among other things, our emphases on community, reconciliation, and *shalom*.

For Mennonite missions in the 1980s, then, I see:

(1) More emphasis on the formation of visible communities of salvation.

(2) A community whose life will be more precarious, in that it will depend less on institutional structures for survival and more on the free commitment of persons who respond in faith to Christ and live by the power of His Spirit.

(3) Missionary methods which are consistent with the radical nature of the gospel itself and, ultimately, of God Himself who sent His Son to be the Savior of the world. 

Songwriter

There's an Artist I know
who draws stars in the sky,
And gives songbirds their motion
as they gracefully fly.
There's an Artist I know
who has painted my life with His colors.

There's a Poet I know
who writes songs for the wind,
And sings music for robins
to give praise back to Him.
There's a Poet I know
whose words are more than just rhymes.

There's a Mason I know
who builds trees for the woods,
And arches the rainbows
where darkness once stood.
There's a Mason I know
who made me brand new today.
—Sam Leopold

The new self: truth or myth?

"I want what I want when I want it!" This statement typifies all kinds of actions that spring from excessive self-interest.

There are books on the market which describe and encourage the "joys" of looking out for yourself. I saw a speaker on TV who had written a book like that. He was out to please himself and nobody else.

The 1970s have been called the "me decade." Florence Shelly, professional social trend researcher, says that the "me" generation is solidly in place and that along with the increased emphasis on self, there is a lessening commitment to the social good. That seems to represent the mood of the country as never before—less interest in helping the less fortunate, comfort and luxury as a way of life, no matter how desperately others may suffer. But every decade is a "me decade."

Samuel Miller, a lecturer years ago at Harvard Divinity School, said that in the 1700s the kind of man most admired was a man of reason and bold skepticism. In the 1800s it was a captain of industry or a man of science. In the 1900s the great admiration of our public opinion goes to him who is most comfortably fixed, in other words the man who is looking out for himself. Actually, the simple, humble virtues of the Christian taught us in the Scriptures are looked down upon.

It has been said that our society has a love affair with money and machines. This is one love affair that seems to last until death does them part. Of course, everyone of us is capable of being seduced by money and machines. We can let them get into our affections. Perhaps the commercials have a point when they declare that cars are sexy. Does this actual car ad reveal anything about the so-called joys of the selfish self? "... a car calculated to instill genuine pride in its owner and create a bit of envy in those who have not yet experienced the pleasure [this] can provide."

What else can we expect from a fallen society? The question is, how can professing followers of Christ take their signals from these very ideas? Just days ago I heard a preacher on TV whose message was chiefly about business success. He seemed to recommend having "the mind of Christ" as the way to make it big financially. The emphasis seemed to be on using Christ more than following Christ. There was no idea whatsoever of costly discipleship, what it means to follow Christ.

Paul talks about people who have a form of godliness but deny its power. This is how he describes them: "People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God—having a form

of godliness but denying its power" (2 Tim. 3:2-5, NIV).

The key words in this passage showing the root cause of the catalog of evils are: "lovers of themselves." But isn't there a certain love of self that is proper? Didn't Jesus say that we are to love God with heart, soul, mind, and strength and our neighbor as oneself?

A collision of views about the self. I have struggled with this apparent collision of views in my own life: On the one hand the Bible teaches that we must die to self. On the other hand we know that we must have a healthy sense of self-worth or we will be so occupied with inner frustrations that we cannot do our work or reach out in relationship to others. It is just a fact of life that we find a whole lot wrong with everyone else when we are not feeling right about ourselves.

What do we do with these two ideas that seem to clash rather than blend? How do we take the Bible teaching that we die to self and reconcile it with the need to realize self? I received much help from texts such as Ephesians 4:22-24 in Today's English Version: "So get rid of your old self, which made you live as you used to—the old self that was being destroyed by its deceitful desires. Your hearts and minds must be made completely new, and you must put on the new self, which is created in God's likeness and reveals itself in the true life that is upright and holy."

So we are to die to the old sinful self, the fallen and selfish self, the conceited self, and experience a new self by God's work in us.

The "creation" view of a new self. "Created in God's likeness." The new self is a divine work of creation in us, not a result of human efforts. Of course, it is very good to learn courtesy and the ways of getting along. A little sanctified graciousness has never hurt any Mennonite yet. But being a nice person is no good substitute for being a new person—a new person whose consideration for others springs from the new self created by God.

Education, whether formal or self-directed, opens many doors to exciting areas of understanding, but being an informed person is no good substitute for being a transformed person. The transformed person will see education as a tool to use, not an idol to worship, a way to serve people, not to impress them or "lord it" over them.

In Romans 6 (TEV) Paul gives us further help on how the new self happens and whether there is some personal effort involved along with the divine work in us. Verse 4: "By our baptism, then, we were buried with him and shared his death, in order that, just as Christ was raised from death by the glorious power of the Father, so also we might live a new life." This is an *enabled* kind of living. Verse 6: "And we know that our old being has been put to death with Christ on his cross, in order that the power of the sinful self might be destroyed, so that we should no longer be the slaves of

sin." Verses 12 and 13: "Sin must no longer rule in your mortal bodies, so that you obey the desires of your natural self. Nor must you surrender any part of yourselves to sin to be used for wicked purposes. Instead, give yourselves to God, as those who have been brought from death to life, and surrender your whole being to him to be used for righteous purposes." Surrender to be used of God, lest we think that even the new self is for our own enjoyment, period.

There is plenty of joy, yes, plenty of pain, many struggles and many defeats, but it's the life as God works with us and in us and through us for the purpose of using us for His glory!

Paul writes so much about the new being that God creates and in Colossians 3:10 (TEV) teaches that it is a continuing work that God does in us, not just a one-time thing: "This is

the new being which God, its Creator, is constantly renewing in his own image, in order to bring you to a full knowledge of himself."

In 2 Colossians 3:17-18 (TEV) he gives the idea that there are increasing degrees of progress: "... where the Spirit of the Lord is present, there is freedom. All of us, then, reflect the glory of the Lord with uncovered faces; and that same glory, coming from the Lord, who is the Spirit, transforms us into his likeness in an ever greater degree of glory."

This progress must chasten, challenge, and renew my life. Recently I participated in two Women in Ministry Seminars planned by the Ohio Mennonite Conference. On a point we were discussing at the second seminar, I told the group it seems God is dealing with me and, for one thing, I need to learn to listen to others more. I said, "I'm sure the people at

Why did I leave? . . .

You silenced me

Editor's Note: Why do people leave the Mennonite Church? A *Gospel Herald* writer became interested in this question, did some research, and compiled a series of short articles. The first one appears below and others are scheduled to follow in later issues.

I received your little fill-in-blank questionnaire as to why I left the Mennonite Church. I checked the appropriate blanks but would like to go into a bit more detail.

As you recall I left "First Mennonite" shortly after my high school graduation. Let's see, I would have been about eighteen. The previous years had been ones of questioning, trying to find some answers, attempting to flesh out some others. I came into the church at the age of twelve, had stood during the revival meetings when Miller was there. And I was sincere, just as the evangelist was sincere. I did not know all the answers, although the pastor tried to give them to me during the instruction period. And at twelve, I accepted them.

During the next few years, thirteen, fourteen, and fifteen, things went fine. But in high school I began to seek for fuller answers. I was growing up, it seemed normal. Yet at "First Mennonite," questioning indicated apostasy.

Believe it or not, my journey was an honest seeking. Sure, I had some doubts, some blind spots, some places where I wanted things filled in. I wasn't questioning the foundation, just wondered about the superstructure.

I guess my mistake was in expressing my wonderings,

especially in Sunday school class, in midweek prayer meeting. I wanted help, understanding, fulfillment. I wasn't the only one, but I was the one who said things out loud. And I was misunderstood. I never said I believed in evolution that time I questioned if the earth was only 6,000 years old. I did not mean I would go into noncombatant service when I asked what was wrong with it. When I asked if a person could go to heaven if he smoked, I did not mean I wanted to start puffing away. When I asked about John 10:29, I did not mean that I believed in eternal security. I just asked about it.

But you took my questioning as lack of faith. Actually I was trying to increase, to solidify my faith. And you began to question me. Then you asked me not to raise questions in Sunday school class because it might cause others to doubt. Maybe so.

Yet it seemed to me that you were frightened, insecure yourself at "First Mennonite." In a sense you "silenced me," just as you did to preachers of old. And I began to wonder in another way. I thought, "Maybe Christianity is not defensible." Your failure to let me raise my questions caused the faith I had to waver. When I questioned, you put me down.

Have I rationalized? Maybe. Don't we all?

The questionnaire asked, "Where do you go to church today?" Answer: "No place."

You asked on your inquiring paper, "Have you considered coming back to First Mennonite?" Answer: "Why?"—X. Menno

Harrisonburg will be glad to hear of this.” Why did they laugh?

But does new life in Christ mean that we do not air honest differences, that we just keep quiet and pretend that all is well when all is not well? Can one false front communicate with another false front? Is this the way the new life in Christ operates? Paul says in Ephesians 4:15 (TEV) that we are to speak “the truth in a spirit of love.” He, who wrote so much about the new self in practically all of his letters, tells in Galatians 2:11-14 (NIV) about the time he corrected Peter: “When Peter came to Antioch, I opposed him to his face, because he was in the wrong. Before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group.” After some further reprimands, Paul explained at some length that “man is not justified by observing the law, but by faith in Jesus Christ.”

Did Paul give the correction and did Peter take it in such a way that their love and respect for each other was not damaged? Or was there a time of reconciliation? In any case Peter later spoke of Paul with affection and appreciation: “Bear in mind that our Lord’s patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him” (2 Pet. 3:15, NIV).

The teaching in Ephesians 4:22-24 (TEV) about the old self and the new self relates vitally to all that Paul says in the rest of the chapter. On his teaching about the unity of the body, for example, he says, “Be always humble, gentle, and patient. Show your love by being tolerant with one another. Do your best to preserve the unity which the Spirit gives by means of the peace that binds you together.”

About gifts he says, “Each one of us has received a special gift.” Christ gave gifts to mankind “to prepare all God’s people for the work of Christian service, in order to build up the body of Christ.” Under Christ’s control “the whole body grows and builds itself up through love.” We gather that each one of us has received a gift that should be recognized, encouraged, developed, and used in the church for the work of the church.

What about self-fulfillment? It is certainly a basic human need for everyone and the church has overlooked this too much in the past. But I believe self-fulfillment had best be a byproduct and not a goal. If our highest goal is to serve Christ and the church and our gifts are recognized and used in the church, there will be plenty of fulfillment (along with struggles, pains, and a lot of hard work). In contrast to the secular way of demanding freedom and independence, the Christian way calls for such mutuality and interdependence in the church that members free each other to grow and become and serve.

In that climate there will be recognition and use of all gifts rather than competition—servanthood rather than pushing for power. The secular way leads to jealousy and too much asserting of self. The Christian way leads to love and realization of the true self. The church has a long way to go in this and many have given up on the church because of that fact.

Following his teaching on the unity of the body, Paul enlarges on the outworkings of new life in Christ in contrast to the old sinful, selfish life and ends Ephesians 4 calling for kindness, tenderheartedness, and forgiveness. Surely that ability to forgive is divinely enabled, not natural to the old self.

Is the idea of a new self truth or myth? We may as well call it a myth if we think it can be achieved by education, training, or any human effort alone. It is a myth if we think Bible teaching on this is not as good to go by as the secular books of our day. It is a myth and a mockery if we profess to be a new creation in Christ and then practice the old ways of selfishness and superiority.

But the new self is an exciting reality as we allow God to create in us a new being and as we submit to and cooperate with the process of growth (sometimes painful) toward more and more of His likeness. There will be struggles, some defeats, but much joy—an enabled joy even in the midst of pain—and always a strength beyond our own. The new self is the same person but under different control. The old self is off the throne. Christ is in charge and His power is at work in us through His Spirit. Thank God!



A parable of the rich pastor and the poor lay leaders

There was a rich pastor who enjoyed a satisfying ministry. He loved people and visited them in their homes. The people loved to hear him speak, and desired him to continue as their pastor. He was well known throughout the church and participated in the activities and the promotion of the work of the denomination’s agencies. Across his desk came a flood of pastoral mail, inspiration literature, books, periodicals, and program helps designed to meet the needs of the congregation.

The rich pastor screened all of this, read some of it, and carefully filed much of it away for future reference. In the course of time, he requested additional filing cabinets, and more bookshelves to store his wealth. After that the church voted to provide a secretary, for he was a busy pastor, preached good sermons, and visited his members.

The congregation was a very active one and organized into many groups and committees, headed by lay leaders. Soon the poor lay leaders ran out of creative ideas and their enthusiasm waned. The congregation grew tired of the familiar routines, and started to complain about the poor lay leaders. Little did anyone realize that what they needed was stored but an arm’s length away!

In time some assertive businessmen were elected to the church board. They quickly sized up the situation, confronted the rich pastor, and demanded a judicious distribution of the flow of wealth to the appropriate lay leaders, in order to help revitalize the congregation. The rich pastor was shocked at being treated so “rudely.” Citing personality conflicts and lack of cooperation as reasons, he threatened resignation.—George Unger, Morton, IL.



Ralph and Genevieve Buckwalter in 1969. "The most important thing in life is not perfect health."

A bridge of love

by Takio Tanase

When addressed by his full name Ralph Buckwalter used to say, "Please don't call me that, I feel you are speaking to someone else." This was certainly true for me. He was always "Buck San" to us Japanese.

It was in December 1949 that Buck San arrived in Yokohama with Jenny San. After studying Japanese language in Tokyo, they began their missionary work in Hokkaido from June 1951.

On January 10, 1980, our Buck San was called up to heaven from a temporary abode in California, where he died from melanoma cancer.

The missionary home built at the top of the Tsurugata hill was always full of songs, smiles, and good will. Canaries were singing there in the mild sunshine. Many souls wounded from the defeat of the war, experienced mysterious consolation there.

A tall man of nearly two meters, Buck San was the focus of the community, riding an especially large bicycle around the streets of Kushiro, all covered with sweat. People marveled at this young American couple's desire to become Japanese somehow or other. Buck San used to say, "All this comes from our deep desire to share Jesus Christ." The first baptism of new Christians was held at the Kushiro Mennonite Church in May 1952.

"I heard L. Precord for the first time at Buck San's home, and ate an American-style meal for the first time there. I attended the Sunday service at his church from time to time.

When I entered the language department of Kushiro University in 1953, my English teacher was Buck San.

"Their first daughter, Dawn, was born at about that time. In 1954 I changed to Sapporo Liberal Arts University. That same year my younger brother became unbalanced mentally. He wanted to be healed and called for Buck San. Buck San was very compassionate and came to our home situated far from the city. This was at a time when there were not enough medical facilities. Buck San was so kind to take my brother to a mental hospital several times and even paid all the doctor's fees for him." (Written by Mrs. Tamaki Namiji, this article appeared in a Hokkaido newspaper on March 5, 1980.)

Buck San was really liberal with his purse for the sake of other people, but he was surprisingly thrifty for his own sake. Mr. Hideaki Tsukada of Obihiro Church shared this experience:

"I was once invited for dinner. Western meals were something quite special for us in those days, so I went with great hunger and expectation. But alas, contrary to my expectation, I found only beans, salad, and bread! Still I enjoyed the meal very much. In this way I came to understand how simple and frugal their lives were."

There are many others who have told me that they also learned to wipe up the leftover soups and sauces from their dishes with pieces of bread, while at Buck San's table.


Once I accompanied his family to Tokyo. At that time the passage between the train station and the transit ferry was very dangerous. Passengers wanted to occupy the best seats and so would run as fast as possible through the long narrow passage. Women and little children were in danger of being pushed down. Buck San suddenly stopped in the middle of the passage, raised his arms, and cried out, "Don't run please! . . . think of the children!" All the people were astonished and immediately stopped. Then they began to walk in order.

Mr. K. Yaguchi, member of Yuai Church of Sapporo, submitted an account of his first encounter with Buck San to the Hokkaido press as follows:

"I asked Mr. Buckwalter why he chose to come to Hokkaido and he answered a bit timidly, 'Because I heard it was a locality quite behind the times.' In fact, Dr. Toyohiko Kagawa had advised him not to go to Hidaka district because the climate there was very bad. But he proceeded to choose Kushiro which had the worst climate!"

After two daughters, Dawn and Rosemary, a long-awaited boy was born to them. But tragically little Thomas was born prematurely, and died soon after birth. I could scarcely imagine the sadness of this young couple losing a child in a country where they were strangers.

From the corner room of their basement, I heard the sound of a hammer striking nails. And with it the transparent and beautiful tenor voice of Buck San mingled with the sound of the hammer. After a while he emerged from the basement carrying a small box. He told me smiling, "This is for Thomas."

On December 4, 1979, I received my last letter from Buck San. He wrote, "In these days I'm feeling so strongly that the most important thing in life is not perfect health. It is not that I should be healed from my disease soon. Rather, it is that the life of Jesus Christ appears in me and in all of us." 

Takio Tanase is a minister in the Japan Mennonite Church. This article is reprinted by permission from *Agora*, a Japanese Mennonite publication.

Church planters set sights on work in Houston

Representatives from five Mennonite and related denominations met at the Western District office of the General Conference Mennonite Church in N. Newton, Kan., for a meeting on Jan. 7 to determine the feasibility of a joint church planting effort in the Houston, Tex., area.

Denominational personnel will seek approval from their various commissions, boards, and committees over the next three months for participation in an in-depth study of the church planting, mission, and outreach possibilities in Houston. Participating bodies include district and area groups of the General

Conference, Mennonite Brethren, Mennonite Church, Brethren in Christ, and Church of the Brethren.

In a short paper titled "A Proposal for Mission" David Habegger explained that "Houston will have the largest population of any city in the United States by the end of this century. Currently the population of the city and its suburbs is increasing at the rate of more than 1,200 persons per week.

"Because Houston will be the major metropolitan center in the U.S. and because the need is so great and opportunities for witness so vast, Mennonites should have a strong,

broadly based, united witness in this city. The opportunity to plan together and to marshal our varied resources for a vigorous ministry in a new and fresh way is almost unparalleled."

Habegger attributed the birth of his vision for Houston to a 1977 General Conference resolution which proclaimed that "every person in North America should have the opportunity to affiliate with an Anabaptist-Mennonite church or fellowship." Habegger currently serves as a church planting consultant to both the General Conference's Western District and the South Central Conference of the Mennonite Church.

The proposal met with generally affirmative yet somewhat critical responses from denominational representatives. Edward Taylor, associate director of home missions at Mennonite Board of Missions for the Mennonite Church, challenged those in attendance to define the real goals of such a venture.

"We have to think about the people in Houston," he said. "What do we want to reach them with? Let's think big about God's business. Let's not think about minorities; let's think about people."

Mennonite Brethren pastor Ken Gardner of Garden City, Kan., affirmed the basic need of the group for an aggressive attitude in confronting the Houston challenge, but echoed the need for more dynamic, congregationally oriented personnel to carry out the task. "We (Mennonite Brethren) would prefer to go in with a vision for three or four congregations. Yet we don't lack places—we lack personnel."

Western District (GC) home missions committee member Leonard Wiebe emphasized the need to keep the existing Houston congregation informed and, if they so desired, involved in any projects undertaken there. The Houston congregation currently numbers 55 members and is a member of both the Western District and South Central Conferences.

Provided approval in principle is forthcoming from denominational committees, a detailed study of church planting possibilities will be undertaken in Houston in late April or early May. Further action will then be planned at a meeting on June 9.—Larry Cornies

Ghana Mennonite Church strengthened in 1980

Election of its first African moderator, commissioning of area leaders, hiring of a full-time evangelist, and increase in tithing have all strengthened Ghana Mennonite Church during the past year.

All of this came about despite serious economic and political troubles for the West African country of Ghana and immense hardships for its people.

The election of Galbah Nusetor as moderator signaled a new era for the 17-year-old Ghana Mennonite Church, which has 750 members in 17 congregations. It follows the retirement for health reasons of longtime moderator Laurence Horst, a worker with Mennonite Board of Missions, Elkhart, Ind. MBM began mission work in Ghana in 1957—the year that the country became independent from Britain.

Most of the church's leaders are nonordained lay ministers, catechists, and roving preachers—all of whom support themselves with jobs outside the church. Some receive small allowances from the church.

So it was significant that the Ghana church decided to appoint its first full-time salaried worker—an evangelist—in 1980. "The church moved in faith to hire Henry Horvey," said MBM worker Anna M. Kurtz, "but more people started to tithe and it has not been difficult to pay him."

Anna and her co-worker, Lydia Burkhart, are currently the only MBM missionaries relat-

ing directly to Ghana Mennonite Church. They are both nurses and operate a government clinic in Amasaman. Anna and Lydia hope to be replaced by Ghanaians soon, however, when a new government health post now under construction takes the clinic's place.

"We would then have more time to work with the congregations and would be able to do some health teaching that we have not had time to do," Anna said.

In addition to clinic duties, Anna serves as treasurer of the Ghana church, teaches two weekly Bible classes, and spends many hours in counseling the stream of people who come to her home for help.

Lydia is also heavily involved outside the clinic. She serves as Accra area chairwoman for the Ghana church, teaches four classes at a local middle school, conducts a weekly sewing class, and serves as Ghana secretary for Mennonite Economic Development Associates (MEDA).

"The Ghanaian economy has not improved," Lydia reported. "People are very discouraged, as no amount of trying can make ends meet for them."

"I still enjoy living in Ghana even though conditions are more difficult," Anna added. "As long as we are able to go to neighboring Togo for supplies, we ourselves do not suffer much. But it is difficult to know that our friends have so little, and it is hard to know how to share with them."

Observers note changes in Laos countryside

The closed country of Laos opened up a bit in December to let a few Western outsiders observe celebrations commemorating the coming to power of the ruling Pathet Lao. The occasion gave Fred and Jan Swartzendruber of Washington, D.C., who were also at last year's celebrations, the opportunity to note some of the changes taking place in that southeast Asian country. The Swartzendrubers serve under Mennonite Central Committee in Laos.

They report buildings were painted and roads repaired to spruce up Vientiane, the capital city, for the fifth anniversary celebration. The Communist Pathet Lao came to power in December 1975 after toppling a coalition government.

Among the 10 Western journalists admitted to observe the Dec. 2 festivities were Blair Seitz, a Mennonite writer based in the Philippines, a crew from CBS News, and the Swartzendrubers. The Swartzendrubers were told CBS was allowed in on the strength of its earlier association with the Mennonites. In May the couple had arranged for a CBS crew to visit MCC's ordnance-detonation project in Laos.

The night before the celebration the Swartzendrubers attended a reception for the press, where they found themselves introduced as "the representatives of the American people, the Mennonites." They considered it signifi-



Fred Swartzendruber attending services at the Lao Evangelical Church. The Lao government recently announced a policy of recognition of Christianity.

cant that protocol placed them after the Eastern bloc, the Palestinians, and the Swedes, but ahead of any other Western groups.

They observed that on the whole Western reporters received the same "slow, but willing" treatment as the Eastern bloc reporters.

Standing out from the colorful processions and speakers on the celebration day were the very visible security forces, stationed in the capital city in force to ensure that no embarrassing incidents marred the occasion. The

press missed the return of Vientiane to its more typical relaxed and unpolitical state, as most crews left as soon as the celebrations were over.

Commented the Swartzendrubers: "Any conclusions drawn by the press as to the regimentation of Lao life were thus premature—which will not prevent their being drawn anyway."

The Swartzendrubers believe Laos is probably in fact more relaxed and organized than it was a year ago. As many as 300 people have recently been released from forced "re-education" camps. The last harvest was said to have been excellent, reducing Laos' dependence on outside aid. A recent reorganization in the government should allow for more efficient utilization of aid in cases when it is still needed.

The Swartzendrubers also noted increased freedom of worship. They found the mood of a Sunday morning service they attended open and relaxed. Five persons were baptized, and then communion followed.

The relaxation in some areas represents an effort by the government to broaden its support. During the five years of Pathet Lao rule, political and religious repression and ill-conceived collectivization schemes along with famine and the aftereffects of American military action have sent thousands fleeing Laos and others remaining behind to engage in guerrilla activities. Relations with neighboring Thailand and China are tense.

Trusted because of its stance toward war, MCC is one of only two American agencies currently permitted to operate in Laos. Program areas during the five years MCC has been there include agricultural development, resettlement of refugees, and relief in times of flood and drought. Behind the involvement of the Swartzendrubers and others, says MCC Secretary for Asia Bert Lobe, is a wish "to keep open a door to reconciliation between the Lao people and North American Christians."

Chicago churches gain media access to metropolis

Eighteen Mennonite churches in the Chicago area have gained significant access to radio and television by working closely with the communications committee of the local church federation, reports David Whitmore, coordinator of Chicago area Mennonites.

He notes that most, if not all, Mennonite churches in the area who wanted to be on the air have had an opportunity to participate.

"Black congregations (Englewood and First Mennonite) have received either radio or television time to share the good news," Whitmore says. "And the Spanish churches, Lawndale and Fifty-First Street, are preparing for an appearance on WGN-TV in March."

One limiting factor, however, is that Spanish congregations which participate on the air must give their messages/sermons in English, although music, etc., can be done in Spanish.

The Lawndale and Fifty-First Street Spanish congregations will record a program for WGN television, a new breed of super stations, on Mar. 22. An appearance on WGN can mean nationwide coverage via cable.

"The station periodically runs workshops for congregational leaders who will participate in upcoming programs, and Pastor Ron Collins of Lawndale has already participated in such a training session," Whitmore says.

The station allows considerable flexibility in the format and content of locally produced programs. For example, congregations are allowed to do more than just sing and share a sermon. They can include slides, drawings, black and white photos, and sketches.

First Mennonite, Grace, and Markham have done a number of weekly (five) 90-second devotionals on NBC, CBS, and ABC. The stations require pastors who do these to submit scripts in advance, "not for censorship purposes, but to make sure advance planning is done," Whitmore says.

Radio talk shows also have been available for peace, justice, and Christian views from an Anabaptist/Mennonite perspective.

"A key to media access we have found is to volunteer to be part of the media planning committee of the local federation or community of churches. This offer was readily accepted," Whitmore says. "The openings we have received come as a natural consequence of being involved. At present, the coordinator is Protestant producer for an NBC special on intimacy in the family."

Whitmore was introduced to the Chicago Church Federation by a former employee of Media Ministries, Mennonite Board of Missions.

Safety Sabbath marked for February

The third annual National Safety Sabbath is scheduled for St. Valentine's Day weekend, Feb. 13-15. National Safety Sabbath was initiated by the National Safety Council in 1979 to bring clergy and lay persons of all faiths together in spirit to take a serious look at ways to reduce accidents and increase the practice of safety in our homes, on the highways, at work, and during leisure activities. The Mennonite Board of Congregational Ministries is encouraging Mennonite congregations to participate in observing the National Safety Sabbath.

Billy Graham, this year's national chairperson, comments that "the responsibility we all share for the welfare of each other includes our actions to prevent accidents that kill or seriously disable." Adding that we must live in such a way that we do not create conditions that lead to accidents, that we must educate our children in the ways of safety, and that we must always act to preserve all life, Graham asks that "on Safety Sabbath, pray for the safety of your family and of all whom you know. Pray for guidance that will lead your actions along paths of safety. . . ."

Russian radio speaker visits churches in the States

Vasil Magal, speaker on the Mennonite Church's radio program *Golos Drooga* (Voice of a Friend), arrived in Harrisonburg on Jan. 7 for consultation with the staff of Media Ministries, Mennonite Board of Missions. Magal, a native of the Carpathian area of the Soviet Union, directs his 15-minute weekly *Voice of a Friend* program to Russian-speaking listeners in the USSR and eastern Europe. While in the area, he will record several messages, help update the library of Russian hymns, assist in refining a series of spot-type broadcasts to reach a less religious Russian audience, and audit some courses at Eastern Mennonite Seminary. Magal is currently based in Belgium.

Weaver honored for 25 years of outstanding service in radio and TV, new ideas reviewed

The directors of Media Ministries, Mennonite Board of Missions, met on Jan. 8 and 9 in Harrisonburg and cited director Kenneth J. Weaver for 25 years of distinguished service during a surprise carry-in supper by the staff late Friday evening.

President Dale Stoltzfus of New York City presented Ken with a 25-year certificate that highlighted his outstanding leadership "pioneering new media forms . . . demanding high standards of excellence . . . serving far beyond the call of a job description, contributing to the overall vision and work of Mennonite Board of Missions and the Mennonite Church, and ministering the good news of Jesus Christ."

He also received a collage that pictures some of the people, places, and events that touched his life during the past 25 years of employment.

Ken joined the staff on Jan. 2, 1956, as business manager and assistant in Home Bible Studies. In April 1963, he was appointed executive secretary, a role he continues to carry as director.

The directors recommended that Mennonite Board of Missions endorse a feature length film on *The Weight*, a novel by Joel Kauffmann on war, peace, and conflict management. Special designated funds will be sought for it.

The film, to be produced by a group of Mennonite film and print artists, is expected to become a valuable tool for congregations, youth groups, and educational institutions to help individuals develop skills to manage conflict in nondestructive ways.

Projected to cost about \$86,000, the film will draw on the writing and acting skills of Mennonite youth.

The directors also considered some possible new names for the 2½-minute daily radio program, *In Touch*, and decided to test one us-

ing Art McPhee's name. *In Touch*, which went on the air on January 1, 1979, in place of *The Mennonite Hour*, is now being heard on 85 stations.

In attempting to balance the budget, the directors asked the staff to put the new projects on temporary hold, pending further evaluation of current programs and the final outcome of the fiscal year. The budget will be fine tuned in their meeting on Apr. 30.

In other actions, the board:

—Shifted the focus for a new TV spot on peacemaking from the draft to militarism in general. In supporting the project, Ellis Croyle, pastor of the Zion Mennonite Church in Archbold, Ohio, noted, "Among American

churches, we're the ones that have the concern, the theology, to do the project." The General Conference Mennonites and the Peace Section of MCC have interest in helping to sponsor the project for release later in 1981, pending funding.

—Approved a one-year experiment to test market syndicated "Your Time" scripts to selected newspapers as a way of providing further ministry from broadcast materials.

—Counseled staff to work with an Inter-Mennonite Media Group to approach foundations and other church agencies to obtain funds for a television special on living more with less and to obtain cost figures from a producer before committing seed money to the project.

MBM newsgrams

Ross Lynn Bender succeeded Mel Lehman on Jan. 1 as chairperson of the Student and Young Adult Services (SYAS) committee for New York City. The committee oversees the work of SYAS New York director Myrna Burkholder and Menno House manager Jewell Van Ord. In addition to Ross, the members of the reorganized committee are Mary Smucker Lemons and David Bishop, who represent local Mennonite young adults and students; Robert DeDea, who represents Menno House residents; and John Bauman, who represents New York City Mennonite Council.

Bite-size Sermons, the spring Children's Caring Project, is now available. Mennonite children are being offered the chance to become more aware of the people around them who need to know that Christ can make a difference in their lives. At the same time children can help pay the production costs of *In Touch*,

a 2½-minute daily radio program by Arthur McPhee of MBM Media Ministries. Materials for the new project may be ordered from Maretta Hershberger, Box 370, Elkhart, IN 46515. Telephone (219) 294-7523.

Rose Wiebe, a worker in England for two years, returned to North America in early January. She served at London Mennonite Centre as a secretary, housekeeper, and librarian. Her new address is 316 S. Washington, Hillsboro, KS 67063.

John and Bonita Driver, workers in Spanish-speaking countries for 30 years, arrived in Argentina on Jan. 6 for a special one-year assignment with Argentine Mennonite Conference. John will teach at the conference's new Bible institute in Buenos Aires—*Centro Evangelico Menonita de Estudios Biblicos* (CEMEB). Drivers have served most recently in Barcelona, Spain. Their new address is Jose Bonifacio 4252, Buenos Aires 1407, Argentina.

Word was received in January by Mennonite



Kenton and Emma Brubaker are Scrabble fanatics. But they were not prepared for the gift their children gave them Christmas morning—a full-sized quilt top of a completed Scrabble game. The game begins with “love,” an appropriate word for openers because the quilt commemorates the Brubakers’ 25th wedding anniversary, which was eight days before Christmas. The words the four Brubaker children selected to stitch onto the quilt are a sort of history of the family. There are “prof” and “nurse” joined by the “r”—the professions of father and mother. Brubaker is professor of biology at Eastern Mennonite College, and Mrs. Brubaker is a part-time nurse with Valley Program for Aging Services. The Brubakers have been active church workers for many years.—Mary Jane King of the Harrisonburg, Va., *Daily News Record*. Used by permission.

Japan M.B. Church celebrates 30th anniversary

“Not without difficulties, diligent work, and sincere prayer, the church in Japan in this 30th year is slowly, yet surely, forging ahead,” said Peter Hamm, secretary for Africa, Asia, and Europe, in his report to the Board of Missions and Services of the Mennonite Brethren Church. Hamm’s report gave a glimpse of the Japan Mennonite Brethren Church today.

On Nov. 24 and 25, 1980, this church paused to celebrate its thirtieth birthday at the Ishibashi church in Osaka, Japan. It retraced the pages of its historical development through a pictorial presentation. The work began in 1950 with the first Mennonite Brethren workers in Japan, the Henry Thielmans, Mennonite Central Committee relief personnel. And, although there was a preoccupation with the pages of the past, there was also a strong desire to explore and make projections for the pages of the future.

F. C. Peters, the guest speaker, invited by the Japan M. B. church for the occasion, joined in with both the reflections of the past and the projections for the future in his two messages.

In speaking on “M. B. Missions Past” he drew attention to the parable of the mustard seed and spoke of the power of God in small beginnings. “Who would have guessed,” he said, “when the tiny work began in 1950 with one or two converts, that only 30 years later there would be in Japan a strong, independent M. B. conference with 22 established churches, a number of preaching stations in the process of becoming churches, a school, a camp, 19 ordained preachers, and over 1,000 members.” Peters said, “In the light of only 30 years, it is a significant development for Japan.”

For his second message, Peters spoke on “Mennonite Brethren Missions in the 1980s,” exploring the six assumptions and the seven objectives for future Mennonite Brethren mission work in Japan. According to some of the church leaders, it provided a new but welcome perspective on the direction for future work in Japan.

The church heartily endorsed the projections for the kind of international assembly that M. B. Missions/Services is planning for the ’80s, where Mennonite Brethren from across the world will be drawn together for fellowship and emphasis on mission.

This sense of belonging to a larger body is important to the Japan church and suggests one of its unique characteristics, that of being strongly indigenous while maintaining close ties with its parent, M. B. Missions/Services, and with the broader M. B. brotherhood.

Peters observed that the Japan church “does not want to see itself floating like an island by itself.” It wants roots, and is finding these in its Mennonite identity. Apparently there is no discomfort with the Mennonite name here.

At the same time the Japanese conference, organized in 1967 and still small, has been in

Board of Missions (Elkhart, Ind.) that three overseas missionaries have suffered injuries. Gladys Widmer in Ponce, Puerto Rico, was attacked and robbed. Her knee was hurt and her car stolen. Three of the four persons involved in the attack were later apprehended and the car and some of its contents recovered. Floyd Sieber in Santa Rosa, Argentina, and Florence Nafziger in Indore, India, have both suffered broken legs. Florence’s accident, which occurred while she was boarding a train, was especially serious and will require her to spend at least six weeks in bed.

An emergency shelter and temporary lodging group home have been started by Argentine Youth Services—a Mennonite-related program for emotionally disturbed pre-delinquent and delinquent boys in Kansas City, Kan. “This is a response to the community’s need for emergency placements for teenage boys,” said executive director Richard Johnson. “We provide care up to 90 days, a day

program, tutoring, recreation, and counseling.” Argentine Youth Services started in 1917 as Kansas City Children’s Home.

Preparations are nearly complete for the opening of a Voluntary Service unit in Eureka, Ill., which will provide much of the support for the new Illinois Elderly Service Program (IESP). Lewis McDorman, the first on-location VSer, is helping determine the needs of the elderly—and the services already available to them—by conducting surveys of senior citizens, community agencies, and local churches. Chandler and Jody Cutting, meanwhile, are assisting in the renovation of an old building which will be used by the new unit. Needed yet are qualified persons to give two or more years to IESP. The program is sponsored by MBM, Maple Lawn Homes retirement community, and Illinois Conference of the Mennonite Church. Interested persons may contact Maynard Kurtz at MBM, Box 370, Elkhart, IN 46515. Telephone (219) 294-7523.

the indigenization process from the very beginning, so has emerged with a unique character of strength and independence. It has been a guiding force in the development of the M. B. mission work there, and continues to set its own directions as a conference. It has even written its own confession of faith, one not entirely like the North American model.

In view of the rising nationalism in Japan over the past few years, says Phyllis Martens in her book, *The Mustard Tree* (a history of M. B. missions), the separation of church and mission in Japan has been particularly fortunate.

It is a separation that has happened quite naturally within the Japanese context. One contributing factor, suggests Martens, is that in Japan the role of the missionary has been quite different from his role in other countries. Right from the start, "his role has been primarily that

of church planter rather than educator, publisher, or doctor." He has been mobile, not "rooted down" to a mission station, ready to move on when the local work becomes indigenous.

Another factor in hastening the indigenization of the Japan M. B. church is, no doubt, the nature of the Japanese culture itself. Japan is a highly industrialized, literate, and sophisticated society, whose people are industrious and willing to assume responsibility for their own affairs. Says Dr. Peters, "They display the same kind of expertise when it comes to church matters as in building Toyota cars."

Because of the relatively late entrance of M. B. Missions into Japan, many of the earlier policies had already changed, so perhaps this too has contributed to the distinctive church that has grown out of the work in Japan.

mitted to inter-Mennonite and interchurch cooperation and understanding."

Big Spring Mennonite Church, near Luray, Va., will be observing its 20th anniversary at a homecoming on Apr. 26. All who have been associated with the congregation are invited to share in this experience.

The West Coast Mennonite Relief Sale and concert will be held Apr. 3-5. Previewing and new furniture auction will take place on Friday, Apr. 3. Saturday, Apr. 4, will feature a festive pancake breakfast; food all day long; and auctions of antique furniture, quilts, needlework, rummage items, and used furniture and appliances at the large facilities of Richland Sales Packing Company, Reedley, about 25 miles southeast of Fresno. The West Coast Mennonite Men's Chorus will present its 500-voice concert at 4:30 p.m. and 6:30 p.m., Sunday, Apr. 5, at the Fresno Convention Center Theatre in Fresno. For further information, contact Doug Ruby, Relief Sale Office, Box 966, Reedley, CA 93654, or call (209) 638-2529.

The Annual Illinois Mennonite Relief Sale Distress Supper and Corporation Meeting, which is the yearly organizational meeting for the Illinois Relief Sale, will be held on Feb. 10 in First Mennonite Church of Morton, Ill., at 6:00 p.m. Attending this event will be the Relief Sale Board and over 225 workers, booth chairpersons, and promoters from 35 central Illinois Mennonite churches as well as helpers from many other denominations. At this meeting decisions will be made in preparation for the Twenty-third Annual Illinois Mennonite Relief Sale scheduled for Saturday, Mar. 7, at Exposition Gardens, Peoria, starting at 6:00 a.m., and continuing through late afternoon. Last year's sale raised more than 1.9 million, which was channeled to Mennonite Central Committee.

David Ringer, Toronto, Ont., has begun service with MCC (Canada) as assistant director of personnel services in relation to recruitment / development as of Jan. 1. He replaces Mary Burkholder who left the MCC (Canada) office in mid-December to take an MCC assignment as teacher in Indonesia. The Ringers are members of the Danforth-Morningside Mennonite Church in Toronto, where David served as assistant pastor for two years. David and Carol Ringer have two children.



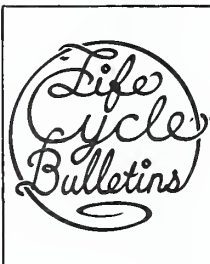
David Ringer

The Anabaptist Heritage Retreat, scheduled for Feb. 6-8, will feature John Ruth, Jan Gleysteen, and Arnold Cressman at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Essence, expression, what remains, and recapturing what is lost of Anabaptism constitute the major themes. Other facets of Mennonite/

mennoscope

SOS to Builder users! Please check your February *Builder*. If the first page inside the front cover is not page 3, please report it immediately to Congregational Literature Division, 616 Walnut Ave., Scottsdale, PA 15683 (412) 887-8500. We will replace.

Seven special bulletins have been created by the Mennonite Publishing House staff artist, Ivan Moon, for the occasions of marriage, death, baptism, communion, child dedication, graduation, and commissioning. These bulletins are symbolic expressions of the subject using line drawings and color harmonies. Each bulletin includes an appropriate prayer or litany. A free sample set has been mailed to all pastors. Life Cycle Bulletins will be available continuously from Mennonite Publishing House, Provident Bookstores, or other stores in Mennonite communities who choose to stock them. Price \$4.25/100 (USA).



Herald Press has just released a 10-session student workbook to accompany H. Clair

Amstutz's book, *Marriage in Today's World*. Amstutz is a physician and writer. The activity book was put together by John and Naomi Lederach of Hesston, Kan. Naomi is an instructor of nursing at Hesston College, and John, a registered marriage counselor, is pastor to students at the same college.

Ed Wenger was ordained to the ministry on Sunday morning, Jan. 4, at the Pleasant Valley Chapel, Coshocton, Ohio, where he served as licensed pastor since September 1978. The Pleasant Valley Chapel is a daughter congregation of the Berlin (Ohio) Mennonite Church and receives assistance from the evangelism commission of the Ohio Conference. David R. Clemens, pastor of the Berlin congregation preached the ordination message and Albert Slabach, area overseer and pastor of the Longenecker congregation, Winesburg, Ohio, was in charge of the ordination. Mel Parks from the Pleasant Valley congregation was the moderator. Brother Wenger is from Wayland, Iowa. He is married to the former Lynn Thomas of Minneapolis, Minn. The Wengers have four children. Their address is 17523 C.R. 297, Coshocton, OH 43812; (614) 829-2020.

If you would be interested in joining a new evening Inter-Mennonite fellowship in the area north of Topeka, Kan., please contact by phone or in writing either Mr. or Mrs. (Ruth Ann) Calvin Hershberger, 4945 NE Kincaid Road, Topeka, KS 66617, or Mr. or Mrs. (Barbara) Larry Callahan, 5430 NE Shaffer Road, Topeka, KS 66617; (913) 288-0727.

Larry Kehler of Winnipeg, Man., and former editor of *The Mennonite*, has been appointed to the position of general secretary for the Conference of Mennonites in Canada for a three-year term. In addition to caring for matters of the CMC, Kehler says, "I am also com-

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$175,097.19 as of Friday, January 23, 1981. This is 23.3% of the total needed. 248 congregations have made contributions. Eighty-four individual gifts have been received amounting to \$33,995.55.

Amish life will also be included from life in Ontario, Belize, and Australia/New Zealand. Ruth, Gleysteen, and Cressman are all storytellers and they will use this approach in their presentations. Call (412) 423-2056 for reservations.

Mennonite Economic Development Associates has entered into an agreement for implementing a two-year rural development study project in Bangladesh in cooperation with the Canadian International Development Agency to identify and design projects in irrigation, rural industry, training, and physical infrastructure. Applications are invited by qualified persons who will form a three-member team to be placed in Bangladesh for two years. Experience in international development is essential. An administrative secretary is also required. Salaries negotiable and commensurate with qualifications and experience. Duties to begin this summer. Send inquiries by Feb. 28 to Neil Janzen, MEDA Human Resource Service, 201-1483 Pembina Highway, Winnipeg, Man. R3T 2C8, or call (204) 475-3550.

Church leaders in the U.S.A. were invited to Star Lake, N.J., recently to hear a plea from the American Bible Society for increased contributions from their denominations for the "worldwide Bible cause." An increase of at

least 10 percent a year was recommended. Representing the Mennonite Church was Ivan Kauffmann, general secretary of General Board. Wilbert R. Shenk, vice-president for overseas ministries at Mennonite Board of Missions (Elkhart, Ind.) is the Mennonite Church representative on the ABS advisory council.

Opportunities: Eastern Mennonite College has a position open for Director of Admissions

readers say

I applaud Levi Miller's "Guilt: a Prelude to Hope" (Dec. 23). Too often people try to blow their guilt away with a giant blowtorch rather than listening to their conscience. But then a couple of his statements are confusing. Later in his article, he says, that a professor in Markham, Ont., polled 29 youths. "Many listed happiness as a major goal in life."

So? And what's wrong with that? I am a little tired of our "sweet lemon" Christianity that denies persons even a life of normalcy.

"... While only a few wanted to serve the Lord, help relieve human misery, and be a witness to peace."

It seems to me that those two statements are synonymous. Surely any Christian who was serving the Lord, helping others, and being a witness to peace should be one of the happiest of people!—Weigellia Trook, Lebanon, Oregon.

. . .

beginning on July 1. Applicants need a college degree, a high interest in young people, and demonstrated management and leadership skills. A twelve-month position. For application forms and information, contact Dean Albert Keim, Eastern Mennonite College, Harrisonburg, VA 22801.

New members by baptism: ten by baptism and three by confession of faith at Neffsville, Lancaster, Pa.

I wish to respond to the article, "You Are What You Feel" (G.H., Jan. 13). I disagree with Gwen Groff's ideas. I *have* feelings but I am more than my feelings just as I have a body and I have thoughts but I am more than my body or my thoughts. Gwen is more than her ideas or feelings. Who am I then? I am the center of consciousness, the center of will or choice. The part of me that is aware of my feelings, my body, and my thoughts is my *self*. This self chooses how to respond. My self and feelings are not the same. Also, feeling is not "just knowing." Intuition is an inner *knowing* which is a function of the higher mind rather than a logical deductive thinking process of the concrete mind. Our emotions might register an intuitive message but the feeling was not the source, only the receiver. I am not interested in denying feelings or in overvaluing them since they are ever changing. Feelings are "reality" of the moment but the self is eternal reality.—Vivian Solenthaler, Haven, Kan.

births

Albrecht, Steve and Ceryl (Anderson), New Haven, Ind., second child, first daughter, Amy Michelle, Nov. 8, 1980.

Brownridge, Murray and Carol (Wagler), Georgetown, Ont., second son, Paul Murray, Dec. 14, 1980.

Chandler, Mike and Linda (Bartels), Goshen, Ind., first child, Valerie Erin, Jan. 8, 1981.

Hallman, Peter and Brenda (Snyder), Breslau, Ont., third son, Brent Joel, Dec. 30, 1980.

Harner, David and Velma (Driver), Fishersville, Va., first child, Kathryn Denise, Aug. 9, 1980.

King, Lamoine and Becky (Hawthorne), Harper, Kan., third child, first son, Aaron Ray, Jan. 5, 1981.

Kulp, Tim and Cheryl (Cassel), Harleysville, Pa., first child, Natalie Dawn, Jan. 7, 1981.

Kurtz, Leon and Sarah Jane (Eby), Cochranville, Pa., third son, Justin Lee, Dec. 31, 1980.

Landis, Jim and Alta (Lehman), Manheim, Pa., second daughter, Rebecca Lois, Dec. 30, 1980.

Lehman, Steve and Elaine (Steiner), Apple Creek, Ohio, third daughter, Sheila Marie, Jan. 5, 1981.

Michaels, Tom and Cheryl (Amstutz), Marietta, Ga., first child, John Thomas, Jan. 11, 1981.

Miller, Marvin J. and Rachel (Miller), Indianapolis, Ind., fourth child, first daughter, Alicia Maire, Jan. 8, 1981.

Monaldo, Frank and LaDonna (Bontrager), Laurel, Md., first child, Jeremy Joseph, Jan. 5, 1981.

Redekopp, Orlando and Joan (Gerig), Winnipeg, Man., first living child, Tasara Elizabeth Gerig, Dec. 2, 1980.

Rupp, Larry and Rosemary (Falb), Goshen, Ind., third child, first daughter, Emily Dawn, Jan. 4, 1981.

Seawall, Al and Carol (Bloomberg), Fort Wayne, Ind., first child, Ryan Michael, Oct. 10, 1980.

Shiney, Lee and Linda (White), Harper, Kan., second child, first son, Justin Henry, Dec. 29, 1980.

Smith, Gary and Tami (Coopridge), Hutchinson, Kan., second son, Craig Matthew, Jan. 6, 1981.

Do you know how much it will cost you to see your doctor by the end of this year?

Professional health care costs are rising faster than the rate of inflation. And when medical costs go up, so do health insurance premiums. Even Mennonite Mutual Aid Association has to raise health plan rates as we share higher medical bills.

But it's possible to limit these expenses. If we all work hard to stay healthy, we won't need as much medical care. That will keep insurance costs down, too. Let's do all we can to maintain our health and keep medical care affordable for everyone.

This year let's take better care of ourselves. It's one more way we can care about each other.

Mennonite Mutual Aid Association

1110 North Main Street Goshen, IN 46526 (219) 533-9511

Smucker, Ron and Jane (—), Dalton, Ohio, first child, Todd Owen, Dec. 13, 1980.

Steiner, Dick and Wanda (Gingerich), Orrville, Ohio, fourth child, third daughter, Beth Ann, Dec. 11, 1980.

Weaver, Maynard and Gayle (Suter), Waynesboro, Va., first child, Kendra Joy, Oct. 8, 1980.

Wyse, Terry and Jane (Nofziger), Wauseon, Ohio, third child, second son, Neil James, Jan. 8, 1981.

Yoder, Bob and Gayle (Hitt), Hicksville, Ohio, first child, Staci Diann, Dec. 15, 1980.

Yoder, Willard and Velma (Zook), Garden City, Mo., first child, Daniel Lee, Dec. 15, 1980.

Zehr, Dwight and Donna (Witzel), Bright, Ont., second child, first daughter, Kristen Mae, Jan. 5, 1981.

marriages

Beck—Rugenacht.—Mark Beck, Archbold, Ohio, Lockport cong., and Janelle Rugenacht, Archbold, Ohio, West Clinton cong., by Edward Diener, June 15, 1980.

Erb—Widmer.—Jerro Lamar Erb, Kalona, Iowa, East Union cong., and Tamara Michelle Widmer, Washington, Iowa, Washington cong., by Robert Hartzler, Jan. 10, 1981.

Heintz—Bender.—Kenneth Lowell Heintz, Winterbourne, Ont., Mennonite Church, and Paulette Elizabeth Bender, Kitchener, Ont., First Mennonite cong., by Glenn Woolner, Dec. 20, 1980.

Lengacher—Doughtery.—Ralph Lengacher and Lee Doughtery, Grabill, Ind., by Howard Dunlap, Nov. 8, 1980.

Plank—Dewitt.—Mike Plank and Nancy Dewitt, Spencer, Ind., by Don Delagrange, Dec. 20, 1980.

Rhodes—Witmer.—Ralph Rhodes and Irene Witmer, both from Charlottesville, Va., by Richard K. Early, Aug. 9, 1980.

Shutt—Clemmer.—Stephen Shutt, Telford, Pa., and Patricia A. Clemmer, Telford, Pa., Souderton cong., by Richard C. Detweiler, Jan. 10, 1981.

Tice—Musser.—Steve Tice, Myerstown, Pa., Zion Evangelical Church, and Audrey Musser, Lancaster, Pa., Strasburg cong., by Isaac L. Frederick, Jan. 4, 1981.

Yoder—Weaver.—Darrell Yoder, Kalona, Iowa, Sunnyside cong., and Sylvia Weaver, Narvon, Pa., Weaverland cong., by Victor R. Weaver, uncle of the bride, Aug. 2, 1980.

obituaries

Burkholder, Elsie M., was born in Cumberland Co., Pa., Mar. 6, 1887; died at Forest Park Nursing Home, Carlisle, Pa., Jan. 10, 1981; aged 93 y. She was married to Ephraim Burkholder, who died on Nov. 25, 1957. Surviving are one son (Alvan D. Burkholder), one daughter (Miriam—Mrs. Blair Paden), one granddaughter, one great-grandson, and one sister (Mrs. Edna Stanley). She was a member of Diller Mennonite Church. Funeral services were held at Hoffman Roth Funeral Home on Jan. 15, in charge of Marvin Ruth and Marlin Ebersole; interment in Prospect Hill Cemetery, Newville, Pa.

Campbell, David Lee, son of Ervin and Kathlyn (Chenot) Campbell, was born in Stark Co., Ohio, Nov. 9, 1939; died of a heart attack at Cambridge, Ohio, Jan. 7, 1981; aged 41 y. On July 27, 1958, he was married to Mabel Miller, who survives. Also surviving are 3 children (Wanda Kay—Mrs. John Schrock, Robyn Kathlyn, and Angela Sue), his mother, one brother (James), and one sister (Mrs. Sue Davis). He was preceded in death by one son (Timothy). He was a member of Hartville Mennonite Church, where funeral services were held on Jan. 9, in charge of Richard F. Ross and Fremont Mast; interment in Hartville Mennonite Church Cemetery.

Charlton, Frank A., son of Walter F. and Alice (Burkholder) Charlton, was born on May 23, 1910; died of a heart attack at Newville, Pa., Nov. 10, 1980; aged 70 y. He was married to Martha Horst, who survives. Also surviving are 2 sons (Frank E. and Ronald H.), 2 sisters (Mary Shover and Ruth Charlton), and one brother (John Charlton). He was preceded in death by four brothers and one sister. He was a member of Diller Mennonite Church. Funeral services were held on Nov. 14, in charge of Marvin Ruth, Adam Martin, and Marlin Ebersole.

Donze, Rose L., daughter of David and Emma (Steider) Wagner, was born at Roanoke, Ill., Sept. 6, 1899; died of a heart attack at Eureka, Ill., Jan. 8, 1981; aged 81 y. On Jan. 1, 1918, she was married to Louis Donze, who died on Mar. 4, 1949. Surviving are 2 sons (Virgil and Byron), one daughter (Edith Harris), one brother (Henry Wagner), and 2 sisters (Laura Donze and Beulah Bachman). She was a member of Roanoke Mennonite Church, where funeral services were held on Jan. 10, in charge of Norman E. Yutzy and Robert Harnish; interment in Evergreen Cemetery, El Paso, Ill.

Horst, Rufus P., son of Frank and Margaret (Hoover) Horst, was born at Newton, Kan., Dec. 8, 1896; died at his home in Kansas City, Kan., Jan. 6, 1981; aged 84 y. On Aug. 31, 1919, he was married to Susie Reiff, who died on Dec. 1, 1973. On May 15, 1976, he was married to Alma Brenneman, who survives. Also surviving are 3 sons (Ethan, Lester, and Merle), one daughter (Rachel—Mrs. Robert Stoltzfus), 13 grandchildren, 4 great-grandchildren, and 2 brothers (Silas and Clayton Horst). In 1925 he was ordained to the ministry and served the Argentine Mennonite Church. Memorial services were held on Jan. 9, in charge of Paul Reiff and Roy Hartzler.

Jones, Charity Elizabeth, daughter of Isaac and Fannie (Yoder) Mast, was born at Surrey, N.D., Oct. 25, 1904; died at Reading, Pa., Jan. 7, 1981; aged 76 y. On June 4, 1924, she was married to Harry R. Jones, who died in August 1961. Surviving are 4 sons (Vernon, Robert, Clarence, and Ernest), 5 daughters (Vera, Ruby, Irma, Lila, and Faye), 2 brothers (Timothy and Isaac), and 2 sisters (Eunice and Ruth). She was a member of Rock Mennonite Church. Funeral services were held at Eckenroth Funeral Home, Terre Hill, Pa., Jan. 10, in charge of Paul Zehr; interment in Pine Grove Cemetery, Elverson, Pa.

Maseland, Alan, was born in Philadelphia, Pa., Apr. 11, 1907; died of a stroke on Nov. 30, 1980; aged 73 y. He was a member of Perkiomenville Mennonite Church. Funeral services were held at the Craft Funeral Home on Dec. 4, in charge of Abram G. Metz.

Mast, Josephine, daughter of Faulbee and Lula Blackburn, was born in Kentucky on Oct. 18, 1930; died on Jan. 9, 1981; aged 50 y. In 1965, she was married to Kenneth Price, who died in 1971. On May 25, 1973, she was married to J. Edwin Mast, who survives. Also surviving are her mother, 2 sisters (Loretta Brown and Linda Rivas), 3 brothers (Douglas, Randall, and Dennis), 3 stepchildren (Jerry and Jim Mast and Joann Burkholder), and 7 step-grandchildren. She was a member of Sunnyslope Mennonite Church, where funeral services were held on Jan. 13, in charge of David Mann and Stanley Weaver; interment in Restaven Park Cemetery.

Miller, Abraham, son of Emanuel J. and Sarah (Schlabach) Miller, was born on Dec. 17, 1894; died in a traffic accident in Wayne Co., Ohio, Nov. 8, 1980; aged 85 y. He was married to Fannie Miller, who died in the same accident. Surviving are 4 sons (Abe, Jr., John M., Joe A., and David H.), 5 daughters (Mabel Miller, Ada—Mrs. Moses Beachy, Irma Miller, Sara—Mrs. Omar Lapp, and Ida—Mrs. Aaron Troyer), 40 grandchildren, 5 great-grandchildren, 4 brothers (John M., Emanuel E., Jacob A., and Adrian Miller), 3 sisters (Mrs. Ida Miller, Emma—Mrs. Andrew Keim, and Katie—Mrs. John Raber). He was preceded in death by 2 sisters (Barbara Schlabach and Fannie Keim) and one brother (Jerry). Funeral services were held on Nov. 11, in

charge of Jacob I. Mast, C. K. Lapp, David L. Miller, Noah Yoder, Yost Miller, Ben Raber, Noah Troyer, and Wayne Miller.

Miller, Fannie, daughter of Michael J. and Barbara (Yoder) Miller, was born in Holmes Co., Ohio, May 13, 1903; died in a traffic accident on Nov. 8, 1980; aged 77 y. Her husband, Abraham Miller, died in the same traffic accident. Surviving are 4 sons (Abe, Jr., John M., Joe A., and David H.), 5 daughters (Mabel Miller, Ada—Mrs. Moses Beachy, Irma Miller, Sara—Mrs. Omar Lapp, and Ida—Mrs. Aaron Troyer), 40 grandchildren, 5 great-grandchildren, 4 brothers (Joseph M., Daniel M., Lester M., and Milo M.), and 6 sisters (Mrs. Ida Miller, Mrs. Elizabeth Gingerich, Verna—Mrs. Menno Miller, Sylvia—Mrs. William Miller, Ada—Mrs. John W. Bontrager, and Emma—Mrs. Enos Stoltzfus). She was preceded in death by 2 sisters (Malinda Weaver and Mary Stoltzfus) and 3 brothers (John M., David, and Andrew M. Miller). Funeral services were held on Nov. 11, in charge of Jacob I. Mast, C. K. Lapp, David L. Miller, Noah Yoder, Yost Miller, Ben Raber, Noah Troyer, and Wayne Miller.

Overholt, Hannah, daughter of John and Lydia (Mill) Derstine, was born in Bedminster Twp., Pa., Jan. 24, 1902; died of congestive heart failure on Dec. 29, 1980; aged 78 y. On June 28, 1923, she was married to Howard Overholt, who died in 1951. Surviving are one daughter (Alverda—Mrs. Joseph Kulp), 8 grandchildren, 4 great-grandchildren, one brother (Howard Derstine), and 2 sisters (Mrs. Maggie Gahman and Naomi Gahman). She was a member of Deep Run East Mennonite Church, where funeral services were held on Jan. 2, in charge of John Ehst and Chester Derstine; interment in adjoining cemetery.

Slagell, John, son of Joseph and Barbara (Gascho) Slagell, was born at Thurman, Colo., Aug. 2, 1893; died at Thomas Hospital, Thomas, Okla., Jan. 7, 1981; aged 87 y. On Nov. 14, 1920, he was married to Alice Schantz, who survives. Also surviving are 4 sons (Walter, Harold, Chester, and Maurice), 2 daughters (Mildred and Doris), 11 grandchildren, and 8 great-grandchildren. In 1919 he was ordained minister of the Pleasant View Mennonite Church, where he was a member. Funeral services were held at Pleasant View Church on Jan. 10, in charge of Warren Slagell and Henry Yoder; interment in the church cemetery.

Stauffer, Mary, daughter of Joseph N. and Mary (Hostetter) Habecker, was born in East Donegal Twp., Pa., Sept. 3, 1887; died in Manheim Twp., Jan. 5, 1981; aged 93 y. On Nov. 28, 1912, she was married to Norman M. Stauffer, who died on Oct. 17, 1963. Surviving are 2 sons (Wayne H. and Henry H.), one daughter (Mary Alta—Mrs. Frank R. Rutt), 12 grandchildren, 20 great-grandchildren, and 2 sisters (Barbara Fellenbaum and Helen H. Booth). She was a member of Mt. Joy Mennonite Church, where funeral services were held on Jan. 8, in charge of Ralph G. Ginder and Shelley R. Shellenberger; interment in Kraybill Mennonite Cemetery.

Cover by Dynamic Graphics. p. 97 by Jan Swartzendruber; p. 100 by Robb Nickel.

calendar

Comite Administrativo, Corpus Christi, Tex., Feb. 12-15
Black Council, Inglewood, Calif., Feb. 27-28
Ohio Conference, Central Christian High School, Kidron, Ohio, Mar. 5-7
MBCM Board of Directors, Elkhart, Ind., Mar. 6-7
Ontario/Western Ontario annual meeting, Rockway Mennonite School, Kitchener, Ont., Mar. 6-8
Lancaster Conference Assembly, Mellinger congregation, Lancaster, Pa., Mar. 19
Lancaster Conference annual meeting, LMHS, Lancaster, Pa., Mar. 20-22
Inter-Mennonite Women in Ministry Conference, Bethel College, Kan., Mar. 27-29
Atlantic Coast Conference assembly, Greencastle, Pa., Mar. 27-29
Illinois Conference (joint conference with Central District of General Conference Mennonite Church), Illinois State University, Normal, Ill., Apr. 3-5

items and comments

Baptist Board votes funds for 100-station TV system

The Southern Baptist Radio and Television Commission plans to spend millions of dollars to establish a national television network of 100 stations. Its board of directors voted to create a corporation called the American Christian Television System (ACTS) to oversee the project. "I asked the Lord to give me \$28 million," Commission President Jimmy R. Allen told the trustees. He noted that the satellite transponder linkup cost for a planned six years of telecasting has been estimated at \$18 million alone—a figure about equal to the commission's annual budget for the next six years.

Miami Beach retirement area leads the nation in suicide

Miami Beach, Florida, has become the suicide capital of the United States. The principal victims of the wave of deaths-at-their-own-hands which has swept the area over the past three years have been the elderly Jews concentrated in South Miami Beach. The phenomenon has alarmed the community's leaders. "We need a mustering of our forces to work together to do something more than we are doing," declared Sol Landau, president of the Dade County Mental Health Association and rabbi of the Beth David congregation.

Moral majority joins groups monitoring sex on television

Conservative Christian activist groups, including the Moral Majority and the National Federation for Decency, have formed a coalition to combat violent and sexually suggestive television programs and commercials. Under the banner of a newly formed Coalition for Better TV, an estimated 100 national and local church groups plan to recruit about one million volunteers nationwide to monitor levels of sex, violence, and profanity on television. The coalition will then publish the survey results in the hope of influencing the companies and ad agencies responsible for the offensive material.

Communications agency elects to curb broadcast regulation

By a 6-to-1 margin, the Federal Communications Commission voted to release the nation's 8,900 radio stations from advertising time limits and from minimum requirements for public service programming. The federal agency decided that it no longer needed to maintain tight regulation of the airwaves be-

cause rapid expansion and increasing competition in the radio marketplace would ensure wide diversity of programming.

Commercial radio broadcasters welcomed the advent of less regulated airwaves, and the National Association of the Broadcasters hailed the decision as "enlightened." However, religious and other public interest groups denounced the move, arguing that broadcasters would abandon news and public interest programming in favor of a more profitable entertainment format if the minimum requirement were removed.

Jewish editor calls fear of anti-Semitism exaggerated in U.S.

Jewish fears of an alarming new wave of anti-Semitism in the United States may be largely exaggerated or unfounded, says Leonard Fein, editor of *Moment Magazine*, a national Jewish monthly based in Boston. "Around the world, Jewish safety is endangered," he told 400 delegates of the National Jewish Community Relations Advisory Council (NJCRAC). Cited were Argentina, the Soviet Union, and France as countries currently suffering from violent anti-Semitism.

But Jews have never in their history been as well off socially, politically, or economically as they are in America today, Dr. Fein said.

Population gain outstrips progress in literacy rate

While the world illiteracy rate has dropped in the past decade, the actual number of persons who do not know how to read has gone up, according to the director-general of UNESCO, Amadou-Mahtar M'Bow.

Comments from a recent statement he made on the problem were excerpted in the World Report of the United Bible Societies, published in Stuttgart, West Germany. Mr. M'Bow said that "though it has been possible to reduce the illiteracy rate from 32.4 to 28.9 percent, the absolute number of illiterates has increased, rising from 742 million in 1970 to 814 million in 1980," a condition brought about by the rise in population. He predicted that "if current trends do not change, the total number of illiterates will reach 884 million in 1990—that is, 72 million more than in 1980."

Visiting cleric 'appalled' by Americans' talk of war

An East German clergyman visiting in Indianapolis said he was appalled by the casual way Americans talk of war. Bruno Schottstaedt, director of the Grossner Mission at East Berlin for 25 years, believes it is partly because Americans never have been attacked on their own soil. On an extended teaching and study tour of North American seminaries and churches arranged through the World Council of Churches, he visited Christian Church (Dis-

ciples of Christ) offices.

"Americans do not know the suffering of having war on one's homeland," Mr. Schottstaedt said. "My wife grew up in Magdeburg, where suddenly, one night, in one minute, 17,000 people died under Allied bombs and 70,000 were left homeless."

WCC appeals for aid to Vietnam churches

The World Council of Churches (WCC) has issued an appeal for more than one million dollars for reconstruction of churches in northern Vietnam. The appeal follows a request from the General Evangelical Church of Vietnam (Eglise Evangelique Generale du Vietnam) for material and financial aid to reconstruct some 20 church buildings destroyed or damaged by bombing in U.S. air raids during the 1964-72 war. Reconstruction is planned for 20 churches, chapels, parsonages, and other church-related buildings in Hanoi and Haiphong and in nine provinces within 350 kilometers (210 miles) of the capital.

Fetus in auto crash case is declared to be person

A fetus can be considered a person under the Rhode Island reckless driving law, Superior Court Judge Thomas H. Needham has ruled. William Amaro of Fairhaven, Mass., was charged after Mrs. Kathleen Kennedy of Middletown, R.I., gave birth to a stillborn child following an accident in which, according to court records, a car driven by Mr. Amaro collided with a car driven by Mrs. Kennedy. Mrs. Kennedy's car swerved off the road and struck a telephone pole. Nine months pregnant at the time of the Feb. 21, 1979, crash in Portsmouth, R.I., Mrs. Kennedy was taken to Newport Hospital, where a Caesarian section was performed. The fetus was dead. The state's reckless driving law states that a charge of "driving so as to endanger, resulting in death," may be brought against anyone who drives so as to cause "the death of any person."

Survey says 'freedom' declined during 1980

Repression increased worldwide in 1980, according to Freedom House, a human rights organization devoted to the spread of democratic political values. The annual survey by the New York-based group found that the percentage of the world's population now living in freedom compared to 1979 dropped by 1.1 points to 35.9 percent. The 40-page assessment said that 21.6 percent of the world's people lived in 76 "partly free" countries and territories and 42.5 percent in 62 places regarded as "not free."

Freedom House reported that 90 percent of the 1,455 million people who suffered losses in political rights and civil liberties in 1980 resided in China and the Soviet Union.

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A toast to the poor in spirit!

This year's ministers' week at Eastern Mennonite Seminary focused on the Gospel of Matthew. One minister said he was glad that after an extended period of emphasizing other topics, the ministers' week had returned to the Bible.

The Gospel of Matthew is filled with important themes and in a short week there was time to deal with only a few. Much of what came out had been heard before, but here and there new light broke through. Ronald Guengerich, for example, sought to contemporize the sense of "blessed" in the Beatitudes and suggested that a current term would be "a toast." Thus one could read, "A toast to the poor in spirit, for theirs is the kingdom of heaven." It sounds considerably less pious than "blessed," but I think the force of the saying comes through more strongly. As in Don Kraybill's phrase *The Upside-Down Kingdom*, Jesus was upending the generally understood formula for well-being.

Another idea buzzed in my mind when Henry Poettcker was lecturing about the kingdom of heaven in Matthew 10. As is well known, the kingdom of heaven in Matthew is a euphemism for kingdom of God in deference to the Jewish hesitance about the use of the name of God. Kingdom of heaven refers to the rule of God, the concern that what God wants should be done right now.

A subtle shift creeps into our thinking when the word heaven is used. We seem to think automatically of heaven as a place not only far away but in the future—to which good people go after death. This is not necessarily a bad idea except that it can distract from the impact of Jesus' teaching about the presence of the kingdom now.

No doubt there was in Jesus' time as in ours much talk about the significance of events and what might be expected in the future. But as I reread Matthew, I find in it a corrective to our tendency to push all talk of heaven into the clouds and into the future. A phrase in the Lord's Prayer is a clue: the concern that God's will might be done on earth as in heaven.

I confess that some aspects of the Sermon on the Mount well nigh elude me. Though I believe, yet my unbelief is before me. I observe that others have a similar problem. Some, for example, hold that the radical statements about love to enemies are to be held for a later time when God will

make all things new so that there are no enemies. This dispensational thinking is a neat way to take the edge off Jesus' teaching. As near as I can see, it makes the whole sermon an exercise in futility.

Others have said the Sermon on the Mount sits in judgment against us. It shows us our failures and leads us to acknowledge them, though we cannot expect to meet its standard. This too suggests that Jesus was talking through a hat. As near as I can see, Jesus was presented by Matthew as making statements which He intended to be taken seriously. We in our tradition have sought to understand them as such, though many would confess they go against the mood of our society.

The flat-footedness of the statements sometimes puzzles us as they did the disciples. For example, after a rich man turned away from the chance to follow Jesus, as recorded in Matthew 19, Jesus observed that a camel could go through the eye of a needle more easily than the rich into the kingdom of heaven. A statement of hyperbole, but one that has been the cause of endless reasonings. Will rich men be lined up at St. Peter's gate trying to get in?

The point of the statement has nothing to do with St. Peter at the gate. The point appears in the anecdote before. As I understand it, Jesus was making a statement of fact: riches and the kingdom of heaven pull a person in opposite directions.

Having been nurtured on Grimms' fairy tales, we would like to think it is possible to have it both ways. Indeed, Jesus indicates that it is possible for the rich to enter by God's grace and power. At other places in the New Testament we see references to people of means in the church. As those among the world's more favored we take courage from this. (There is also severe language against the rich in the Book of James.)

But let us not relax too easily. The story of Matthew 19, as also the emphasis of the Sermon on the Mount, involves a choice between contradictory loyalties, both of which cannot be held together. Can it be that our very thick headedness is a sign of the problem? A toast to those who are persecuted for righteousness' sake. What shall be done for those who are not persecuted because they chose the easy way?

—Daniel Hertzler

Gospel Herald

February 10, 1981



The contractor who became a preacher

by Paul M. Lederach

Was Jesus simply a peasant carpenter? A temptation many of us face is to make Jesus of Nazareth in our image. It's surprising how often Jesus turns out to be a white, middle-class North American, loving country, family, and the free enterprise system! It is easier to make Him like us than to discover what He was really like, and then to allow the Holy Spirit to make us like Him. This article may be seen as an attempt to change the picture of Jesus to fit our times. As sophisticated urbanized people,

we want something other than a simple, peasant carpenter. But look at the data.

In Matthew 13:55 and Mark 6:3 it is said that He and Joseph were carpenters. The Greek word translated carpenter is "tektōn," from which comes our word, "architect." Today much more is known about that word. It might be more accurately translated, "contractor." We know that in Jesus' day there were itinerant builders who undertook major construction projects. Archaeologists

have found buildings containing stones engraved like this, "Simon, Tekton." The contractor/builder left his name!

It is highly possible that Joseph was not a village carpenter who made tables or yokes. There is only one suggestion that Joseph may have been poor, and that is not decisive. At the time of Mary's purification (Lk. 2:22-24) a pair of turtledoves or two young pigeons were offered. According to Leviticus 12:8 a lamb was to be offered. Two turtledoves or two young pigeons could be substituted if a lamb could not be afforded. However, that turtledoves were offered might reflect distance from home rather than poverty. Except for this reference, all others could point to wealth.

—That there was no room in the inn at Bethlehem may reflect tact rather than lack of finances. The inns of that day were both bars and brothels. Further, they were usually large open rooms with no privacy. It is certainly to the innkeeper's credit that he did not subject this distinguished couple to the bawdy atmosphere of the inn. Considering Mary's condition, the innkeeper discreetly sent them to the stable.

—Joseph was able to take his family to Egypt at a moment's notice. He was able to provide for them there for two years. That Joseph was a man of wealth is a better explanation than that he cashed in the gifts of gold, frankincense, and myrrh.

—After returning to Nazareth* the family made annual pilgrimages to the temple of Jerusalem. Many families could do this only once in a lifetime. However, families with means could do this regularly.

If Joseph had a strong contracting business, then he left the business to his sons when he died. Jesus, as the oldest son, would have inherited the management of the family business. It could well be that the familiar name, "Jesus of Nazareth" was at one time his trade name. And this name stuck with Him through His ministry.

As a young businessman from a well-known, wealthy family, Jesus would have been widely known. Especially, if He had traveled extensively with His brothers in construction work.

If Jesus of Nazareth had been a prosperous young contractor, this would explain many aspects of His ministry:

—It explains His easy access to the rich and powerful. A simple peasant could not have moved in and out of the homes of the rich with ease. It seems He both knew and was known by persons of power and position in the upper classes.

—The ease with which He moved about Palestine with His disciples, knowing where to go and where to stay, suggests that He had been there before, possibly as a traveling contractor.

—The scandal in His hometown, Nazareth (Lk. 4). Jesus was about thirty years of age when He made a radical change. He left the family business to become an itinerant preacher. Both His family and the community had difficulty understanding and accepting His action.

*Nazareth was on the trade routes of that day. It made sense to establish a contracting business in that town.

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Then when He was asked to read in the synagogue, He selected a passage from Isaiah 61 which echoed the ancient practice of the jubilee (see Lev. 25). Certainly, for Jesus to give up His family business, and then to explain His acts in terms of the jubilee and a fulfilling of Isaiah's prophecy would have scandalized most of His neighbors.

—The Messiah was to be like Moses (Deut. 18:15). Moses left the wealth of Egypt (Heb. 11:24-26) to identify with the people of Israel. When Jesus gave up His business, He, too, was like Moses!

—When Jesus asked His disciples and the rich young ruler to leave all in order to follow Him, He was asking them to do something He had already done. At the heart of Jesus' teaching method was to provide an example (see John 13:15, 34).

—Much of Jesus' teaching was informed by the business world. In addition, much of His teaching was addressed to entrepreneurs of His day. He spoke to people who could hire, fire, give, and lend. His subject matter grew out of the business world. For example:

Planning for building. Jesus spoke of foundations, of rock, of sand (Mt. 7:24-27); He spoke of estimating costs before ground breaking, so a project would not be abandoned before completion (Lk. 14:28-30); and He observed those who put concerns for building above their own spiritual welfare (Lk. 12:16-21).

Employer-employee relations. Jesus told of a man who went away and left his business in the hands of employees, and used the responsibilities of employees to illustrate a broader truth (Mk. 13:34, 35). He told of an employer who hired workers at different times of the day and then paid those employed early the same wage as those employed late to illustrate the concept of grace (Mt. 20:1-16).

Litigation. Jesus told of a widow who finally secured justice by persistence (Lk. 18:1-5). He stressed the importance of settling conflicts out of court (Mt. 5:25, 26).

Accounts receivable. Jesus told of a man who had a huge debt wiped out, but who in turn refused to wipe out a small debt owed him (Lk. 7:40-50). He also told of an accounts manager who was to be fired for mismanagement. In his last day in office he spent his time reducing accounts of those owing money, so that he would have friends while unemployed (Lk. 16:1-13).

Investments. Jesus told of a merchant who found a pearl of great value (Mt. 13:45, 46). He told of a man

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who found a treasure in a field and sold everything to buy the field (Mt. 13:44). He told of a vineyard leased to tenants who refused to pay rent. He also told of three men who were given money to invest. Those who experienced a good return were commended (Mt. 25:14-30).

Perhaps Paul was exactly right when he wrote, "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (2 Cor. 8:9). This appears in a chapter on giving! It makes as much sense to see this as referring to Jesus' giving up His business as it does to the traditional, "spiritual" interpretation of going from heaven to earth.

To see Jesus as a prosperous businessman who gave up His business to become an itinerant preacher creates problems for us today. Does this mean that to follow Him now calls for voluntary poverty?


There are those who believe this. Sometimes they attempt to make persons active in the business community feel guilty because of their involvement in business and their wealth.

It is paradoxical that there are some in the church bu-

reaucracy who at times try to create a sense of guilt among those in the business world. And yet it is the bureaucracy and its institutions that are asking for more and larger contributions.

Is it proper to suggest that to the degree the church is ready and willing to unhook itself from its present ways of doing its work, requiring buildings, publications, boards of control, and paid staff, to that degree it should promote the vision of voluntary poverty among its members? It's hard to see how individual members should be told to go one direction while the corporate body goes another. The individual following Jesus, and the church, His body, cannot go two ways at once.

To see Jesus of Nazareth leaving the family business in order to go about the countryside with a small band of disciples doing good, to see Him as a rich, energetic young businessman who left all, certainly heightens for us the question, "What does it mean today to follow Him in our highly structured, industrialized, money-oriented society?"

Clearly, there are not two answers, one for the individual Christian and another for our institutionalized, highly structured church. If voluntary poverty is the answer for one, it is for the other also. 

Mennonites and the visual arts

by Mabel Nisley

The Mennonite faith was formed during great upheavals and persecutions of the iconoclastic Protestant Reformation. Cultural values were not essential to the new Anabaptists during those times of difficulty, and the arts rarely found a way into their life. As life-threatening crises increased, interest in the arts declined, eventually creating a sharp division between Mennonites and the arts.

One result of the division has been artistic sterility of visual recordings of people and events in early Mennonite history. Several old books contain sensational scenes from early Anabaptists, but very few have authentic or artistic value. Perhaps the best source is *Martyrs Mirror*, published in 1685, with 104 illustrations by Jan Luiken, noted Dutch artist. No authentic portrait of Menno Simons, founder of the Mennonite faith, exists.

Throughout most of Mennonite history, creative artists have been misunderstood and made objects of suspicion and rejection. This reaction has been a result of narrow reasoning. Since the Catholic church commissioned its artists to fill its churches with works of art, then, surely, just the opposite must be the will of God. For how could any artist produce such disturbing, strange, and even "unholy" products? Could artists not understand the second commandment, given to Moses by God Himself, which explicitly warned about graven images and idol worship? Mennonites have often not known the difference between making an image

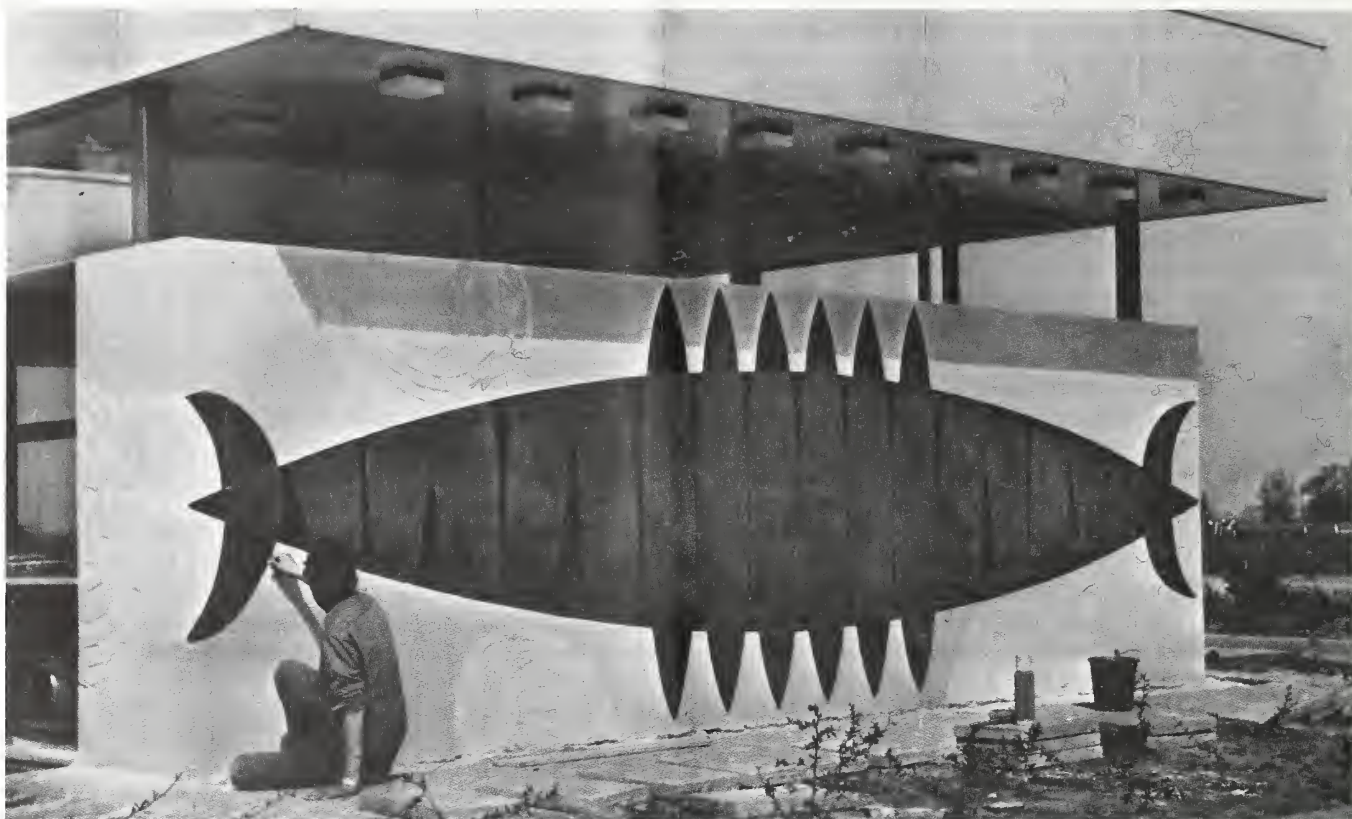
and the worship of it.

Certainly God did not oppose art and beauty in places of worship. For, along with the Ten Commandments, God gave Moses detailed instructions for making a tabernacle (Ex. 25). It was to include nearly every form of representational art known and was to be made by the people from the finest materials available. This tabernacle—filled with gold cherubim, statues of angels, fine cloth, jewels, desert wood, precious gems, and ram skins dyed red—would be the very place for worship itself. Some four hundred years later God gave directions to David for building Solomon's temple. It, too, was to be filled with decorative artwork. "And he garnished the house with precious stones for beauty" (2 Chron. 3:6). There was no functional purpose for the precious stones. They were there for one reason—beauty.

Mennonites have failed to understand that art can be praise to God, a doxology in itself, both to the viewer and to its creator. For art is under the lordship of Christ. In our day the making of gold and other art objects would be unthinkable for Mennonites because of their sense of stewardship and responsibility toward poorer brothers. All persons can be enriched, however, by the artistic expression of dedicated Christian Mennonite artists regardless of the materials used for this expression.

Art was to be practical. In the Mennonite tradition, visual art for and by Mennonites could be accepted only if it was simple, practical, functional, and did not violate the

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Design in Sgraffito, by Jentsje Popma, a contemporary Dutch Mennonite artist, to decorate a pumping station in northeast Friesland.

second commandment. Anything more (or less) was subject to condemnation. In 1967, a Mennonite elder in Danzig, Holland, with full support of his congregation, banned portrait painter Enoch Seeman, Sr., from his church on the charge of violating the second commandment. He was reinstated only after promising to limit his painting to landscapes and decoration. Danzig Old Flemish Mennonites were excommunicated for hanging oil paintings and other decorations in their homes and especially "when they got to the foolishness of having themselves pictured."¹ (*Mennonite Encyclopedia*, vol. I, p. 168). At least until 1850, Mennonites in the Danzig area were not permitted to be professional artists.

To say, however, that Mennonites have "never" been interested in the arts is not true. Mennonites in rural areas of America and urban areas of some European countries have contributed appreciably to church music and the practical arts. Mennonites in Holland have made outstanding contributions through painting and etching. Many Dutch Mennonites were friends of Rembrandt van Rijn, greatest Dutch artist of the seventeenth century. His works showing adult baptism, foot washing, breaking of bread, and portraits of Mennonites were results of these contacts. A report by one of Rembrandt's pupils in 1642 said Rembrandt was an adherent to the religion of the "Menists" (*Mennonite Life*, Jan. 1965, pp. 47-48).

The positive Dutch Mennonite attitude toward art was an exception to the general pattern. Many sixteenth-century Dutch Mennonites were wealthy and had their portraits painted by noted Dutch artists. By the seventeenth century, the golden age of Dutch art, in nearly all but the most con-

servative groups, resistance to art diminished and was replaced by sincere appreciation for, and love of, art in various forms. Many first-rank Dutch Mennonite painters emerged—some were also preachers. Dutch Mennonitism, however, remained hostile to furnishing churches with paintings. Wealthier Dutch Mennonites became collectors of art and patrons of artists.

Carl van Mander, outstanding Dutch Mennonite painter, art critic, and historian, wrote the first Dutch history of art. However, Protestantism, and especially Mennonitism, has restrained even Dutch art to such a degree that van Mander grumbled: "It is our present want and misfortune that so few figurative subjects can be painted in our Netherlands, whereby an opportunity would be given to our young people and to painters to achieve distinction in the presentation of allegory or in the treatment of the nude. For what there is to paint is mostly pictures according to nature" (*Mennonite Encyclopedia*, Vol. I, p. 169).

Historically, the rural environment and cultural isolation, brought about by the belief they should "be not conformed to this world," accounts for much Mennonite negativism and ignorance concerning art. Mennonite ministers in particular have often not been fair nor acted responsibly toward the meaning and place of visual arts and artists in their personal lives or in the church. There has long been a fear that art somehow begets evil. That it reveals things which should be kept veiled.

Paul Klee, German-Swiss painter, has said, "Art does not reproduce the visible; rather, it makes visible." Artists have not been encouraged to interact with ministers to help destroy old, misguided ideas in order to visualize new, rele-

vant ones. Or, to strengthen tradition in new forms. This may be due to an ego-oriented problem—the suspicion that visual art could become more powerful (interesting?) than the spoken word. Narrow doctrinal rigidity has too often been the fate of many Mennonites who would enjoy visual art in the church.

Why should a minister condemn the paintings of Toulouse-Lautrec because of his “undesirable” lifestyle while Rembrandt is praised and the seamier side of his life ignored because of his vast production of “religious” art and his association with Mennonites? Using art in such a misguided way may be worse than ignoring it completely. Far too long the word from Mennonite pulpits has been that enjoyment of aesthetics is a worldly luxury. So, sensibility to culture has remained dulled—proof that they are not “conforming to the world.”

A slow growth of interest. During the twentieth century there has been a slow, though steady, growth of interest and appreciation for the visual arts among Mennonites. The strong negativism which persisted through the nineteenth century is gradually disappearing in most Mennonite groups—the result of emphasis on education. It is still rigidly adhered to, however, by the Old Order Amish of the United States and most conservative groups of Russian background in Manitoba, Mexico, and Paraguay, all of whom forbid the hanging of any works of art in their homes, and also the taking of photographs.

Mennonites have always been cautious about accepting the new, the untried, for who is to know where it will lead? Contemporary art reflects the age in which we live. It has not been around long enough to have been tested. Therefore, Mennonites generally feel passive, less threatened, and non-confronted by realistic landscapes, serene domestic scenes, or tranquil “religious” subjects. By comparison, contemporary art appears foolish to the less open-minded Mennonite who fears losing his ignorance of art. Since art is always in transition, each generation has its own art to understand and evaluate. Rather than being apprehensive, Mennonites should be willing to be challenged and inspired by the new, unfamiliar, and untried.

Having been so subject-oriented in the visual arts, Mennonites unthinkingly force all art, regardless of generational changes, into “sacred,” “secular,” “harmless,” or “worthless.” Art can never be honestly judged only on the basis of subject matter. Mennonites have been dishonest far too long in their belief that a worthwhile subject is all that is needed for worthwhile art.

Since Mennonites have for so long been discouraged from learning the language of good art, second-rate, or worse, has become acceptable as long as the subject is “religious” or “nice.” Sentimentality has usually been mistaken for inspiration. Sallman’s “Head of Christ,” a sweet, romantic decoration can be found in countless Mennonite homes and churches while, according to at least one Sunday school teacher, symbolic ugliness on the faces of Joseph’s brothers is not suitable for Mennonite Sunday school children to see.

Hofmann’s “Christ in Gethsemane,” depicting Christ in an orderly and peaceful pose, is found on many Mennonite walls even though one biblical account relates that Christ “sweat blood” during this horrendous ordeal. While



Mennonite sculptor Fritz Kehr, Ibersheim, Pfalz, West Germany, with panel from handmade communion table.

Picasso’s “Guernica,” with its broken bodies and unspeakable chaos, has been called by some the world’s greatest statement against war, among Mennonite “peace” churches, this painting is found only occasionally between the covers of Mennonite publications.

Art is of great importance for the enrichment of individuals and the church. We know from many biblical references that visual, nonfunctional expression is desirable and acceptable for the worship of God. The Creator planted creativity in human nature. It is an added dimension which contributes to good mental health when allowed to be fulfilled. We live in a mass-produced society which makes it more difficult, but even more desirable, to respond to this God-given creativity. Mennonites need the arts to express praises, hopes, dreams, failures, prayers, and disappointments.

Illustration instead of expression. Since the time of the Reformation, Christian art has been mostly illustration rather than expression. Mennonites must accept the reality that if “a picture is worth a thousand words,” it is past time to turn the Mennonite artist loose from merely enhancing other people’s words. Making responsible visual comments on the dehumanization of life around us, celebration, viewing ourselves as we are, and showing hope through redemption and meaningful Christian living are avenues of communication.

The visual artist sometimes needs to say that this is the way it is—what shall we do about it? The Mennonite artist must be free to be a window which externalizes inner conscience. Acceptance of such free artistic expression would greatly enrich Mennonite individuals and churches. Mennonite artists should be encouraged to use their talents to the glory of God within the Mennonite Church and not be forced to find acceptance elsewhere. Mankind cannot escape its creative desires. Religions cannot escape them. Nor can Mennonites.



A testimony regarding the payment of war taxes

by Daniel Slabaugh

Editor's Note: The question of war taxes has been a subject of discussion among Mennonites for years. It does not appear any nearer solution than before. Should we then cease discussing it? On the contrary, the issue is so important that we should listen to all who have insights, especially those who not only speak, but practice their convictions.

This is a blunt article, but I believe it is written with love. Can we receive it as such? See also the author's personal note at the end of his article.

Introduction For years I have struggled with the knowledge that there are in our Mennonite Church many pastors, educators, theologians, seminary professors, and writers who have condoned, justified, and rationalized the payment of war taxes, even placating those whose tender consciences were bothering them every April 15.

Many times I have argued with the Spirit when confronted with the request that I witness against this inconsistency. I had good excuses too! Except for a year of junior college Bible at Eastern Mennonite College, my academic training has been in engineering and natural science. I can't read Greek or Hebrew! How then could a non-seminary, practically illiterate nobody have *any* influence? These little dialogues were nearly weekly experiences (some more detailed), while driving the car, alone in the field, reading Scripture in sermon preparation, even in silent prayer.

Finally on November 6, 1980, while husking corn, a terrible dread came over me. I stopped the husker right there in the middle of the field and shouted: "Okay God, if You want me to make a fool of myself, I'll do it, I will, I will." (No one heard me above the noise of the John Deere, else they might have questioned my sanity.) What a relief and joy I felt! I think I sang all the hymns I knew by heart the rest of the day!

It was my day off at the hospital, but that evening I was just "too tired" to "start anything," and for two weeks I was just "too busy." Always when I come home at 12:30 or 1:00 a.m. I fall asleep the minute I get to bed. Then one night I was wide awake! After an hour of tossing I finally got up, picked up my Bible and came down to the kitchen, dropped it on the table rather disgustingly, got a drink of water, and sat down. The Bible had fallen open and the first words I read were Ezekiel 3:20, 21. That did it for me! (Don't bother to tell me that is *not* the proper way to read the Bible. I already *know* that; I'm just telling you what happened to me.)

Daniel Slabaugh is pastor of Ann Arbor (Mich.) Mennonite Church. He is a laboratory supervisor at St. Joseph Mercy Hospital and has a farm as a hobby.

I thought I should share these experiences with you so that you may know the motivation for this communication.

Come then, my brothers and sisters, let us reason together concerning the payment of war taxes!

1. The United States Internal Revenue Service has stated: "The IRS can only collect income taxes because of the *voluntary cooperation* of the citizens." Let no one say that they voluntarily pay income taxes, because they have no choice. *That is not true!* The payment of war taxes is viewed by the government as voluntary cooperation; the final endorsement of *their* policies.

If you *choose* not to pay *voluntarily*, and make no other deduction arrangements, then the IRS will eventually try to collect in some other way. We have never paid war taxes and are now giving our entire farm to the church so that we will pay no income tax. It is costing us something. The burden of proof is upon you who approve of war taxes because it costs you nothing.

Now I know that many of our people are not in a position to do as we are doing, so I have with many others been working for seven or eight years to get the World Peace Tax Fund passed. The *only* reason it has not passed and will not pass is because of lack of concern. United States senators and representatives have told us many times that except for the few of you, "There is no evidence that anyone else has any problem paying war taxes; so why are you bothering us with this bill?"

A highly educated theologian of our denomination said to me, "You can't hang a guilt trip on me about war taxes, because we aren't in a war." Doesn't everyone understand that this is a "Pay now, go later plan"? I doubt that we will ever again pay for a war during a war. When the atomic destruction comes it will be no consolation for the victims to remember that these atomic bombs were paid for by peace-loving Mennonites, not some terrible heathen Russians! If I should live to see that total destruction (may God spare me that) I will know that my own brothers and sisters in the faith have *helped* make it possible!

2. It has been pointed out to me that Menno Simons said "we should pay our taxes" as justification for paying war taxes today. Based on Menno's life and teachings, how can anyone even suggest that he would voluntarily pay our war taxes? I don't know how it would be possible to dishonor the man more than to hang that on him, when he was hunted like a criminal for things a whole lot less contradictory to Jesus' life and teaching than voluntarily paying for killing!

3. In Luke 13:10-17, the ruler of the synagogue was correct in calling attention to the laws of the Sabbath. Sabbath observance was a good rule of conduct to obey, but when it interfered with meeting human need, Jesus demonstrated

that meeting human need took precedence over Sabbath observance.

Now, suppose for the sake of comparison, I allow you to take Romans 13:1-7 as universally applicable for today's world. Now you have the same difference that existed between Jesus and the Pharisees, namely literal observance of the law versus human good and well being. You are opting for the former (as the Pharisees did), but Jesus opted for the latter.

Even verses 8, 9, 10 of the same chapter make it impossible to obey verse 7 if "their dues" are *whatever they ask*, because *today the payment of war taxes and loving my neighbor as myself are mutually exclusive!*

Certainly Jesus would not view *preparation to kill someone* as the proper way to express God's love.

4. Some of you say, "The Bible specifically says, 'Pay your taxes,' so that's what I do and what the government does with it is not my responsibility." That was the position of the church during Hitler's extermination of the Jews, a position which some of you have criticized very severely even though to "be faithful" then was much more disastrous than to be so now. Personal responsibility is such a consistent principle throughout the Holy Scriptures that I should not need to belabor the point. Even the worldly legal system has affirmed personal responsibility *regardless* of government demands!

If you really believed in such a simplistic literalism, then you ought to advocate hatred of parents, because Jesus Himself said that if you don't hate your father and mother you can't be His disciple. Since this is completely opposite to all His teachings, we know that He said that for comparison, for emphasis. In the same way, I wished to pay all my taxes (and always had) until doing so became completely contrary to the life of Christ!

Some of you argue, "The government will get the money anyway," or "Withholding my war taxes won't stop the arms race." The exact same reasoning should put you into a military uniform! I could have reasoned (as many did) that if I didn't go into the military, they would just get someone else to take my place. The day that I was drafted into Civilian Public Service, I didn't really notice any lessening of hostilities! I didn't take conscientious objector position because I thought it would be *successful* (nor is that why I am writing this). The words I want to hear from my Lord are: "Thou hast been *faithful*."

Our citizens are told that all our "defense" (?) budget is to protect our life and property. (Even if I were in favor of that, I wouldn't approve exceeding that by at least 25 times for the personal profit of special interests.) Some years ago a Mennonite bishop wrote in the *Gospel Herald*, "We shouldn't criticize our government because they protect our property." The logical honest extension of that is: "There is nothing more important than our property." What could be more contrary to the essence of the gospel, or the faith of the Anabaptist martyrs? Didn't Jesus specifically teach in Luke 9:24 that if your overriding concern is to *save* your life, then you will *lose* it? Certainly you can already see the beginning of the financial destruction of our country because of the irresponsible and insane spending of the military! How

pathetic that the Mennonite Church, because of our worldview, our concept of discipleship, and our persecution history, could have been in the strength of the Holy Spirit, a powerful mover toward peace and sanity, but instead has become a *farce* instead of a *force*! History (if there will be any) will say of us as Jesus said of the Pharisees: "They *say*, but they *do not*."

Is it any less a sin to kill someone than to ignore human need? If not, then it seems very appropriate to paraphrase 1 John 3:17 for today. "If any of you have this world's goods and voluntarily allow some of it to be used to prepare to kill your brothers and sisters and to destroy all that God has made, *how is it possible* for the love and spirit of the God and Father of our Lord and Savior, Jesus Christ, to dwell in a heart like that?"

What a horrifying possibility that any one might some day tell Jesus, "Haven't we held many evangelistic meetings, preached many great sermons, written wonderful books, healed the sick, spoken in tongues, sang your praises with great fervor?" and Jesus will have to say to you, "Depart from me, ye workers of destruction!"

8. Have you ever considered this question: What effect will my being an accomplice to the American military have on our worldwide witness to God's love and His saving power?


If I were an unbeliever in some Third World country and knew that "Christian America" is the only country that ever dropped an atomic bomb on a civilian population, and that "Christian America" supports and arms 42 repressive dictatorships in order to maintain the highest standard of living on earth for themselves, and that they sell six times more weapons of violence and destruction than any other country, and that the church justifies all that, I am sure that I would never want to become a Christian or have anything to do with such a God!

I fully expect that you will be able to put me down with theological arguments, or discredit me with a self-righteous application of Scripture taken out of context to justify and rationalize your position; but, at least, ask yourself this pragmatic question: If *everyone* did as I do, regarding war taxes, what difference would it make? If *everyone* (or even all so-called pacifists) would respectfully decline to pay for war, what difference would that make?

Why are Mennonites unable to take an official position against paying for war? Is it because we really don't know what the truth is? Is it because we never had it so good and we don't want to risk anything? Is it because we have become so acculturated, so affluent that we don't want martyrs anymore. Do we much prefer millionaires now?

It is my firm conviction that, as far as God is concerned, the day that I pay war taxes I effectively discredit all that I have ever said, written, or given for the cause of peace!

The forces of evil do not care *what you say*, or *how you pray as long as you pay!*

A personal note, please: None of us is "off limits" to Satan's deception! I therefore remind you of your responsibility to tell me if you believe that I have been misled in my search for the path of obedience! 

'Teach us English immediately,' say refugees from many countries

The sounds of different languages evoked images of the Tower of Babel, the day of Pentecost, or a miniature United Nations as approximately 75 refugees and 125 sponsors met at the College Mennonite Church, Goshen, Ind., Jan. 10, for a seminar on resettlement.

The agenda was every bit as full as one might expect for a one-day meeting involving more than a dozen topic areas discussed simultaneously in at least five languages. After it had ended, some participants commented that it was "enough for two days."

The sessions began with an overview of the refugee situation by Robin Tetzloff of Church World Service, who is resettlement director for Ohio. He called the 1980s "the decade of the refugee" and predicted that the U.S. will accept, without widespread media coverage, 211,000 additional refugees in 1981 alone, with 168,000 of these coming from Indochina.

Such an infusion of refugees from Southeast Asia makes an understanding of their major cultural values and practices imperative for sponsors who would aid in their transition.

In discussing the region's dominant religion, Buddhism, Marlin Jeschke, professor of religion at Goshen College, noted some similarities between its emphases and the tenets of Christianity. But he also pointed to major differences.

Jeschke said that for Buddhists, good and bad actions generate consequences. So being a refugee can cause a great deal of guilt—somehow the individual created his own situation. Also, he said Buddhists do not believe in salvation by faith, but rather through good works.

Don Sensenig, resettlement director for Mennonite Central Committee, Akron, Pa., said refugees find many American cultural patterns foreign when they first arrive.

American culture is mobile, Sensenig said. Americans look for development and expect changes while Southeast Asians have a more stable, role-defined culture.

Family relationships are especially susceptible to disruption, Sensenig continued. Asian cultures revere grandparents and the father in the home so that they feel insecure when refugee women adopt Western clothing or take a job outside the home.

Amy Tong, who came to the U.S. as a refugee from Vietnam, described the severe homesickness and depression that many refugees feel. She also pointed to the role shifts that may occur between husband and wife as factors contributing to adjustment problems.

Tong also led the seminar in several sessions on nutrition, in which she holds a master's degree. Using slides, she described traditional foods and pointed out the changes that refugees must make in preparing meals. She suggested ways to adapt foods available in the U.S. to traditional dishes.

The refugees agreed that one of their primary needs is to learn English. Rosemary Wyse, assistant professor of English at Goshen College, outlined three stages in this process: survival English, in which the refugee learns how to follow simple instructions; settling-in English, which permits social conversation about the weather or one's health; and English for living, which approximates that of a native speaker.

"The refugees stressed time after time, 'Teach us English immediately,'" Wyse reported. "They said, 'Give us the time to learn English so that we can function on jobs.'"

Several of the refugees expressed their appreciation to the seminar's sponsors for the opportunity to discuss common problems. "This conference was better than anything else we have had since we arrived in the U.S.," one commented. "When are you going to have another one?"

The seminar was sponsored by the College Mennonite Church and the Goshen Community ESL Council. Cosponsors were Mennonite Central Committee and Church World Service.—Stuart W. Showalter

Fundamentalism to be target of Beulah Hostetler study; Old Order Amish and Mennonite life lecture announced

Beulah S. Hostetler has been named second recipient of Lancaster Mennonite Historical Society Membership Committee's Research Fund. She is expected to complete her three-month study with a grant of \$500. The project centers in American Fundamentalism and the Mennonites in eastern Pennsylvania from about 1890 to 1950.



Beulah Hostetler

She will use three categories to compare and contrast the emphases of Fundamentalism and Pennsylvania Mennonitism: (1) biblical interpretation and Fundamentalism, (2) authoritarian leadership and Fundamentalism, and (3) premillennialism, dispensationalism, Fundamentalism, and Pennsylvania Mennonites.

For its treatment of the Mennonite Church

in America, the research will make use of primary source materials, such as conference records, letters, interviews, personal collections, and pertinent books and articles published by Mennonite authors.

There is some expectation that Hostetler will also be able to cooperate with persons doing comparable research in other conferences.

The Society also announces a regular meeting for Mar. 2. The topic under consideration will be: "The Loving Community: A Look at the Religious Principles Underlying Old Order Amish and Old Order Mennonite Life." Sandra Lee Cronk, teacher for the past three years at Pendle Hill School, a Quaker adult study center at Wallingford, Pa., is the featured speaker. Open to the public, this session will begin at 7:30 p.m. at the Weaverland Mennonite meetinghouse, northeast of Blue Ball along Route 897.

Also included in plans for the evening is the election of three members to the Society's board of directors.

Hiebert delivers Staley Distinguished Christian Scholar Lectures at GC

"Can people who have been formed by one culture communicate the gospel to people in another culture?" That was Paul Hiebert's guiding question as he delivered the Staley Distinguished Christian Scholar Lectures to the Goshen College community, Jan. 19-23.

Hiebert, who was born in India, is professor of anthropology and South Asian studies at the School of World of Missions at Fuller Theological Seminary in Pasadena, Calif. Entitled "World Christians: A New Breed for the Future," his series of four lectures addressed the relationship between the gospel and culture, differences between cultures and the role of the missionary.

The gospel can be communicated from one culture to another by means of "bicultural bridges," Hiebert said. Ethnocentrism, or cultural arrogance, such as that associated with the image of the "ugly American," gets in the way of lasting and trusting relationships, he said.



Paul Hiebert

Rioting in Indonesia causes extensive damage

Rioting, looting, and burning directed mostly at property and business owned by Indonesian and alien Chinese spread rapidly from Solo to Salatiga, Semarang, Kudus, and other cities and towns in central Java during the last ten days of November.

The greatest property losses were sustained in Semarang, the capital city and principal port of the province, with dozens and dozens of stores being pillaged, motor vehicles burned, and some 15 manufacturing plants destroyed by fire.

The rioting was triggered by a scuffle between two high school students—one of Javanese-Acehenese descent and one of Chinese descent—arising from a minor traffic mishap. But apparently extremist elements



Eighteen persons serving with the Eastern Board of Missions, Salunga, Pa., spent the week of Jan. 4-9 in VS orientation at Salunga. The volunteers and their assignments follow:

Front row (left to right): Duane and Carol Longenecker, Elizabethtown, Pa., community outreach in Mobile, Ala.; Debra and Dale Weaver, Ephrata, Pa., day care/home repair in Corning, N.Y.; Phyllis Martin, Ephrata, Pa., secretary and teacher aide in Anderson, S.C.; and Linda Weaver, Parker Ford, Pa., child care in Elmira, N.Y.

Second row: Lena Fisher, Quarryville, Pa., bookstore clerk in Philadelphia, Pa.; Patricia Good, Middletown, Pa., nurse aide in Birm-

ingham, Ala.; Joyce Roland, Mount Joy, Pa., volunteer in a children's hospital in Buffalo, N.Y.; Daniel Medis III, Bethel, Pa., home repair in Homestead, Fla.; Lee Ebersole, Scotland, Pa., youth work in Buffalo, N.Y.; and Ruth Anna Forry, Hanover, Pa., community worker in Aflex, Ky.

Third row: Rodney Eshleman, Lancaster, Pa., respirator therapy aide in Elmira, N.Y.; Dean Martin, Greencastle, Pa., home repair in Homestead, Fla.; Ray Ginder, Lititz, Pa., home repair in John's Island, S.C.; Doris Shelly, Manheim, Pa., nurse in Anderson, S.C.; and Rachel Swanger, Elizabethtown, Pa., secretary in Birmingham, Ala.

New pastoral-study plan emerges from Blough church

The Blough Mennonite Church near Johnstown, Pa., for the next three years will have its pastors engaged in a kind of musical pulpits.

Copastors Dave Mishler and Loren Johns will alternate between full-time pastoring in the 128-member congregation, and full-time studies at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

At the end of seminary training in January 1984 the congregation will have its two pastors

back, each half time.

Both have studied alternately at AMBS during the winters of their three years at Blough.

After an evaluation with the congregation they decided to speed up the process rather than take the original 10 years projected to complete their MDiv studies. They operate a roofing business in partnership to provide their additional support.

Loren acknowledges that the pastoring-study arrangement comes with some cost to the congregation, yet during study terms each couple plans to ease the distance and disruption with occasional trips back home.

The team ministry experience, Loren says, has given him a whole new perspective, "especially the need for counseling, proficiency in communication, and conflict management." He believes the experience is more valuable now than had he come to seminary right from college.

Dave and Loren trace their call to the ministry to a household living experience while students at Goshen College. There they and friends "were developing a concept of team ministry and testing a call to the ministry." The call to Blough has confirmed the idea of team ministry for them and is making it possible for each to complete theological training for that ministry.

Goshen College's China program, a success

It was "Meet the Press" day on Jan. 22 for 10 of the 20 Goshen (Ind.) College students who studied and taught English last fall in the People's Republic of China as a part of the first undergraduate exchange between American and Chinese colleges.

Judging from the students' answers to reporters' questions, the program in China was a successful one.

Julie Froese, a junior from La Junta, Colo., participated on several athletic teams with the Chinese and said that although they had trouble communicating at times, there were close relationships between the American and Chinese students. She quoted an old Chinese proverb: "Friendship first, competition second."

Trying to explain the Chinese eagerness to learn English, Goshen junior Steve Yoder cited China's desire for friendly relations with the West, especially the U.S., and their program of "Four Modernizations" in industry, science and technology, agriculture, and defense.

Chinese students tend to be more serious about their studies because only 3 percent of the Chinese who take the entrance exams make it to college, said Janet Kraybill, a junior from Springs, Pa.

Arlin Hunsberger, director of international education who visited the Goshen students last fall, said he found both the Chinese and the Americans enthusiastic about the program. He said the Chinese officials "seriously and conscientiously carried out their end of the exchange." The students, too, were adjusting "in a wholesome way," he said.



Valerie Gross, a Goshen native and sophomore at the college, explains English idioms to her Chinese students at Sichuan Teachers College.

The Chinese are interested in continuing and expanding the exchange, Hunsberger continued. Present plans are for another exchange next fall to include 21 Goshen College Students and nine Chinese teachers. Arrangements are also underway for Goshen College faculty and student assistants to operate an English-language institute at Shenyang in the northern Chinese province of Liaoning, he said.

MBM newsgrams

A dream came true in late 1980 when Eugene and Louella Blosser, workers in Japan with Mennonite Board of Missions, Elkhart, Ind., were able to visit the city in China where they began mission work nearly 35 years ago and where their first child was born. Louella began MBM service in Chengtu in 1947 and married Gene, her fiancé, upon his arrival in China in 1949. They were forced to leave in 1951, following the communist takeover of the country. Only in the past year did Blossers begin to hear from their friends in China. After some difficulty, Gene and Louella were able to visit China as part of a Japanese tour group. "The people of China had always been near to our hearts, and we, with many other Christians around the world, had been praying for Christians there for 30 years," Louella said. The Blossers will retire from missionary service this year and return to North America.

In response to increased demand for mission speakers and opportunities for personalized giving, the church relations department of Mennonite Board of Missions (Elkhart, Ind.) has adjusted staff workloads so that Edna Zehr can devote major time to cultivating linked giving and Merlin Becker-Hoover can give half time to coordinating deputation. This is also a way of responding to a recent survey which showed that Mennonites want more personal contact with MBM. Edna will encourage church groups to help support specific MBM workers, and Merlin will arrange for MBM missionaries and other representatives to visit congregations. Edna, an MBM staffer since 1976, is a longtime church worker. Merlin joined the department after graduating from

Alternative service proposal examined in a Chicago meeting with Eberly

Conference representatives and Mennonite Central Committee U.S. staff members met in Chicago on Jan. 16 to discuss Mennonite response to an alternative service program proposed by the Selective Service System. A three-hour segment of the meeting was devoted to interchange with Donald Eberly from the Washington office of Selective Service.

The 13 Mennonites in the meeting communicated to Eberly serious misgivings with the alternative service proposal, indicating that substantial aspects of it are unacceptable. These include: lack of assurance that work assignments for conscientious objectors will be genuinely acceptable to those of sensitive conscience; highly centralized and increasingly militarized administration of alternative service by the Selective Service System; failure to recognize the churches' service programs and personnel policies as valid for alternative service work.

Eberly, who was hired by Selective Service in August 1980 to work with a task force on alternative service, said that all of the alternative

service jobs contemplated are humanitarian in nature. "I can tell you categorically that conscientious objectors would not be working in war industry," he said. However, he did not promise a right of appeal if a conscientious objector has problems of conscience with an assignment. Eberly's vocational background is in the area of youth employment and he is an advocate of national service.

"We left the meeting unsatisfied with the wording of the 'Alternative Service Concept Paper' on the matter of recognition of conscience in work assignments," said James Longacre, chairman of U.S. Peace Section. Longacre chaired the Chicago meeting.

The Mennonites conferees criticized the failure of the "Alternative Service Concept Paper" to offer blanket approval for church-sponsored programs. They maintained that the church itself has a credible definition of work in the human interest, and that this definition should be recognized.

Eberly reported that Selective Service has submitted the "Alternative Service Concept

Paper" for publication in the *Federal Register* in the week of Jan. 26. The purpose of this publication is to invite comment from the public before regulations governing alternative service are drafted.

MCC U.S. Peace Section will submit written comments on the "Alternative Service Concept Paper" after it appears in the *Federal Register*.

MCC encourages interested individuals to obtain a copy of the *Federal Register* when it prints the "Alternative Service Concept Paper" and to submit comments to the Selective Service System. The *Federal Register* can be found in public libraries or obtained by request through your representative or senator in Washington.

It is expected that President Reagan will appoint a replacement for Bernard Rostker, the director of Selective Service under the Carter Administration. Participants at the Chicago meeting agreed that MCC U.S. Peace Section should seek a meeting with the new director of Selective Service to discuss the concerns of conscientious objectors.

Goshen, (Ind.) College in 1977.

Better relationships and clearer lines of responsibility were discussed on Jan. 9 and 10 during meetings between Hispanic Mennonite leaders in Texas and representatives of MBM and South Central Conference of the Mennonite Church. Held at *El Mestas Iglesia Mennonita* in Robstown, Tex., the participants included Gilberto Pérez, pastor of the congregation and chairperson of South Texas Mennonite Church Council; Laban Peachey, conference minister-elect of South Central Conference; and Edward Taylor and Jacob Tijerina of the Home Missions Department. Hispanic congregations in Texas are part of South Central Conference and they receive subsidies through MBM and the conference.

The two countries with the largest numbers of MBM workers—Japan (18) and Brazil (15)—were the sites of annual missionary meetings recently. In Japan, the MBM workers

gathered Dec. 29-31 in Obihiro, where they enjoyed roast turkey—a rarity in Japan—and Bible study led by Lloyd Neve, a Lutheran missionary and Old Testament scholar. In Brazil, the meeting Jan. 14-18 in São Paulo included both MBM workers and missionaries with the Commission on Overseas Mission (COM) of the General Conference Mennonite Church (Newton, Kan.). They were led in Bible study by new COM worker Gary Loewen, and they reviewed preliminary drafts of a catechism on Mennonite beliefs prepared for Brazilian Mennonites by MBM missionary Robert Gerber.

New home addresses and telephone numbers for the Western regional codirectors of Voluntary Service and Student and Young Adult Services: Lois Janzen, 987 Haight St., Apt. 9, San Francisco, CA 94117, (415) 864-8642; Douglas Basinger, 1041 Lincoln Way, San Francisco, CA 94122, (415) 566-2669.

mennoscope

Systems Analyst, with 2-3 years experience in data processing programming or analyst work, and an actuarial assistant, with 2-3 years experience in business applications of mathematics, needed at Mennonite Mutual Aid, 1110 N. Main St., Goshen, IN 46526; or phone (219) 533-9511.

San Francisco, Calif., which has the largest Chinese community in North America, is also the home of the first Chinese Mennonite Church (General Conference) in the U.S. Sunday, Nov. 9, marked the first worship service for this new congregation, with 79 people in attendance. Approximately 70-80 Chinese people in that city have been participating in Bible studies and now they are involved in this new venture. The congregation is renting a meeting place from a Presbyterian church in order to hold weekly worship services and develop a Sunday school. Joshua So, and his wife, Anita, will be providing the leadership.

William R. Bates III, executive director of the Virginia College Fund, notified Eastern Mennonite College and Seminary, recently, that they have been accepted as a member of that fund. The purpose of the VCF is to interpret the aims, functions, and needs of member colleges, especially to business and industry leaders who choose to support these institutions in unified contributions. The 1980-81 fund goal for VCF is \$400,000. This amount represents approximately \$90 per student enrolled in the member institutions. Membership is limited to nonprofit, private, liberal arts colleges in Virginia. The schools must be regionally accredited.

Eastern Mennonite College has received notice of being accredited for another ten-year period by the Southern Association of Schools and Colleges (SACS), announced Lee M. Yoder, EMC's vice-president. The affirmation follows an intensive period of self-study directed by John D. Stahl, the college's director of institutional research and planning. Stahl submitted a ten-chapter volume to SACS last fall, and following review of the document, an 11-member committee conducted an on-site visit to analyze and compare their findings against EMC's report, philosophy, and mission statement. "This self-study was a nontraditional approach with a focus on the future rather than only renewing the years since the last accreditation," stated Yoder. EMC first earned accreditation from the Southern Association in 1959. This accrediting agency has over 650 college and university members.

Eastern Mennonite College and Seminary announce the following occasions: Annual Youth Convention, Apr. 10-12; presidential

Total contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$176,884.19 as of Friday, January 30, 1981. This is 23.6% of the total needed. 285 congregations have made contributions. Eighty-six individual gifts have been received amounting to \$34,205.55.

inauguration and annual EMC homecoming weekend, Apr. 24-26; the seminary commencement, May 22; the college baccalaureate, May 23; and the college commencement, May 24.

A Canadian national workshop on program implementation of mediation services is being planned for Apr. 10-12 in Saskatoon. The workshop, sponsored jointly by MCC (Canada) and the Solicitor General of Canada, is designed to provide practical assistance to persons involved in planning and operating mediation programs; however, it is not a training session in mediation skills. Persons presently working in existing pretrial dispute programs, those attempting to develop additional pretrial programs, and those interested in other applications of mediation are invited to attend. Application deadline for the workshop is Feb. 27. Address inquiries and requests for applications to: Dean Peachey, Program Coordinator, 27 Roy Street, Kitchener, Ont., N2H 4B4; or call (519) 742-0922. It is anticipated that travel assistance will be available for those requiring it.

Everybody's Retreat, the second in a series of three sponsored by the WMSC Retreat Committee of Lancaster Conference on the theme "The Answer for Living," will meet at Bird-in-Hand Restaurant on Mar. 27 and 28. Registration begins at 5:00 p.m. on Friday and the program starts with dinner at 6:30 p.m. The Saturday schedule runs from 9:15 a.m. to 3:30 p.m. For details on registration and costs, call 394-7633 or 393-4464. Millard and Priscilla Garrett will be the speakers.

Donald Miller, professor of Christian ed and ethics at Bethany (Brethren) Theological Seminary in Chicago, will deliver three major addresses at the 1981 Congregational Education Conference at Laurelville, Feb. 20-22. The conference will focus on congregational understandings of faith and how faith develops throughout life. Other resource persons include Roy Roth and Don Augsburg of Eastern Mennonite Seminary, Lavon Welty and David Helmuth of the Board of Congregational Ministries, and Laurence Martin of Mennonite Publishing House. For information, write to the Board of Congregational Ministries, Box 1245, Elkhart, IN 46515; or call the Laurelville Church Center at (412) 423-2056.

Kenneth Stokes, of Minneapolis, Minn., will conduct a workshop on Relating Faith to Mid-Life Changes at the Laurelville Church Center, Apr. 10-12. After 20 years as a pastor, Stokes has become a researcher, educator, and consultant on adult education and the adult life cycle. For programs, write to the center at R. 5, Mt. Pleasant, PA 15666; or call (412) 423-2056.

A member of the pastoral team at the General Conference Trinity Church, Dotty Janzen will be the keynote speaker at the Women in Ministry Conference to be held at Bethel College, Mar. 27-29. A message by

Emma Richards, copastor at the Lombard (Ill.) Mennonite Church, will close the meetings. There will be a wide variety of workshops, books, and displays available to participants. For details, write to Rose Buschman, 928 South Ash, Newton, KS 67114; or call (316) 284-2595.

The Eastern Mennonite Board of Missions and Charities, Salunga, Pa., approved a budget of \$4,014,240 on Jan. 21 for mission, relief, and Voluntary Service programs for 1981. The budget is a 10.4 percent increase over the 1980 budget and is equal to \$230 per member of the Lancaster Mennonite Conference constituency. Receipts for 1980 were 98 percent of a \$3.6 million budget, but expenses for the year were kept 4.8 percent below budget. Balances carried into 1981 were slightly higher than at the beginning of 1980. On Jan. 1 the Board had sufficient balances to operate for 41 days.

Eastern Board missionary departures include: Ira and Evelyn Kurtz and family, Dec. 30, for another three-year term in Hong Kong, P. O. Box 89283, Kowloon City Post Office, Kowloon, Hong Kong; Luke and Dorothy Beidler and family Jan. 2, to serve another three-year term with the Muria Mennonite Church among the Kantu people of West Kalimantan at Jembatan Kirit, Putussibau, Kapuas Hulu, Kal Bar, Indonesia; Paul and Erna Lehman of Newport News, Va., Jan. 5 for a three-year assignment as director couple at the Mennonite Guesthouse in Nairobi, Kenya, P. O. Box 47596, Nairobi, Kenya.

12 Sundays this quarter. December to February has only 12 Sundays; March to May has 14. What do we do? Since The Foundation Series for Children provides 13 sessions in both

quarters, we suggest that you teach session 13 of the December-February quarter on March 1 and begin with session 1 of the March-May quarter on March 8.

Elizabeth Showalter advises that Books Abroad has the following two addresses in Harrisonburg, Va.: 901 Parkwood Drive and Heritage Haven-Apt. 250 and zip code 22801.

MCC (Canada) in Saskatchewan is inviting applications for a justice ministries coordinator to work in the broad field of social and criminal justice, with special emphasis on victim-offender ministries. Write MCC (Sask.), 2206 Speers Ave., Saskatoon, Sask. S7L 5X7; or call (306) 665-2555.



Jean-Luc Tissot, executive secretary of EIRENE (right), and Urban Peachey, executive secretary of Peace Section.

Jean-Luc Tissot, executive secretary of EIRENE—International Christian Service for Peace, recently described EIRENE's efforts to couple its volunteer work in the Third World with consciousness-raising in Europe, where the organization is located. Speaking at Mennonite Central Committee headquarters, Tissot sug-

gested that "our volunteers are the best ambassadors of radical change in the church. They see the large injustice of society here and its relation to the Third World."

Seminars will again be featured at the General Assembly and churchwide conventions at Bowling Green 81, Aug. 11-16, Bowling Green, Ohio. Persons or organizations are invited to make proposals for seminars to Ellis and Charlotte Croyle, seminar coordinators, at 1100 Lindau St., Archbold, OH 43502. An application form and further information will be returned to those submitting proposals for seminars.

Morning Joy (Herald Press, 1981), meditation book for those who have suffered loss, is now available, along with Helen Good Brennenman's two longtime best-sellers, *Meditations for the New Mother* (298,000 copies) and *Meditations for the Expectant Mother* (100,000 copies). The thirty-one short meditations in *Morning Joy* are directed to families or individuals who have experienced tragic loss—economic, health, divorce, or especially death. Along with the meditation for each day, the author shares an appropriate poem or other inspirational quotation, a Bible verse, and a brief prayer. A victim of multiple sclerosis, the author wrote the book from her wheelchair.

Job opportunities: Goshen College seeks a teaching faculty member in Hispanic Ministries and a residence hall director. Teaching position requires competency in Spanish and English courses in biblical studies and pastoral leadership and possible involvement in the Cross-Cultural Relations Center. Residence hall director must have a BA, preferably an MA, and one or two years of work experience. Send letter of application, resumé, and three letters of recommendation to John A. Lapp, Provost, Goshen College, Goshen, IN 46526.

New members by baptism: two by baptism and three by confession of faith at Hartville, Ohio; seven by baptism and five by confession of faith at Sunnyslope, Phoenix, Ariz.; thirteen by baptism and one by confession of faith at East Zorra, Tavistock, Ont.

Special meetings: David N. Thomas, Lancaster, Pa., at Sandy Hill, Coatesville, Pa., Mar. 8-15. Richard Ross, Hartville, Ohio, at Sunnyslope, Phoenix, Ariz., Mar. 15-20.

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Christian Living makes for better families.

readers say

"You Are What You Feel" (Jan. 13) seized my attention. Gwen Groff has tackled a Mennonite monster. We certainly have often ignored our own and others' feelings, crushing personalities in the process. We have treated feelings as intrusions into personal and congregational life. We've even contradicted Scripture by labeling some of them sinful.

Like the preacher she quotes, however, Gwen overstates her case when she concludes that feelings "are primarily what we are." Feelings are integral to human personality, part of human wholeness. To deny or despise them is to cut ourselves off from part of the reality that is us. But feelings alone are not the

essence of humanness.

If we are not to get bogged down in the mire of one opinion against another, however, we must receive our understandings at the feet of our Lord, who is God's supreme example of humanness. I will become more healthy and more helpful to my brothers as I learn from Him how to respond to my own and others' feelings.

Jesus rejoiced, urged rejoicing, and said that if the four religious leaders stopped the children's shouts, the stones would fill the void with their praise. He leads me to believe we would well release our voices from the Mennoite somberness that dampens worship.

Our Example is also reported to have been angry at the legalism which would have kept a cripple unwhole (Mk. 3:5). Instead of using that justified anger to lash out at stubborn unbelief, however, He immediately healed the man. Would that we be consistently followed our anger with such positive action! I conclude with Gwen that anger itself is not sin, only anger-controlled action.

Jesus wept publicly with grieving friends, even though He knew He would momentarily raise Lazarus to life. He did not let superior knowledge cancel caring emotion. Nor did foreknowledge of resurrection eliminate His own agony in the garden.

Moreover, our Lord enjoined conquering potential emotional defeat by recruiting positive action to produce positive feelings. "Rejoice, when persecuted, that you are worthy to suffer for Christ." He knew that we can control our emotions by choice and by action—that giving voice to an emotion reinforces that feeling.

I agree with Gwen Groff that we should value highly the "feeling" which is the art of "just knowing." Carefully calculated conclusions have not proved right more often than intuition. Males (not our Lord) tend to undervalue this knowing to the impoverishment of their lives and the congregations they serve with diligent logic.

I find my identity, nevertheless, not in my feelings any more than in my words, thoughts, or actions. Instead, I find my identity in what Scripture says about who I am—God's child (Jn. 1:12). In more than 20 years of adult discipleship, I have not always felt very much like God's son. I have frequently felt alone, unloved, and worthless. I have felt guilty at times when I was not guilty. But Jesus said He loves me, that He is always with me, and that I am worth His death! I'd rather believe God than believe my feelings through all those changing mood moments or days. I praise God's constancy and faithfulness to His words. I am not what I feel; I am who God says I am.—Henry Shank, Apple Creek, Ohio.

Speaking of feelings, I was frustrated and disappointed with your lead article "You Are What You Feel," on Jan. 13. The author made some good points: 1) Feelings are to be worked through, not

repressed, and 2) God wants to transform our feelings as well as our actions, "God is at work in us both to will and to do of His good pleasure." But the main thrust of the article was confusing and disjointed. The article rambled from thought to thought and gave us no clear foundation on which to stand. This is especially critical because of the great need for clear teaching on this subject in our time, when the main theme of fallen society has become, "If it feels good, do it."

On the subject of emotions many people have lined up at either one extreme or the other. On one side, some say, "Feelings are nothing, act like they aren't there." The author rightfully pointed out the shortcomings of this viewpoint. On the other side, others are saying, "Follow your feelings, they are your only true self." The one side would make feelings our enemy, and the other side would make them our master. Both cause grievous problems. The only way to peace is for God to be our only Master.

If we follow feelings as our master, they become the cruelest tyrant of all. (I wish you could retract the title line used, "You Are What You Feel," because that fully lends itself to this place of bondage). But neither are they to be our enemy. Rather, feelings are to be our servant, given by God to reflect to us where we are at, as we grow in obedience to our God. A person who ignores his feelings will end sadly shipwrecked. And as we mature and are purified, feelings become more and more a channel of great joy and fullness in our relationships with God and man.

Let's receive our feelings, but not worship them. The main thrust of our life is to be simple obedience to God, with feelings being neither master nor enemy, but rather servant, as we grow with God.—Philip Shenk, Springfield, Ohio.

There are many things I appreciate about the *Gospel Herald*, so please don't think I only find fault, but there are a couple of concerns I have regarding past issues. In response to Mrs. Miller's contribution to "Hear, hear!" in the Dec. 9 issue: The way I understand creation, God created man and woman to complement and help (serve if you will!) each other. The sin of humanity has made it less. Perhaps if more Christians would really get to know people who claim no Christ, they would see a more distinct difference between the limitations of "man's" interpretation of male-female relationships and the glorious freedom of God's intentions. The statement, "The message . . . is that God has appointed man to give authority . . . in both the biological and the spiritual family" disturbs me very much because it does not give an unmarried woman much of a chance! How can we reduce the best part of God's creation (humanity) to a mere power struggle?

My second concern is with the picture of a choir from Chateaufort, France, in the Jan. 6 issue. The caption reads, "Handicapped choir sings. . . ." I cannot

begin to explain the intensity of my reaction to that caption! Suffice it to say that it is an inexcusable example of poor responsibility in reporting! Labeling is what it is called and I resent the fact that I found it in this magazine which I believe claims love of Christ and all of His creation as one of its basic beliefs. Please be more careful in the future.—Irene Beachey, Goshen, Ind.

marriages

Bontrager—Steiner.—Leroy Bontrager, Goshen, Ind., and Joyce Steiner, both of Belmont cong., by Martha Smith Good and Don Yoder, Oct. 11, 1980.

Gadberry—Bowers.—Michael C. Gadberry, Iowa City, Iowa, Baptist Church, and Beth Ann Bowers, Iowa City, Iowa, First Mennonite cong., by Wilbur Nachtigall, Jan. 6, 1981.

Keener—Kuhne.—Fred Arlan Keener, Dry Run, Pa., and Betty Ann Kuhne, Willow Hill, Pa., both of Shady Pine cong., by James Keener (brother of the groom) and Samuel Sollenberger, Nov. 29, 1980.

Kheshgi—Landis.—Omar S. Kheshgi and Janelle C. Landis, both from Evanston (Ill.) Mennonite Fellowship, by John L. Ruth, Sept. 6, 1980.

Lehman—Nafziger.—Lawrence Lehman, Smithville, Ohio, Oak Grove cong., and Gilda Nafziger, Archbold, Ohio, Central cong., by Bill Detweiler, Jan. 17, 1981.

Powers—Lichti.—James Powers, Latour, Mo., Harrisonville cong., and Jan Lichti, Hesston, Kan., Hesston College cong., by Charles Lyons, Nov. 28, 1980.

Shenk—Shantz.—Carl E. Shenk, East Petersburg, Pa., East Petersburg cong., and Lorna Beth Shantz, Harrisonburg, Va., Mt. Clinton cong., by Mahlon Eshleman, Aug. 16, 1980.

Summers—Douglas.—Ernest Summers, Hesston, Kan., Hesston Inter-Mennonite Fellowship, and Rose Douglas, Presbyterian Church, Wichita, Kan., by Waldo E. Miller, Nov. 25, 1980.

Reist—Bare.—Kurt Reist, Hesston, Kan., United Mennonite cong., and Diann Bare, Hesston, Kan., Pleasant View cong., by Waldo E. Miller, Dec. 20, 1980.

Zuercher—Nussbaum.—Vilas Zuercher and Pearl Nussbaum, both of Dalton, Ohio, Kidron cong., by Bill Detweiler, Jan. 17, 1981.

births

Baker, Roger and Teresa (Friend), Oakland, Md., first child, Jessica Nichole, Jan. 2, 1981.

Beun, Henry and Julia (Neuenschwander), Apple Creek, Ohio, second son, Erik Hendrick, Jan. 14, 1981.

Blakeley, Bruce and Laurel (King), Idleld Park, Ore., first child, Jeremiah Jonathan, Dec. 19, 1980.

Blosser, Floyd and Janet (Keller), Linville, Va., first child, Jesse Floyd, Dec. 1, 1980.

Brenneman, Michael and Kristen (Brenneman), Kalona, Iowa, first child, Gretchen Michelle, Dec. 22, 1980.

Christner, Jr., and Inez (Hochstetler), Shipshewana, Ind., fifth child, fourth son, Michael Lynn, Dec. 31, 1980.

Cline, Larry and Claudia (Hostetler), Portland, Ore., first child, Katie Lorena, Nov. 12, 1980.

Faa, Gene and Julie (Thiessen), Salem, Ore., second child, first son, Eric Steven, Dec. 14, 1980.

Gascho, John and Dale (Baker), Fairview, Mich., third child, second son, Dustin E., Jan. 9, 1981.

Halferty, Allen and Penny, Howe, Ind., second son, John, Jan. 8, 1981.

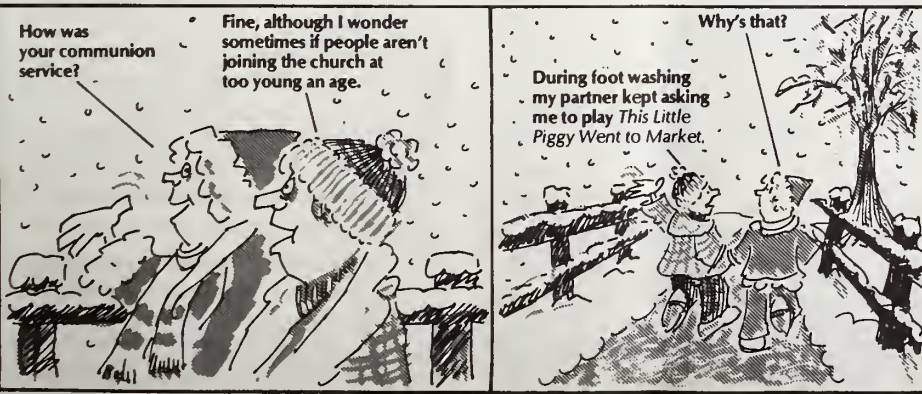
Helmuth, Fred and Carolyn (Yutz), Arthur, Ill., second child, first son, Brent David, Dec. 23, 1980.

Knight, Gene and Bonnie (Armentrout), Linville, Va., first child, Amanda Dawn, Dec. 8, 1980.

Lamb, Stephen and Cynthia (Hiland), Har-

Sisters and Brothers

by Joel Kauffmann



risonburg, Va., first child, Bradley Stephen, Dec. 25, 1980.

Miller, DeWayne and Linda (Miller), Middlebury, Ind., third child, second son, Gail Anthony, Dec. 30, 1980.

Miller, Ervin and Diane (Yoder), Sugar Creek, Ohio, fifth child, third son, Troy Ervin, Dec. 5, 1980.

Miller, Max and Paula (Lambrecht), Cleveland Heights, Ohio, first child, Mark Thomas, Jan. 9, 1981.

Moyer, Glenn B. and Beatrice (Crouthamel), Souderton, Pa., second child, first daughter, Amy Marie, Jan. 17, 1981.

Ritter, C. Eugene and Annette (Guengerich), Harrisonburg, Va., first child, Ryan Eugene, Jan. 16, 1981.

Scheerer, Gerald and Gail (Bender), Shakespeare, Ont., first child, Tanya Dawn, Dec. 7, 1980.

Schmucker, Tim and Mary Lou (Schwartzentruber), Goshen, Ind., second daughter, Rachel Mae, Jan. 15, 1981.

Schrock, Michael and Gloria (Cross), Arthur, Ill., first child, Adrian Michael, Dec. 8, 1980.

Stevens, James and Sandra (Schrock), Arthur, Ill., first child, Melissa Marie, Jan. 17, 1981.

Wenger, Robert and Lois (Burkholder), Harrisonburg, Va., second daughter, Danae Lynne, Jan. 16, 1981.

Witmer, Howard and Iona (Winters), Elizabethtown, Pa., first child, Nicole Marie, Jan. 12, 1981.

Yoder, J. David and Nancy (Breneman), Harrisonburg, Va., first child, Jonathan David, Dec. 31, 1980.

obituaries

Flinner, Paul, son of George and Malinda (Miller) Flinner, was born in Holmes Co., Ohio, May 20, 1908; died of an aneurysm at Mansfield General Hospital on Nov. 28, 1980; aged 72 y. On Oct. 20, 1934, he was married to Beulah Sommers, who survives. Also surviving are one daughter (Janet—Mrs. Donald Maust), 2 sons (William and Larry), 10 grandchildren, 4 sisters (Carrie—Mrs. William Hill, Elva—Mrs. Clyde Hershberger, Lola—Mrs. Blake Miller, and Mrs. Mary Bitikofer), and one brother (Lester). He was a member of Walnut Creek Mennonite Church, where funeral services were held on Dec. 1, in charge of Alvin C. Kanagy; interment in Walnut Creek Mennonite Church Cemetery.

Freed, Lillian A., daughter of Jesse and Mary Jane (Anders) Keeler, was born in Montgomery Co., Pa., July 19, 1888; died at Rockhill Mennonite Community, Sellersville, Pa., Jan. 5, 1981; aged 92 y. On Oct. 15, 1910, she was married to Melvin L. Freed, who died on May 5, 1977. Surviving are one daughter (Sara K. Freed) and one son (Curtis K.). She was a member of Franconia Mennonite Church, where funeral services were held on Jan. 10, in charge of Floyd Hackman and Leroy Godshall; interment in Franconia Mennonite Cemetery.

Gnagey, Orie S., son of Simon and Esther (Swartzendruber) Gnagey, was born in Bay Port, Mich., Mar. 25, 1918; died unexpectedly at Maui, Hawaii, Jan. 15, 1981; aged 62 y. On Sept. 28, 1941, he was married to Lawna Dutch, who survives. Also surviving are 3 daughters (Mae—Mrs. Darwin Stalter, Joyce—Mrs. Alexander Fil, and Kathryn Gnagey), 2 sons (Ronald and Roger), 2 sisters (Salina—Mrs. Albert Eberly and Nannie—Mrs. Earl Linder), and one brother (Fred). He was a member of Pigeon River Mennonite Church, where funeral services were held on Jan. 20, in charge of Luke Yoder and Frank Dutcher; interment in the church cemetery.

Hess, Norman L., son of Benjamin and Lizzie (Leaman) Hess, was born in Oregon, Pa., Mar. 15, 1898; died at Ephrata Community Hospital on Dec. 20, 1980; aged 82 y. On Mar. 25, 1920, he was married to Helen Snively, who survives. Also surviving are 3 sons (Herbert S., Arthur S., and Edward S.), 2

daughters (Elizabeth S.—Mrs. C. Richard Landis and Jane S.—Mrs. Raymond Landis), 20 grandchildren, and 21 great-grandchildren. On Dec. 14, 1939, he was ordained to the office of deacon and served the Landis Valley Mennonite Church. He was a member of Landis Valley, where funeral services were held on Dec. 23, in charge of Richard Martin, Lester Hoover, and Paul Weaver; interment in Landis Valley Cemetery.

Lapp, Benjamin M., son of David and Anna Mary (Lapp) Lapp, was born at Gordonville, Pa., Sept. 9, 1906; died of a heart attack at Lancaster General Hospital, Lancaster, Pa., May 13, 1980; aged 74 y. On June 4, 1932, he was married to Florence Blank, who survives. Also surviving are 2 sons (J. Lester and Elmer Lapp), one daughter (Anna Mary—Mrs. Harold Groff), 11 grandchildren, one great-grandchild, 2 brothers (John and Elmer), and 2 sisters (Rachel—Mrs. Paul Mast and Anna Mary—Mrs. Paul Yoder). He was preceded in death by one son (Earl B.), and one brother (Phares). He was a member of Nickel Mines Mennonite Church, where funeral services were held on May 17, in charge of Clair Eby, Ernest Mummau, and Earl Neff; interment in Nickel Mines Church Cemetery.

Miller, Willard S., son of Harrison and Martha (Beachy) Miller, was born at Berlin, Ohio, May 12, 1913; died of a heart attack at Sarasota, Fla., Jan. 18, 1981; aged 67 y. In 1934 he was married to Grace Maxwell, who survives. Also surviving are one daughter (Joanne—Mrs. David Miller), 2 sons (Max and Ted), 5 grandchildren, 2 sisters, and one brother. He was a member of Berlin Mennonite Church, where funeral services were held on Jan. 21, in charge of David R. Clemens and Paul Hummel; interment in the church cemetery.

Moyer, Katie, daughter of Tobias and Kate (Alderfer) Moyer, was born in Montgomery Co., Pa., Mar. 15, 1896; died at Telford, Pa., Jan. 13, 1981; aged 84 y. Surviving are one sister (Mrs. Lizzie A. Hackman) and 2 brothers (Laden A. and Vincent A.). She was a member of Franconia Mennonite Church, where funeral services were held on Jan. 17, in charge of Floyd Hackman and Curtis Bergery; interment in Franconia Mennonite Cemetery.

Nelson, Viola, was born at Watertown, S.D., Feb. 3, 1916; died at Sweet Home, Ore., Jan. 5, 1981; aged 64 y. In 1941, she was married to Clarence Nelson, who survives. Also surviving are one daughter (Sandra Salazar), 5 sons (George, Earl, Clarence, Ed, and Eric), 14 grandchildren, and 3 brothers (Elmer, Leo, and Ervin Smith). She was a member of Sweet Home Mennonite Church, where funeral services were held on Jan. 9, in charge of Eugene Garber; interment in Gilliland Cemetery.

Schantz, Lydia, daughter of Valentine and Katie (Slagell) Detweiler, was born at Milford, Neb., May 26, 1903; died of a stroke at Southwestern Memorial Hospital, Weatherford, Okla., Jan. 5, 1981; aged 77 y. On Nov. 22, 1928, she was married to Alvin C. Schantz, who survives. Also surviving are one son (Dean), 6 grandchildren, 3 great-grandchildren, 3 brothers (Joe, John, and Ben), and 3 sisters (Mrs. Emma Johns, Mrs. Katie King, and Ella—Mrs. Glen Miller). She was preceded in death by 3 sisters. She was a member of Pleasant View Mennonite Church, where funeral services were held on Jan. 7, in charge of Chester Slagell; interment in Pleasant View Cemetery.

Schrock, Dwight, son of Noah and Emma (Meyer) Schrock, was born at Orrville, Ohio; died at Smithville, Ohio, Feb. 10, 1980; aged 65 y. In 1936 he was married to Ida Belle Stauffer, who survives. Also surviving are 2 sons (John D. and Daniel P.), one daughter (Nancy—Mrs. Ron Schrock), 7 grandchildren, his parents, and one sister (Mary Jo Snyder). He was preceded in death by 2 infant sons and 2 brothers (Glenn and Wilmer). He was a member of Oak Grove Mennonite Church, where funeral services were held in charge of Peter Wiebe; interment in Oak Grove Cemetery.

Schrock, Emma, daughter of Jacob and Mary (Conrad) Meyer, was born near Smithville, Ohio, in 1887; died at the Smithville-Western Care Center on

Jan. 15, 1981; aged 94 y. On Sept. 10, 1912, she was married to Noah W. Schrock, who survives. Also surviving are one daughter (Mary Jo Snyder), 4 grandchildren, 20 great-grandchildren, 5 stepgrandchildren, and 11 step-great-grandchildren. She was preceded in death by 3 sons (Glen, Wilmer, and Dwight), 3 grandchildren, 6 sisters (Leah Schrock, Elizabeth Fetzler, Katherine Yoder, Jennie Meyer, Clara Lerch, and Adele Wenger), and 5 brothers (David, Ben, J.C., Elmer and E. A. Meyer). She was a member of Oak Grove Mennonite Church, where funeral services were held on Jan. 18, in charge of Peter Wiebe and Elsie Miller; interment in the church cemetery.

Smucker, Naomi R., daughter of Joseph and Phoebe (Nafziger) Camp, was born on Jan. 16, 1907; died at St. Francis Hospital, Peoria, Ill., Jan. 10, 1981; aged 73 y. On June 4, 1936, she was married to Raymond Smucker, who survives. Also surviving are 2 daughters (Carolyn Smucker and Phyllis Miller), one son (Donald), 2 grandchildren, and 2 sisters (Dina—Mrs. Harve Sears and Cathryn Camp). She was preceded in death by one brother and one sister. She was a member of the Metamora Mennonite Church, where funeral services were held on Jan. 13, in charge of Larry Augsburger; interment in Union Cemetery, Washington, Ill.

Sundheimer, Fred, son of John and Sarah (Gerber) Sundheimer, was born in Holmes Co., Ohio, Apr. 30, 1899; died at Joel Pomerene Memorial Hospital on Dec. 7, 1980; aged 81 y. He was married to Mary Schindler, who survives. Also surviving are 4 daughters (Betty—Mrs. David Littlebridge, Viola—Mrs. William Phillips, Mrs. Virginia Felton, and Barbara—Mrs. Rutledge Childress), 3 sons (John Paul, Clyde, and Don), 22 grandchildren, 8 great-grandchildren, and 2 brothers (Earl and Lester). He was preceded in death by one daughter, 2 sons, and 3 brothers. He was a member of Walnut Creek Mennonite Church. Funeral services were held at Lingler Funeral Home on Dec. 10, in charge of Alvin C. Kanagy; interment in Walnut Creek Mennonite Church Cemetery.

Yoder, Eli S., son of Samuel D. and Miriam (Eash) Yoder, was born in Johnson Co., Iowa, Oct. 2, 1886; died at Pleasant View Home, Kalona, Iowa, Jan. 17, 1981; aged 94 y. On Mar. 5, 1911, he was married to Esther Brenneman, who survives. Also surviving are 5 sons (Ivan, Marvin, Wilbur, Duane, Raymond), 3 daughters (Eva—Mrs. Elwyn Brenneman, Luella—Mrs. Monroe Yoder, and Verna—Mrs. Delmar Gingerich), 37 grandchildren, 57 great-grandchildren, one half brother (Jacob S. Yoder), and one half sister (Nettie Yoder). He was preceded in death by 2 sons (Lyle and Calvin). He was a member of East Union Mennonite Church, where funeral services were held on Jan. 20, in charge of Elton Nussbaum and J. John J. Miller; interment in East Union Cemetery.

Cover by Dynamic Graphics; p. 121 (top) by David Fretz; p. 124 by Jim King.

calendar

Comite Administrativo, Texas or Mexico, Feb. 12-15
Black Council, Inglewood, Calif., Feb. 27-28
Ohio Conference, Central Christian High School, Kidron, Ohio, Mar. 5-7
MBCM Board of Directors, Elkhart, Ind., Mar. 6-7
Ontario/Western Ontario annual meeting, Rockway Mennonite School, Kitchener, Ont., Mar. 6-8
Lancaster Conference Assembly, Mellinger congregation, Lancaster, Pa., Mar. 19
Lancaster Conference annual meeting, LMHS, Lancaster, Pa., Mar. 20-22
Inter-Mennonite Women in Ministry Conference, Bethel College, Kan., Mar. 27-29
Atlantic Coast Conference Third Assembly, Cedar Grove, Greencastle, Pa., Mar. 27-29
Mennonite Church General Board, Windsor Inn, Chicago O'Hare area, Apr. 8-10
Goshen College commencement, Goshen, Ind., Apr. 12
Eastern Mennonite College President's Inauguration and college homecoming, Harrisonburg, Va., Apr. 24-26
Indiana-Michigan Mennonite Conference, Yellow Creek Mennonite Church, Goshen, Ind., July 19-21

Southern Baptist defends missions in unsafe lands

The six Southern Baptist missionaries who are serving in El Salvador are not safe there but they choose to remain in the strife-torn country. "It is not safe to be in El Salvador today," said Don Kammerdiener, area director for Middle America and the Caribbean of the Southern Baptist Foreign Mission Board.

He pointed out that "vast areas of the world are not safe places, either for foreign missionaries or for anyone else. Mr. Kammerdiener commented that "in these and countless other similar situations, responsible human beings weigh the danger that is involved against the possible good that may be achieved, and finally make decisions to engage in activities where the risk to life is very real and ever present."

Methodist senate acts to tighten standards for clergy training

The United Methodist University Senate has begun to apply a set of narrower criteria to its approval of non-Methodist theological schools for training the church's clergy. In the past, the senate automatically listed schools accredited by the Association of Theological Schools. But it decided at a previous meeting in June to review seminaries currently on the list and to admit no new accredited ones until the review process was in place.

Senate members said that in all fairness, the same education requirements for ordination should be applied to the non-United Methodist seminaries as to those the church sponsors.

Britain's free churches report member decreases

Continuing a trend of recent years, membership of Britain's leading free churches declined sharply in 1980. The 1981 *Directory of the Free Church Federal Council* showed that in 1980 the membership of the country's 14 free churches was 1,102,637, in contrast to a 1979 figure of 1,116,194—a drop of 13,557.

Singing Weston monks support Plowshares Eight

The monks of Weston Priory made a rare foray from their Vermont monastery to support the Plowshares Eight, the group which entered

a General Electric plant in King of Prussia, Pa., and destroyed two nuclear warhead cones with hammers last September.

Explaining the rare trip away from rural Vermont, the Weston leader, Brother Andrew, said that as Benedictines, "our monastic life is centered on prayer, but we are also called to witness to the presence of God in the world. We come to the call of our eight brothers and sisters who have broken into our house to tell us it is burning. Some would charge them with breaking and entering. The temptation is to roll over and go back to sleep, but once we have seen, in their witness, the Word of God addressing our land and our hearts, to go back to sleep is to longer an option. We must respond."

Hatfield aide pleads for understanding of anti-military position

Tom Gettman, a legislative aide to Sen. Mark Hatfield (R-Ore.), pleaded with the National Association of Broadcasters to "keep an open mind and love people who have different views," especially about military spending.

Senator Hatfield has spoken of a "Magainot Line mentality" in opposing higher military spending, sometimes casting a lone Senate vote against the military budget. He says he's not a pacifist.

Mr. Gettman defended Sen. Hatfield's evangelical faith, saying, "We're sorrowed at the attacks we receive from church people. . . . The Lord is very clear when He says not to trust the war horse and the sword for security." The United States now spends nearly \$200 billion a year on defense, which he said was a kind of idolatry.

Russian says, 'Bad peace is better than good fight'

The Rev. Ilia Orlov, a minister of the Moscow Baptist Church in the capital of the Soviet Union, quipped, "A bad peace is better than a good fight." It was his response to a suggestion that sometimes his native Russia does not act so peace-loving.

Mr. Orlov, 54, was in Cleveland as a guest of the American Friends Service Committee of Northeast Ohio to promote better understanding between the United States and his homeland. "We have experienced death and starvation in war in our homeland too often," said Mr. Orlov, who is a member of the Soviet Peace Committee, which espouses disarmament of the world's major powers.

Ex-missile designer gets pacifist award

Robert C. Aldridge, a former missile designer for Lockheed who quit his job to work full time for disarmament, is the winner of the 1981 Martin Luther King, Jr., Award of the Fellowship of Reconciliation (FOR). FOR

initiated the King awards in 1979, to be given annually to a person or group making a significant contribution to the nonviolent struggle for a peaceful and just society. Mr. Aldridge is a Roman Catholic. After 16 years with Lockheed, he resigned his position in 1973 after he realized that the missiles he was designing were no longer defensive in nature but first-strike weapons.

Exiled Soviet Baptist recruits defenders on college campus

Georgi Vins, the independent Baptist leader exiled from the Soviet Union, helped students at Northwestern College in Roseville, Minn., launch a new project, "Minnesotans Against Religious Oppression of Soviet People." The project will seek to get people to write letters to the Kremlin and to U.S. officials in Washington and will include a march and rally tentatively planned for Mar. 14 on the steps of the Minnesota Capitol in St. Paul.

Pastor Vins was released from a Siberian prison and permitted to come to the U.S. in 1979 in an exchange for a Soviet spy.

Religious leaders ask Bahama not to expel 25,000 Haitians

A panel of Protestant, Roman Catholic, and Jewish leaders has urged the Bahamian government not to expel Haitian refugees washed up on its shores because the exiles would be imprisoned upon their return. In a telegram to Bahamian Prime Minister Lyndon O. Pindling, a Catholic archbishop and seven top executives of national religious agencies said the government's plan to expel some 25,000 Haitians on Jan. 18 was "offensive to justice as well as to international norms of law and human rights." The telegram referred to a recent Amnesty International report that other groups of Haitian refugees sent home by various inhospitable governments had already been imprisoned.

Southern Baptist rejects GOP food and stick ideas

A policy making food a diplomatic weapon, proposed by Agriculture Secretary John R. Block, has been denounced as "both impractical and morally abhorrent" by a Southern Baptist leader. W. David Sapp, director of Organization for the Southern Baptist Christian Life Commission, told Mr. Block in an open letter that he objected to "your belief that we should lure other nations into depending on us for food so that we can exercise some degree of control over them by threatening to cut off their food supply."

Mr. Sapp told the Agriculture Secretary that he was praying that "you will abandon this position concerning food as a weapon which is so foreign to the ideals of both the Bible and the American nation."

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Consensus

Consensus . . . 2a: general agreement . . . b: collective opinion . . . 3: a formal statement of religious belief: confession.

I recently met with a group of about ten people to discuss issues related to evangelism and righteous living in the local church. Our assignment was to develop consensus. As many as half of us had never met before, but we had a common faith and a common interest in the work of the church.

I was interested to observe the degree of common understanding that we were able to develop by the end of the third session. The issue we discussed was sensitive and troubling for people concerned about the faithful church. A variety of doubts was expressed which were answered by evidence from the experience of others. At the end of three sessions we parted with prayer and evident good feelings—and I think a reasonable consensus.

Of course we were not required to test the consensus by making a specific decision on the spot. If this had happened, cracks might have appeared in what looked smooth before then. But not necessarily, for everyone seemed really concerned to understand and practice the will of God in our time.

A professor once asked me what we seek to do in the *Gospel Herald*. Without giving it any thought, I said, "Building consensus." This seemed a satisfactory answer to the professor and we went on to discuss it. But I learned later that consensus may not sound appropriate to everyone as a description of what the *Gospel Herald* should do.

I have quoted at the beginning several definitions of the word from the dictionary in my office. It will be observed that each of them suggests agreement. Another definition I did not quote involves the idea of harmony. Consensus implies coming together rather than driving apart. The third definition above indicates a common statement of religious belief.

I think what makes some persons uneasy about the word consensus is that it seems to imply compromise: that in listening to one another and developing a group position, we will compromise convictions and thus be unfaithful. On second thought we can see that this can only be true if everyone has perfect convictions to begin with and has nothing to learn from anyone else. This is an impossible situation. Indeed one of the frustrations of the prophets and

Jesus is the unwillingness of people to hear a new message and develop a new consensus. Isaiah 6:9-10 and Matthew 13:13-15 illustrate the problems.

To show the process of arriving at consensus, we may consider some broad consensuses of the Mennonite Church and how we arrived at them. For example, there is a fairly broad consensus among us in North America that participation in warfare is not for Christians. We have heard the testimony of Jesus, Paul, and the Anabaptists and have concluded that it is not really Christian to be a soldier. Though not everyone in our church agrees with this position and not all practice it in times of war, the consensus is sufficiently strong that I can write stiff editorials in support of peace without drawing protests from readers.

The development of this consensus was not automatic. During the U.S. Civil War Mennonites were on both sides of the line and I understand there was considerable confusion about what to do. *Herald of Truth*, a periodical which preceded *Gospel Herald*, was begun by John Funk who had first written a pamphlet against war at that time. From war to war and sometimes in between the Mennonite consensus for peace has been developed. A major impetus came in World War I when hundreds of Mennonite draft resisters turned up in army camps and the army had trouble knowing what to do with them. From this experience, church and government developed patterns of response which in some manner affect their relationships today.

John Funk was also involved in developing a consensus in our church against the use of tobacco. He wrote against tobacco in the *Herald of Truth* and when tobacco users responded angrily, he retreated somewhat, but insisted that at least they should not chew it in church and spit on the floor. What a mess this made when kneeling for prayer!

A question for the editor of the *Herald* always is at what point to publish material about an issue. Do we wait until there is reasonable consensus? Or shall discussion in print begin before opinions are in complete agreement? Funk didn't wait and neither can we.

Several articles in this issue take positions on which a consensus has not yet been clearly formed in our church. It is the intention of the *Herald* to permit these writers to be heard so that their understandings may be tested by our fellowship to see whether something is here which should inform our consensus.—Daniel Hertzler

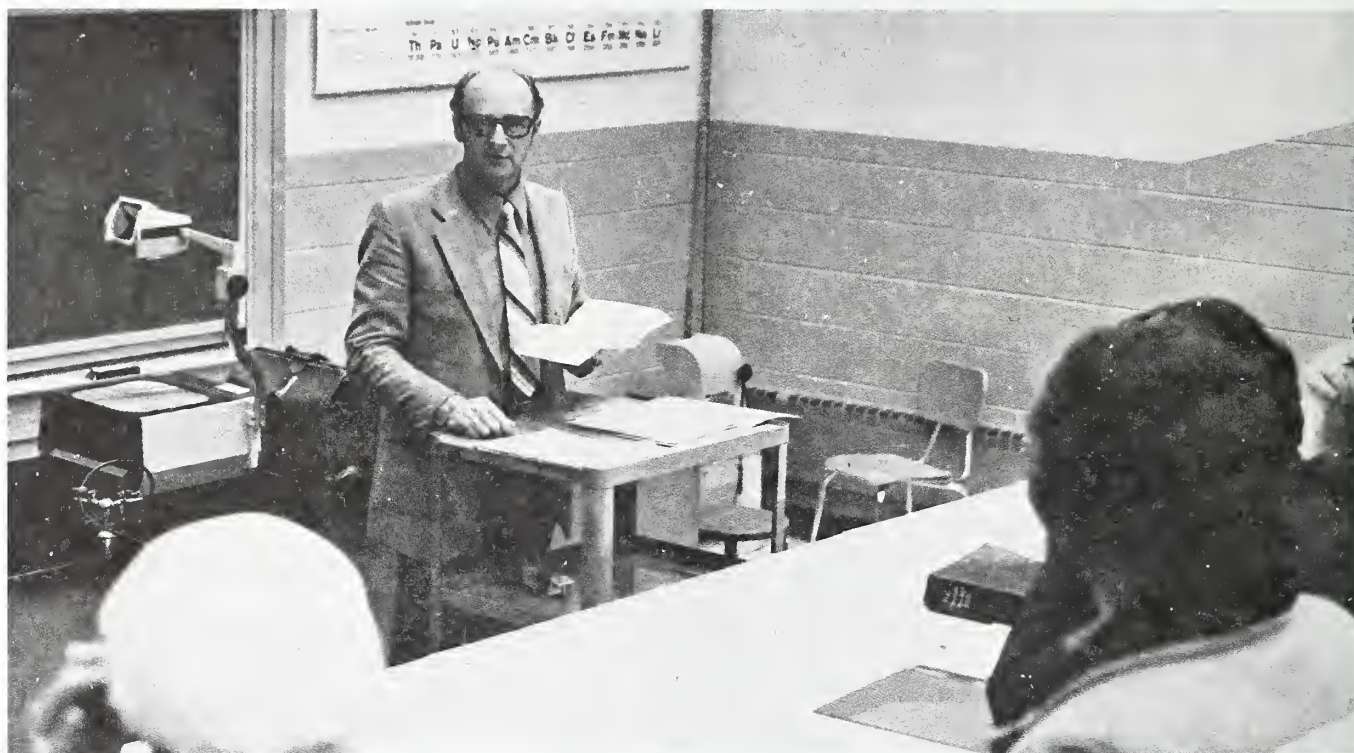
Gospel Herald

February 17, 1981



**The changing
role of
Mennonite
schools**

**Plus three other
articles on
Mennonite
education**



The changing role of Mennonite schools

by Donald B. Kraybill

The Mennonite Church finds itself today in the midst of a highly industrialized and urbanized society. We are integrated into the web of American society to a considerable extent and have accepted many of the prevailing values and behaviors. Our tradition has long been one of the land and the farm. Although we are still much more farm oriented than other religious groups in modern America, we are no longer primarily a rural people.

The consequences of such an occupational shift are many. Professional jobs—in social work, medicine, law, engineering—usually require a college education and graduate training. Many other careers call for at least some college. These experiences in higher education frequently challenge traditional values and beliefs and produce secularized graduates who have very different world-views from their parents.

Specialized training prepares persons for specialized jobs which may be unavailable or at least limited in their home communities. Often they may need to move to new areas to find jobs that match their training and qualifications. This mobility means that family and church ties are weakened.

Another result of industrialization is a changing family

structure. On the farm mother and father were continuously present as significant role models for their children. Suburban parents are with their children much less, and the children have little opportunity to observe their parents doing adult work since the work has been transferred from the home to the factory or office. New “parents”—friends, teachers, television—are taking over the job that mothers and fathers used to do.

Industrialization and occupational specialization also influence the style and shape of congregational life. In the rural setting of the past, the congregation was the central social institution that tied a Mennonite community together. Today the congregation is one of many institutions which competes for the time and allegiance of its members. In the past, Sunday morning worshipers also interacted during the week because of other relationships. This overlapping of many types of social relationships is declining in the modern congregation.

All of this means that the average congregation today is characterized much more by diversity and superficiality than in the past. Children see few other adults in the congregation as role models with the exception of their Sunday-school teachers. The congregation today plays a less significant role in the actual teaching of our children, even though we may

Donald B. Kraybill is the author of *Mennonite Education: Issues, Facts, and Changes* (Herald Press, 1978). This article is adapted from a chapter in the book.

have more formal curriculums and programs.

The most significant consequence of all these changes is the rapidly changing nature of the social "glue" which holds the church together. Although our commitment to one Lord, one faith, and one baptism is our central rallying point in church life, it is also true that our common commitment to Jesus Christ needs to be strengthened and maintained through social structures. In the rural past many convenient social props provided support for our denominational life. These factors made it easier for us to unite in common beliefs and practices.

The Mennonite glue which helped to hold us together and gave a common identity in the past focused on specific everyday behaviors which were commonly practiced—the plain suit, the prayer veiling, a cappella singing, foot washing. The distinctiveness of these symbols and other practices sketched a clear-cut boundary between members of the church community and those outside. The older Mennonite glue was also oriented to the context of the immediate congregation.

The new Mennonite glue which is gradually replacing the older cement is quite different. The new glue is much more abstract, historical, general, and international. Key symbols in the new cement are terms like "Anabaptist vision," "brotherhood," "discipleship," and "Schleithem." This new glue is the cement of a sophisticated and urbanized people. It is flexible enough to bind together many shapes and sizes of Mennonites who may have little else in common.


The role of church schools becomes more crucial and essential in light of these emerging shifts. Mennonite youth will be spending more time in formal schools preparing for specialized jobs. This means that schools will have an even greater influence in forming the values of our young people. Thus it is essential that at least some of the time be spent in church schools to assure exposure to Christian perspectives and Mennonite viewpoints.

The school community—faculty, staff, and pupils—may often provide the most intensive experience in Christian community available to young people. The school activities of working, learning, eating, and playing provide a context for forgiveness, sharing, and compassion. This does not necessarily mean that Christian schools are ideal faith com-



munities; it does mean that their potential impact is greater than most other socializing influences simply because the interaction is more pervasive. The quality of Christian community modeled by the faculty has a great potential for teaching youth not only what the church believes but also how it behaves. Fellowship and sharing groups consisting of students and faculty offer an excellent opportunity for practical experience in Christian community.

The most important function of the church school is its role in transforming our churchly cement. The school, more than any other institution, is essential in shaping and transmitting the Anabaptist vision. As the old meanings of Mennonite identity forged in our rural experience fade away, the schools are best equipped to identify and transmit the more symbolic glue which will bind us together in the future.

Although students come from diverse racial, regional, theological, and occupational backgrounds, the common understanding of Christian faith and Mennonite practice experienced in the schools can transcend this diversity and provide a unifying adhesive as young people enter even more heterogeneous situations. 

Editor: Daniel Hertzler
News Editor: David E. Hostetler

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Gospel Herald Volume 74 Number 7



Our church owns her schools

by Charles Gautsche

The Mennonite Board of Education exists to assure that our church schools are accountable to the church. However, it is also our task to assure that the church is accountable to the schools. Let me explain.

Stated one way, our schools belong to the church. This means they are responsible to provide high quality education in the context of what we as a church believe and practice. Our Anabaptist theology and faith provide a rich heritage from the past; they can also be a dynamic and vital context for study in the present and preparation for the fu-



Charles Gautsche, president of Mennonite Board of Education

ture. It is the responsibility of the board to work with the schools to provide such education opportunities to our constituency.

Stated another way, our church owns her schools. This means that the church is responsible to support the schools with students, with finances, with personal interest, and with prayer. The importance of Mennonite education for developing our most precious resource—our young people—needs to be stressed in the congregation. The future of the church, its direction in doctrine and theological practice, will be greatly affected by the way we train our leaders.

We need to chart our own course rather than allowing other educational institutions, either public or private, to influence the direction of our own denomination. This means that our ministers, teachers, lay leaders, and others who seek formal training for various occupations and professions should receive an important part of their education in our Mennonite schools.

Because of this, the matter of whether or not a young person ought to attend one of our schools should be of great concern to the church. Congregations should work carefully

at discerning the gifts of their youth and encouraging them to develop those gifts. And when that includes Christian education, congregations should rally in support—including financial support—of their youth.


The schools need our support as well. Most of the schools' income comes from student tuition and fees. But in order to keep the costs of education within the reach of our youth and their families, broad-based contributions from the church are needed. We as board members are grateful for the growing recognition in the church of the importance of our schools and the resulting increase in support.

Still, inflation continues to plague us—and the schools. As individuals we find our income, even though it may increase from year to year, does not always keep up with the cost of living. This problem becomes even more complex in institutions such as our high schools, colleges, and seminaries. It has been an educational experience for me to work with our school administrators in trying to accomplish as much as possible with the resources available. The schools are dependent upon the church; I believe that God has blessed us with the resources to operate our schools responsibly.

Closely related to all of this is the need for personal interest on the part of everyone in our denomination. Take upon yourself the responsibility to become aware of what is happening in our schools, to share in their joys and accom-

plishments, and also in their problems and disappointments. "We are members of one another" applies not only to individuals but also to the institutions of the church. Personal interest will result in prayer for and involvement in the well-being of "the whole body" which is the church.

In the years immediately before us, the Mennonite Church will face difficult tests as we seek to be faithful servants of Christ in the world. The agencies and institutions of our church and the boards that direct their work are going to experience the pressures and problems of the 1980s. They are already aware of this challenge. Yet we need to realize that the years ahead can be years of great opportunity for the Mennonite Church. I am confident that the church can respond to the tests and challenges of the 1980s, seizing the opportunities before us to accomplish our mission.

"We live by faith," wrote the Apostle Paul. And our faith in God produces commitment to the church. On the part of the Mennonite Board of Education and the schools there is commitment to be accountable to the church. And I believe that in the church there is commitment to be accountable to the schools and to the other church institutions. Commitment produces diligence and perseverance; that is why I have confidence that, by using the resources we have received from the Lord, we can carry forth an aggressive program in all dimensions of our mission. 

Looking to the future

by Albert J. Meyer

Fewer Mennonites will graduate from high school this year than last year. The next year there will be fewer still. The number will decline still more in the years immediately following.

Our colleges will not face the kind of exploding student population they faced in the last few decades. Maybe our colleges will become smaller. Maybe they will just not grow bigger.

We had good schools when our colleges were smaller. There are still good small schools. We may need to change some of our ways of doing things, but we can have good small colleges that will prepare our church members and leaders for the future.

One possibility for the years ahead, for example, is to provide for junior-senior work in a field of specialized study at one of our churchwide four-year colleges. Another field of study could be offered at the other college. A student might be enrolled in and be graduated from his home college while spending the last two years on the other campus. Instead of having two weak programs, the Mennonite Church can have one strong one in a particular field of advanced study. Steps of this kind are becoming possible—the Mennonite Board of Education and schools and conferences in our church are working at the task together.


The basic idea is not new. We have been doing this already for 20 years in connection with Hesston College. A

number of years ago some Hesston people were asking whether Hesston College should be a four-year college like Eastern Mennonite College and Goshen College. In one of the most significant actions of the past 25 years, the Board decided that we do not need three full four-year colleges—we need two four-year schools and one good two-year college.

Since then Hesston has grown rapidly. Students are increasingly coming from all parts of the church. Our young people will travel great distances for good programs, if those programs are academically strong and deeply rooted in our vision as God's people in the world.

Now we are thinking about more of this at the higher education level. A year and a half ago a covenant that opened the way for a better use of the resources of our four-year colleges and our seminaries was established between Eastern Mennonite College and the Mennonite Board of Education.

Those of us in the education work are receiving support for this kind of thing from our church business people (who think in terms of a wise use of our dollars), from our academic people (who think in terms of the wise use of the people gifts God has given us), and from church leaders (who want us to have educational programs that kindle the Spirit-led vision of our young people).

We cannot say where all of this will lead us. The best we can do is to be open to the leading of God's Spirit as He shows us the way in the future. 

Albert J. Meyer is executive secretary, Mennonite Board of Education.

College is a calling

by Richard C. Detweiler

"There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all" (Eph. 4:4-6).

University president S. I. Hayakawa said, "Students are sick of preparing for life. They want to live." College is a calling to live. It is not an ivory tower preparation for the future. It is not an interlude between high school graduation and income producing work. It is not a weekend party, so to speak, between Friday and Monday. It is not a temporary disengagement from involvement in service for a less lofty engagement in reading, writing, and laboratory work. College is a calling to real life.

A woman nearly drowned offshore. When the lifeguard pulled her to the beach he said to the anxious husband standing by, "I must give her artificial respiration." "No, no," the husband said, "give her the real thing, I can pay for it."

What we are paying for in college and seminary is life as the real thing—through discovery, experience, struggle, and enjoyment—in a community of learning. Here in the college community we should ask and be able to answer the question, what is the substance of real life? The Apostle Paul describes it as life in one body and one Spirit, one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.

College is a calling to live in one body and one Spirit. Real life is in our relationships. There's no real life in community without really knowing each other.

A new college president confided to his wife that he didn't know how to learn to know students and engage them in conversation. She said, "Well, try this. When you walk across campus and you meet a student, say, 'I'm so and so, president of the college; what's your name and where's your home?'" "Yes, but what then?" persisted the new president. "Well," said his wife, "try asking, 'What does your father do and how is he doing?'"

So the president tried it when he met a fellow on the campus. He said, "I'm so and so, president of the college. What's your name and where's your home?" Then he followed through and said, "And what does your father do and how's he doing?" The student said, "Oh, my father's dead." That took the president back for a moment, but he managed to turn it into a word of friendship and felt good about the brief conversation.

The next day, a little more relaxed, he fell into step with a student walking across the campus. He began with the same formula and confidently went on to ask, "And how is your



father doing?" "My father?" the boy said, "Why, ah, er, he's still dead."

So falling into step in building relationships doesn't automatically make a community.

College is a calling to one Lord. Real life needs a center of meaning.

At the beginning of a school year students may feel a little fragmented, not quite together, tentatively insecure, having a tinge of loneliness in the crowd, not yet caught up with themselves but excited about what's ahead.

Former Harvard President Pusey once said, "An incoming freshman can fly from California to the East Coast in five hours, but his soul is like a little dog that trots all the way across the continent and arrives on campus about a year and a half later." A graduating student said, "I feel like I'm going out with a bag of marbles inside, rolling around, bumping against each other, but no way to make it all whole."

College must have soul to be life. What is the soul center for life to come together?

There is a universal center which is at the same time the center of the soul. In Jesus Christ, as Colossians 1 puts it, "All things hold together." If Jesus is alive and Lord, life makes sense and has a reference point that puts it together. In a Christian college community, the difference is the awareness of Jesus Christ among us as living and as Lord.

In a recent book, Paul Rees points out that the Olympic flag has interlaced rings of blue, yellow, black, green, and red—the basic colors of flags of all nations—and that there are no borders. The flag is universal, held together in a common union from within. It has a center without boundaries.

As a college and seminary community we are held together by the common persuasion that Jesus is Lord, unfolding history and at the same time dwelling within to give us soul and make us whole. We ought openly to confess that without apology, for it is the genius of our life in a Christian community.

Richard C. Detweiler is president, Eastern Mennonite College.

College is a calling to one faith in which we learn and grow together. Real life is faith and knowledge brought together; it is faith seeking understanding. College and seminary call us to explore and deepen the levels of faith by which we live.

I recall an address given by President James McCord at Princeton Seminary in which he said, "Seminary is no place to hide." Indeed it is not. Our campus is not an enclave where we huddle around our faith to wrap it tightly in a closed package to protect it; Jesus said that is a sure way to lose its vitality. Faith needs fresh air to burn and come alive.

College is a calling to test our faith, to risk exploring it, to place it in the open and discover its reality, its genuineness, its power. We should not define faith like the boy who said, "Faith is believing something you know isn't true."

College is no place to hide from the questions of world unbelief that challenge us, from the doubts that need deeper resolution, from testing whether our faith is real or secondhand, from opening ourselves to the inbreaking of the Lord, to hearing the Word of the Lord in ways we have not heard before, and with illumination we have not seen.

Our learning together is faith seeking understanding. And where knowledge lights up faith, there is real life.

President Burkholder of Goshen College mentioned in a sermon recently a bumper sticker I have also seen; he suggested we might distribute it as college promotion. It says, "If you don't like knowledge, try ignorance."

John L. Ruth has written a landmark article on Christian liberal arts education in the September 2, 1980 *Gospel Herald* ("How Good an Investment Is the Liberal Arts College?") In it he says, "We need more than training; we need the charm and inspiration of great thoughts, the wisdom of capacious minds, the ability to see into another culture, the sensitivity of artistic vision. . . . If we feel that in Christ 'are hidden all the treasures of wisdom and knowledge,' we shall express our worship in inventive stewardship of those treasures."

Language, literature and the arts, and related studies, Ruth goes on to say, "increase our ability to understand and appreciate our spiritual and cultural heritage. . . . They guard against the danger of turning out students who are indoctrinated or trained, but not enlarged in soul."

Knowledge and faith are not enemies, nor even competitors, but the twin gifts of God, with which to experience the expanding of real life in learning.

College is a calling to one baptism. Faith and knowledge are not real life in themselves alone. Baptism is the step of commitment to self-giving and service. When Jesus said, "Are you able to . . . be baptized with the baptism with which I am baptized?" He was calling us to give our lives for others.

John Gardner wrote recently: "People can achieve meaning only if they have made a commitment to something larger than their own little egos." This is true joy in life—to be used for a purpose recognized by yourself as a mighty one, instead of being the selfish little clod who complains that the world will not devote itself to making you happy.

Students of the 1960s have been described as the "me generation" activists with a do-your-own-thing philosophy. Students of the mid-1970s tended toward a quieter passive-

ness that created a feeling of togetherness known as the "we generation," but they may have settled into noninvolvement too comfortably to stir the blood. Students of the late 1970s and beginning 1980s were described in a poll of 75 evangelical college presidents as career-minded and service-oriented; someone has dubbed this the "thee generation"—a turning outward toward others.

There is no major in the Mennonite college catalogs that cannot be dedicated to the service of God in the name of Christ for the welfare of others. Why else should they be offered? Is there any other reason big enough for college students to be here?

Last year, in Africa alone, 180 Mennonite Central Committee workers served in 14 countries—1/3 of them in education, 1/5 in agriculture, 1/10 in technical work, and the others as health, social service, or support workers.

Our calling is not to say, "Look what the world is coming to," but "Look what has come to the world." College is a calling to light the candles rather than to curse the darkness.


Our Mennonite college campuses are the largest in the world—25,000 miles from end to end—for Jesus said that our field is the world. Let it continue to be said in our generation that the sun never sets on our alumni around the world.

In one of his books, *The New Man for Our Time*, Elton Trueblood says three dimensions of life make us whole persons; he calls them the intellectual, the devotional, and service. We have looked at two of these already—the exercise of knowledge to deepen faith and the baptism of service to fulfill our purpose.

College is a calling to live in awareness of the presence of God. Real life is devotional. It is the art of seeing and living in God. There is a boundary of life that can be crossed only in worship.

All the world's aglow with God,
and every bush a flame of fire,
But only those who see take off their shoes;
the rest walk around and pick raspberries.

There is a simple homey song that begins, "Ere you left your room this morning, did you think to pray?" It's more than that, really. Real life is a prayer. "For in Him we live and move and have our being."

Henri Nouwen sums it up well in his story of his meeting with a friend. As they were together, Nouwen says, "we became more and more aware of a presence embracing both of us. Then he said, 'It is good to be here' and I said, 'Yes, it is good to be together again,' and after that we were silent again for a long period. And as a deep peace filled the empty space between us he said hesitantly, 'When I look at you it is as if I am in the presence of Christ.' I did not feel startled, surprised, or in need of protesting, but I could only say, 'It is the Christ in you, who recognizes the Christ in me.' 'Yes,' he said, 'He indeed is in our midst,' and then he spoke the words which entered into my soul as the most healing words I had heard in many years, 'From now on, wherever you go, or wherever I go, all the ground between us will be holy ground.' And when he left I knew that he had revealed to me what community really means." 

Out on the street

by Katie Funk Wiebe

I was of the generation who grew up with street meetings. Most often, however, I was one of those gathered around the street preacher and the musicians rather than doing the evangelizing.

On a Saturday night, Mother might already have turned my hair up in rags for Sunday, but the loud notes of a brass band sounding down the street put wings on my shoes. Nothing mattered but to get to the bank corner and push into the front row to hear the Salvation Army band blow their shining horns and shake their tambourines. At other times a youth group from a church across the river, with a few bold young preachers, a quartet, and a folding organ, were the attraction.

Our community was a natural for street meetings, for unlike some of the more churchied villages, we had no zealous evangelical church. In addition, on Saturday evenings, the populace from miles around drove to town to shop, visit, tramp the two blocks of Main Street, and spend money on pop, gum, candy, and tobacco, and later attend a show or a dance. The saloon was probably also an attraction which didn't register with me at the time.

When the street musicians began, some people stayed to listen, others drifted on, especially when the preaching started. The odd drunk who commented too loudly to the preacher was elbowed away by the local constable. Later, the tambourine players mingled with the crowd, looking for the persons they had seen listening thoughtfully, to urge them to a decision to be saved.

Years later, as a college student, I recall accompanying an older friend to a street meeting in a large city, and then after the preaching had ended, following her as she confronted person after person with a plea to be converted. I lingered in the background, afraid and uneasy, as she convinced a few persons, within minutes, to be saved; prayed with them, and moved on. The task of witnessing seemed easy for her—and hard for me.

How much was accomplished through all such efforts will never be known, nor would I judge them harshly. But I wondered then as I do now if such people had earned the right to intrude into people's lives and as quickly withdraw when they got what they wanted. They had done little to earn the trust of the listeners and offered little in terms of continued support and friendship.

I recall one black member of an inner-city mission in the East jokingly refer to the Mennonites who came to evangelize them in Philadelphia as the "Russian" Mennonites. He said they rushed in and rushed out. We, in our community,

in time felt the same way about those who came to evangelize us.

I was reminded of these earlier efforts at quickie evangelism as I listened to a young inner-city worker of this generation explain how his attitudes to the quick-convert type of evangelism had changed in the last decade. At first, he and his co-workers had been intent on making many converts for Christ.

They were sure their task was to be able to identify and count converts. They succeeded in this goal. They gained converts, one after another, in that inner city with its broken homes, poverty, drugs, and physical abuse. But they also lost converts, one after another, as these people drifted back into their former way of living.

He and his friends sensed that such people needed more than a verbal barrage of Christianity. They needed the example of Word and life to show them the difference Christianity makes. Their task as inner-city missionaries was not to make converts, but to make disciples—to teach the people. That change in emphasis brought new life to their program.

Though the street meetings with their hand organs have left the scene, evangelism is still a difficult task, because we believe the "quick conversion" resulting from the hard sell works best. We find change difficult because we equate the method of evangelism with the essence of the gospel. To change the method would be to water down the gospel. The rescue mission approach—where one throws out the lifeline without getting one's feet wet by learning to know the person being evangelized intimately—seems a good way to do it.

But newer studies on evangelism point out that the seeker of truth comes to Christ in stages, growing in awareness of him and his truth, so no one method works for everyone. Those who know something about the gospel may be reached by the street meeting approach, whether it is inside a building or at an intersection. Those who have never heard about Jesus, except as an obscenity, need another approach.

Yet I find some church members prefer the direct approach because they recognize it as evangelism. They get less enthusiastic about other approaches which integrate the message of the gospel more indirectly because the language doesn't sound "Christian." In a similar fashion, much religious radio and television programming is produced to appeal to Christians, rather than non-Christians, in order to get support.

An encouraging sign, however, is the increase of home Bible studies, friendship evangelism, and similar efforts, which recognize that evangelism must make the seekers understand the cost of discipleship and commit themselves to such a way.

Katie Funk Wiebe teaches English at Tabor College, Hillsboro, Kan.





Herald Press: Read to Grow This Winter

Morning Joy

Helen Good Brenneman, author of the best-selling *Meditations for the New Mother*, created this book of 30 meditations for those who have suffered loss of any kind. Directs the thoughts of the reader to the God of hope, whatever loss is being experienced.

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Marriage in Today's World, Paper \$4.95; in Canada \$5.75

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My school of prayer

by Rhoda Snader Lapp

I have learned from personal experience that if God withholds an answer to prayer, it is for my good. God's Word tells us the same thing, "...no good thing will he [the Lord God] withhold from them that walk uprightly" (Ps. 84:11).

Years ago I knew the Lord was calling me to be a nurse. I had absolutely no doubt whatsoever about His will for me. So I chose a certain school of nursing at a certain time but God closed the door for me. I was shocked to say the least! I knew this was the profession He wanted me to enter. So why the closed door?

Later on the Lord led me to another nursing program in another state. God's timing was perfect, for this was a better school. Sometimes God, who is much wiser than we, and knows much more than we, withholds something from us for our good. But then He always gives us something that is so much better.

While attending the school the Lord led me to, I went to a small Mennonite Church. That is where I met my husband. God certainly knew what was best for me! God wants His children to have His very best in every area of our lives. He is our kind heavenly Father and He delights in giving us, His children, "every good gift and every perfect gift" (Jas. 1:17). God's timetable is not always the same as ours. Had I entered training ahead of God's time, John and I would not have attended church there at the same time, and would not have met one another.

If one has asked according to God's will, it is important to keep believing and the answer will come at the precise time God has chosen. If we have asked according to God's will, we know He has heard our prayers. "And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us: and if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 Jn. 5:14, 15).


God promised Abram a child of his own flesh and blood and even said to him, "He that shall come forth out of thine own bowels shall be thine heir" (Gen. 15:4). But after the promise was made, Abram had a long wait. Some of the Bible commentaries suggest that it was fifteen years until Isaac was finally born. Some say it was twenty-five years. Either way that was a long waiting period. "And so, after he had patiently endured, he obtained the promise" (Heb. 6:15).

In case you are going through a waiting period, take courage. We are told: "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. 10:36). Not only are we told to come "boldly" (Heb. 4:16). We do not need to shake in our shoes to come to God with our needs. He wants us to come to Him

and ask Him for things. Jesus said, "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (Jn. 16:24).

When circumstances seem as though they are working against us, let us remember these words: "But the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee" (Deut. 23:5). Joseph's brothers sold him "for twenty pieces of silver" (Gen. 37:28). Certainly he felt rejected to receive this cruel treatment from his brothers. But in the end God used even that horrible circumstance for good. Joseph said to his brethren, "Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good" (Gen. 50:19, 20). We have a right to ask God to work out even the disappointing situations for our good and His glory.

Not only are we to pray for our own needs, but we are to pray for others. We read: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:1, 2). As Christians let us uphold our national leaders in earnest prayer and serious petition. If we fail to pray, who will do it? Surely not the ungodly! This is a privilege as well as a command! Of course, God's commandments are always for our good (Deut. 6:24, and Deut. 10:13). He wants us to pray for our leaders so we can "lead a quiet and peaceable life" and so we can spread the gospel unhindered.

We are also told: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). Even when we find ourselves in the midst of a menacing situation, we can still thank God that He, who knows the end from the beginning, is working in our behalf for our good. 

Presence

"... lo, I am with you always ..." (Matthew 28:20b)

Thank you
for hearing me
now that I've dared
to ask, trusting you,
and for letting me feel
your presence with
me.

And in all
those other
times I never asked,
thank you for staying here,
waiting out the loneliness
with me, I not even
knowing you are
near.

—Emily Sargent Councilman

Rhoda Snader Lapp is from Lancaster, Pa.

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John 16:33a



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J3





The Allegheny Mennonite meetinghouse about 1890, 35 years after it was built.

A church for the price of a stereo

by Mary W. Gehman

The tall Indian walked resolutely toward the east, according to the story my mother told me. She had heard her grandmother tell of the helpful advice the friendly Indian gave the early Bowman settlers. The Indian led young Bowman, so the story goes, to the Allegheny valley in Berks County.

"Here," he said, "is good land. See the water flows to the east."

The name Allegheny comes from the name the Indians gave the creek, *Ollganey*.

The written records of Mennonites in the Allegheny district began when Jacob Bowman, the first settler, was given a land grant on October 8, 1745.

More settlers secured land grants and a growing congregation was begun. Indians were scattered among the early settlers as we can observe from the arrowheads and

stone tomahawks found on the farm through the years.

At first the congregation met in private homes for worship. A hundred years later they built the small stone structure which still stands near the earliest graveyard with simple sandstone markers dating from the 1700s.

Solomon Weber donated one fourth acre of land on which the church was built during the winter of 1855-1856.

Services in this meetinghouse, some eighty years later, are among my earliest memories of being in church. I can even now smell the slightly musty odor that hung within the thick stone walls which were regularly whitewashed. I remember restless toddlers falling to the floor through the open backs of the pews.

I recall, too, the fun of the annual church cleaning when all the benches were set in the grass outside. We girls enjoyed scrubbing the smooth hand-planed boards with homemade soap and a scrubbing brush.

The construction of the building in the 1850s also involved a working together, typical of the settlers. The carefully preserved "Subscribers' List for a Meeting House" gives silent witness to cooperation of Mennonite and non-

Mary W. Gehman teaches English as a second language to Southeast Asian children in the Cocalico School District in eastern Pa. This article was originally published in the Winter, 1980-81 issue of the *Historical Review of Berks County*, copyright, Berks County Historical Society.

Mennonite settlers.

The Subscribers' List begins with this formal declaration dated April 15, 1854, and translated from the German.

"We the undersigned promise and bind ourselves hereby to pay the sums standing opposite our names for the erection of a meetinghouse to be used for religious worship of God by the Old Mennonite Church on the land of Solomon Weber in Brecknock Township, Berks County, Pa., to be paid to the assigned foremen, Henry Weber and Benjamin Bowman."

The money subscribed amounted to \$376. Many family names on the list are still found in the Allegheny region.

Gifts of money for the church listed in Deacon Heinrich Weber's record range from one and two dollars to forty dollars. Among the thirty entries of money received all but two are listed anonymously.

Many individuals helped in doing work. Things like the following are among the entries:

Henrich Weber spent five days breaking stone and hauled one load of lime. Jonathan Guth spent three days breaking stone and hauled stone one day with three horses.

Joseph Harni, Samuel Gehman, Jacob Guth, and Heinrich Weber made all the benches.

Joseph Harni, Samuel Eshleman, Heinrich Weber, and Aaron Weber did the floor boards, *benah alle abgehobelt* (hand-planed).

This work was generally done without pay. However, an Aaron Weber from Indiana was spending the winter in Pennsylvania, and he accepted \$4.50 for his work.

The various materials purchased are itemized and each purchase dated and the price listed. Among the items are the following:

Stove pipe	.98
Pine boards, 3026 ft.	57.49
Gunpowder to break stones	.28
5500 roofing shingles	55.00
200 pickets for fence	2.40
Mason's helper	11.80
Wood for window frames	7.50
Stove	4.25
50 rails	3.75
Whitewash	8.00
Hauling 50 bu. whitewash	2.00

Three Bibles	2.25
To Aron Kohlman to whitewash	1.00

The mason, Josep Shanauer, was paid \$41.25 and George Spanagel was paid \$9.67 for plastering.

One day they paid \$2.12½ for carpenter work. Six months later Jacob Zerben was paid \$27.75 for carpenter work.

This is an incomplete list of the items bought, services paid for, and given free. These are taken from the record of Deacon Henry Weber who was my great-grandfather. He concludes the list with this comment, "*Die ausgaben vor das versammlung Haus zu bauen*—\$377.93 (amount paid out for the building of the meetinghouse).

For many years the Word of God was preached here as Mennonites gathered for worship. Today it is used only for an annual meeting in July when many with an interest in history or with roots in Allegheny meet together for an evening.

The house they built was a sturdy structure and served them well. Inside there is a partition which separates a small cloak-room for ladies from the main room. In this wall are two small doors which can be opened to permit an overflow crowd to see and hear.

On the men's side are two hat racks hung from the ceiling on which hats were hung as the men entered.

The ladies' benches were directly facing the singers' table where the minister stood to preach. The men who led the singing sat around the table. To the preacher's right and left were the benches for the men, the older ones on his left and the younger on his right.

This arrangement was in harmony with their understanding of the church as a brotherhood gathered round to hear the Word taught and to admonish one another. There was no pulpit to place the preacher above the congregation.

Martin G. Weaver wrote of this building in Mennonites of Lancaster Conference, "It is one of the best and most reliable reminders of the primitive places of worship used by our ancestors."

These people were faithful to the Lord and eager to be good stewards of their possessions. The sum they spent for a meetinghouse involving much labor for many months is one we may spend in an hour at a music store to buy a stereo.



Inside of the Allegheny Mennonite meetinghouse during the 1940s.



The Allegheny Mennonite meetinghouse about 1940.

Blossers visit China after 30 years

Editor's note: Eugene and Louella Blosser, workers in Japan since 1953 with Mennonite Board of Missions, Elkhart, Ind., visited in late 1980 the country in which they had served until 30 years ago. Louella began MBM service there in 1947 and married Gene, her fiancé, upon his arrival in China in 1949. The Blossers filed the following report on their long-awaited visit.

China has changed much. The extreme poverty of earlier years cannot be seen. People appear well fed and well clothed, and they are busy at work. China has taken to wheels. In Peking, one in three persons has a bicycle. The roads are filled with trucks, buses, jeeps, farm tractors with trailers, carts pulled by oxen, and many people on foot.

We observed that China has made much progress in the areas of education, agriculture, industry, and transportation. We can't, of course, compare this progress with Japan or America.

Our contact with Christians was limited but exciting. In Canton, we asked for permission to visit a church even though we knew no people in that city. Our guide soon found an address and said, "Let's go." In a few minutes we were

in front of a church. We learned that it was one of two opened in Canton.

There are no denominations. All must work together. Pastors take turns preaching in churches permitted to open. In response to a question about small groups that meet in homes, the pastor of the church we visited replied, "There are many such groups, but no one knows how many there are."

We were thankful to be able to visit Chengtu, where we had served before. As we left the hotel by taxi the first morning, we saw by the gate a gray-haired woman looking intently at us. We recognized her as our doctor friend. She had come 60 kilometers by bus to find us. We stopped our taxi and met her. She said we should come to her grand niece's home by noon for lunch.

Then we continued to the church we were visiting. Two older pastors we had known and their wives and several other Christians were there. What a welcome they gave us! Last year their church was the first to reopen in Chengtu. They were all in good health both physically and spiritually. They told excitedly of the printing of a new Chinese Bible in late 1980.

One Christian had attended the National Christian Conference held in Nanking last

October. It was the first in 30 years. Government officials were present, and they assured the delegates of their support. They promised that all church properties will eventually be returned. Permission has also been granted for the reopening of Nanking Theological Seminary in February.

The Chengtu pastors said the church is in need of young leadership, since most of the present leaders are over 70. Young people are beginning to come to church, they said. Some are becoming believers and some want to go to seminary. A national church magazine has been started and they are quite excited about that. "Tell our friends in Japan and America that we are full of hope," they said.

We asked what Christians in other countries can do for the church in China. "Pray for us," they said. "Don't try to send Christian literature now. If we can grasp the spirit of Jesus, we can do evangelism better ourselves. Letters of encouragement from friends are welcome."

Later we met our doctor friend again. She has been a Christian for many years and has suffered much. We had a leisurely walk together around the campus of the university where we used to live. We saw the house where we had lived and the hospital where our eldest son was born.

Where we stopped next, in Sian, there were no churches open. In a museum one day, a young student began talking to Louella in English. He soon revealed his interest in the Bible and Christianity. Youth for many years, he said, were anti-Christian, but now some are believing in God. He showed considerable knowledge of the Bible, so Louella asked if he is a believer. "Yes," he said.

In Peking, we met a married couple who were our co-workers years ago. They were 19 and 20 when we first met them. Now they are in their 50s. They were married four years after we left China and have a son and daughter in college. We must have retained some of our features of earlier years, for when they came to our hotel, their eyes soon found us and they came flying with open arms and warm embraces.

What a reunion and how the talk flew for the next three hours! We reminisced of former days, and they helped recall many things we had forgotten. We shared things about the church in China about which they were unaware. They shared openly with us. Our friends were embarrassed at having not kept up their faith through the years. We did not criticize or pressure them. They were interested to know that the church was active again and that youth are involved. Before they left, we shared with them in a spiritual fellowship and encouraged them to renew their relationships to the Lord. We want to keep in touch.

We were impressed again with the masses of people in China. The open hearts of the people are unchanged. They respond quickly to a smile or conversation.

Concerns for the church to be targeted at consultation

Program planning has been finalized for the inter-Mennonite meeting known as Consultation on Continuing Concerns, scheduled for Mar. 30 and 31 at First Mennonite Church, Berne, Ind. This event is a follow-up of the Smoketown (Pa.) Consultation held in July 1979. Prayer and concerns for the church will be a part of the program.

Addressing the consultation will be Myron S. Augsburg, scholar-in-residence at Princeton Theological Seminary; Benjamin E. Sprunger, president of The Ohio Foundation of Independent Colleges and member of the General Conference Mennonite Education Commission; and Vernon Wiebe, moderator of the Mennonite Brethren Church, Hillsboro, Kan.

Speaking for the conveners, Kenneth G. Bauman voiced appreciation for those presenting the major addresses, stating, "While these men will not be speaking for their respective denominations, they are individuals with a strong identification in the work of the church

over the years—they have much to share." Augsburg, Sprunger, and Wiebe will discuss their "continuing concerns," with time provided for questions and discussion. In addition to Bauman, who is pastor of Berne's First Mennonite, other conveners include: Bill Detweiler, pastor of Kidron (Ohio) Mennonite Church; Bob Detweiler, pastor of Yellow Creek Mennonite Church, Goshen, Ind.; Albert Epp, pastor of Bethesda Mennonite Church, Henderson, Neb.; and Eugene R. Witmer, innkeeper and layman in the Lancaster Mennonite conference, Smoketown, Pa.

Registration will begin at 2:00 p.m. on Monday, Mar. 30, with a special prayer session at 4:00 p.m. An evening session will follow, with the program continuing on Tuesday at 8:30 a.m. and concluding by 5:00 p.m. Lodging and meals will be provided by the host church. Advance registration is not required but would be appreciated. Write to First Mennonite Church, Box 111, Berne, IN 46711.

World Conference committees set up to organize and plan program for the 11th

Two major committees have been assembled to plan for the XI Assembly of Mennonite World Conference to be held in Strasbourg, France, July 1984.

An Organizing Committee has been appointed by the Mennonite conferences in France, Germany, Switzerland, and the Netherlands. While France will be the location for XI Strasbourg 84, Mennonite conferences in these other countries have joined in the invitation and hosting.

This committee is chaired by Jean-Jacques Hirschy of Ingersheim, France; serving as vice-chairmen are Luc Wenger of Switzerland, Ed van Straten of the Netherlands, and Joachim Lange of Germany. Ernest Nussbaumer, France, serves as secretary of the committee.

Representing the French Mennonite Conference on the committee are Jean-Jacques Hirschy, Ingersheim; René Eyer, Benfeld; Ernest Nussbaumer, Les Ulis; Pierre Pelsy, Benamenil; Luc Wenger, Liestal, Switzerland; and André Nussbaumer, Altkirch.

The Swiss conference has appointed Samuel Gerber, Nuglar, and Marcel Amstutz, La Chaux-de-Fonds.

Appointed by the Verband of Germany are Joachim Lange, Stuttgart, and Gerhard Hege, Weingarten.

The Algemene Doopsgezinde Sociëteit (Mennonite Church) of the Netherlands has appointed Ed van Straten and Tiny van Straten of Leidschendam, and Marthje de Vries of Nuenen.

Representing the Vereinigung of Germany are Helga Driedger, Weierhof; Reinhold Schmutz, Ludwigshafen; Denise Schmutz, Ludwigshafen; and Hans Joachim Wiens, Enkenbach.

The Organizing Committee will appoint 15 commissions to implement the various details of planning. These commissions include facilities, housing, transportation, food, ushering, medical services, exhibition hall, interpretation, children's activities, information, publicity, brochures, tours, hospitality, and youth camp.

The committee has undertaken an intensive search for persons to serve on these commissions. The committee has also spent considerable time preparing job descriptions for each of the commissions. The committee first convened in November 1979 and has held two meetings in 1980.

A Program Committee has been appointed by the Mennonite World Conference Executive Committee. This committee includes 12 persons chosen from the Mennonite communities of France, Switzerland, Germany, and the Netherlands.

The committee is chaired by Carl Brüsewitz of the Netherlands, first vice-president of MWC. Eric Hege of Wissembourg, France,

serves as vice-chairman. Anita Lichti of Germany is recording secretary.

Serving on the committee from France are Michel Widmer, Montbéliard; Eric Hege, Wissembourg; and Marie Noëlle Faure of Paris, currently living in Liestal, Switzerland.

From Switzerland come Paul Hofer of Muttenz and Margrit Ramseier of Basel.

From Germany, Peter Foth, Hamburg; Werner Funck, Graben-Neudorf; Anita Lichti, Schorndorf; Brunhilde Horsch, Schwandorf; and Dora Geiser, Friedelsheim.

Carl Brüsewitz of Bunnik and Jo van Ingen

Schenau-Elsen of Oegstgeest are members of the committee from Netherlands.

The first meeting of the Program Committee was held in Strasbourg on November 21, 1980. During that meeting the group was briefed by MWC Executive Secretary Paul N. Kraybill. The experience of Wichita 78 was reviewed. Various policy issues and questions were considered.

The committee will be dependent on the choice of theme for further planning. The theme will be chosen by the General Council at its meeting in Nairobi, Kenya, July 1981.



From left: Samuel Gerber, Marcel Amstutz, Andre Nussbaumer, Tiny van Straten, Diether Gotz, Ernest Nussbaumer, Marthje de Vries, Reinhold Schmutz, Lydie Hege (not member of committee, secretary in MWC office), Ed van Straten, Jean-Jacques, Pierre Pelsy, Rene Eyer, Gerhard Hege.



Back row: (left to right): Jo van Ingen Schenau-Elsen, Dora Geiser, Peter Foth, Paul Hofer, Werner Funck, Margrit Ramseier, Michel Widmer, Brunhilde Horsch. Front row: Carl Brüsewitz, Anita Lichti, Eric Hege, Lydie Hege (not member of committee).



Devotions and time for reflection led by Marty Kolb highlighted the Jan. 19-26 Voluntary Service orientation at Mennonite Board of Missions (Elkhart, Ind.). Marty is director of the Richmond (Va.) Discipleship VS unit. She assumed responsibility for the week when the mother of orientation director Ellen Welty died on Jan. 21.

Numbering 24, the new VSers came from eight states. Their orientation schedule was filled with briefings, workshops, personal religious history sharing, trip to Chicago, introduction to VS policies and lifestyle by members of the Indianapolis (Ind.) VS unit, and other activities.

The new VSers are:

Back row (left to right): Charlotte Carlson, Hibbing, Minn., to Pearl River, Miss.; Michael Oswald, Apple Creek, Ohio, to Mashulaville, Miss.; Karla Kauffman, Goshen, Ind., to Brownsville, Tex.; Rhonda Gerber, Fairview, Mich., to Carlsbad, N.M.; Keith Schneider, Bellefontaine, Ohio, to La Junta, Colo.; Chris

Yoder, Goshen, Ind., to Aurora, Ohio; David Johnston, Leonard, Mo., to Brownsville, Tex.; Burton Hostetler, Wellman, Iowa, to Eureka, Ill.; and Jeff Steiner, West Liberty, Ohio, to San Juan, P.R.

Second row (left to right): Wendell and Karen Coblentz, Hartville, Ohio, to Tucson, Ariz.; Christena Herschberger, Goshen, Ind., to Philadelphia, Pa.; Joyce Denlinger, Strasburg, Pa., to Eureka, Ill.; Nancy Freed, Lagrange, Ind., and Kathy Cavinder, Elkhart, Ind., to La Junta, Colo.; Kerri Brammer, Springfield, Ohio, and Jo Ellen Culp, New Paris, Ind., to Champaign, Ill.; and Ron Miller, Berlin, Ohio, to Indianapolis, Ind.

Front row (left to right): Andy Sandvold, Graceton, Minn., to Richmond, Va.; Chandler and Jody Cutting (with son Jacob), Richfield, Pa., to Eureka, Ill.; Leah and Thomas Bishop (with daughter Sherri and son Matthew), Athena, Ore., to Wayne County, Ohio; and Craig Yoder, Topeka, Ind., to Fort Dodge, Iowa.

Hyenas, baboons give way to reforestation in Ethiopia

Fifty years ago thick forests full of wild animals covered the land. Today, only a few fig and acacia trees stand out above the nearly barren ground. Deep gullies scar the terrain. Wildlife is reduced to scavenging hyenas and baboons.

This land is in Ethiopia, although the description could apply to many areas of Africa. Mennonite Central Committee has committed advisory personnel and funds to the Meserete Kristos Church (MKC) over the next five years for a project designed to help restore the forests that are so vital to rural people. The MKC is the Mennonite church in Ethiopia.

Jan Bender-Shetler of Logan, Utah, who along with her husband, Pete, works near the town of Nazareth in central Ethiopia, says that a combination of population pressure, poor management, and drought led to the deterioration of the land.

"Gradually, without anyone quite realizing it, the trees were taken, the grasslands overgrazed, and the topsoil washed away. Wood became hard to find and expensive, the soil poor, and enough pasture for the animals hard to provide. The people were not used to planting crops, let alone trees, and so could not arrest the problem. The continuing drought only added to the crisis."

The Ethiopian government has now begun a large-scale reforestation program to correct the situation. MCC is working under the direction of MKC's Development and Rehabilitation Board to help in this effort. Subject to yearly review, the intention is to plant 500 hectares (approximately 1,200 acres) of fast-growing trees each year for the next five years near Nazareth, where several MKC congregations are located. Managing the project is Million Belihu, an agricultural expert.

Eleven congregations covenant to participate in money concerns project in the U.S.

Eleven North American Mennonite congregations will grapple with money and economic issues in a concentrated way during 1981.

"Those of each congregation will identify their own issues and obstacles as they see them in their group," Daniel Kauffman, director of the project, explained. "In this organic approach, the solution for the congregation grows out of the experiences, processes, and study the congregation plans. At the close of the project, the members can say, 'We believe these things about the faithful use of our money.'"

By the end of the total project, Kauffman said, a process model will have developed to facilitate other congregations in dialoguing about getting, keeping, using, and giving money. "That's why it's important," he added, "that this project is centered on what we on the special task force do with—not for—the con-

gregations in discovering practical solutions to some very difficult questions."

During the project 1,000 members of the eleven congregations also will participate in a research process. Their opinions about 25 multipart questions on money will be analyzed by Goshen College professor Howard Kauffman to discover Mennonite attitudes toward wealth.

Congregations which have entered into a covenant to participate in the Money and Economic Concerns Project, sponsored by Mennonite Mutual Aid, are Salford Mennonite, Harleysville, Pa.; Forest Hills Mennonite, Leola, Pa.; Central Mennonite, Archbold, Ohio; Grace Mennonite, Pandora, Ohio; Hopewell Mennonite, Kouts, Ind.; First Mennonite, Richmond, Va.; Mennonite Church of Normal, Ill.; Tabor Mennonite,

Newton, Kan.; Bethel Mennonite, Winnipeg, Man.; First Mennonite, Morton, Ill.; and Landisville Mennonite, Landisville, Pa.

Serving on the project task force with Daniel Kauffman, on leave from Goshen College, is John Rudy, vice-president of financial services for Mennonite Mutual Aid.

Giving additional direction is an advisory committee representing Mennonite and General Conference Mennonite congregations. Dwight Stoltzfus, Mennonite Mutual Aid president, chairs the committee. The other advisers are R. Wayne Clemens, Souderton, Pa.; Ann Gingrich, Goshen, Ind.; Keith Harder, Elkhart, Ind.; Ivan Kauffmann, Lombard, Ill.; Macler Shepard, St. Louis, Mo.; Ted Stucky, Newton, Kan.; Mary Swartley, Elkhart, Ind.; Robert Yoder, Eureka, Ill.; and Gordon Zook, Elkhart, Ind.



Henry Poettcker

Puerto Rico church shows growth, six percent in '80

Puerto Rico Mennonite Conference is growing. A new congregation is forming in Ponce; one person was baptized for every ten members last year; the membership grew 6 percent; and every month, congregations large and small, older and younger, report more persons added to the kingdom.

The message is usually of individual salvation through faith in the work of Jesus. It is communicated by established congregations, in the homes of interested persons and the relatives of church members, and in evangelistic services within the church building or in the open air.

Strategies to begin new congregations include home visitation, vacation Bible schools and Sunday schools for children, church services, and Bible studies. New witnesses are being established in urban areas. The people who respond tend to be lower middle class and nominally Catholic, although the dominant force in their lives has been secularism and materialism.

Congregations are increasingly tolerant of the variety of pieties and norms of Christian experience expressed in the Puerto Rico Conference. This reveals a more salient issue—what will be the source of our congregational models for church life and witness? Many models attract, including Protestant evangelicism, Pentecostalism, and Liberation

Theology. Can we also consider the option of the New Testament church as presented by the Anabaptists?

Three of the 17 congregations of the conference—for different reasons—are looking for pastors. Betania passed through some harsh experiences with its recent pastor; Cayey feels its multiple lay leadership is not meeting its needs; and Honduras released its pastor, Miguel Rolon, to help establish a new congregation in Ponce.

Some congregations cannot support their pastors adequately because the conference had to reduce subsidies. Problems of stewardship and inadequate understanding of church life hinder solutions.

Church leaders from both the island and mainland USA are again asking what relation the Mennonite Church in Puerto Rico should have with other Mennonite churches and agencies. Politics, culture, and ease of communication and travel must be considered. What will best serve to extend God's kingdom?

The Puerto Rico Conference was established in 1951 through the efforts of Mennonite Board of Missions (Elkhart, Ind.), which sent its first workers to the island in 1945. Today, MBM is represented on the island by five missionaries who serve in supporting roles: Gladys Widmer, David and Karen Powell, and Frank and Susan Farrow. Some of those who took in the leaders' retreat were: Carol Glick, former director of Academia Menonita Betania; Mateo Cubilete, pastor of the Botijas congregation; Irma Cruz de Rosado, pastor's wife; Raul Rosado, executive secretary of the conference; David Powell, MBM missionary; Margaret Schipani, librarian at Academia Menonita Summit Hills; and Daniel Schipani, dean of the evangelical seminary in Rio Piedras.—David W. Powell

Pastors get a penetrating look at Matthew at EMS

The church—the congregation itself—holds the "keys to the kingdom," said Eastern Mennonite Seminary dean, George R. Brunk III at the 1981 annual Ministers' Week, held Jan. 19-22 on the Eastern Mennonite College campus. Some 200 pastors and lay leaders were in attendance.

Using the New Testament Book of Matthew as a basis to explore the theme, "Discerning the Mind of Christ," the group heard Old and New Testament teachers relate the themes of Matthew to current congregational issues.

"Understanding the kingdom of God is central to the gospel," said Henry Poettcker, president of Mennonite Biblical Seminary in Elkhart, Ind. He delved into Matthew to examine such topics as Jesus' teachings on how persons are to enter the kingdom, the use of parables, prophecy, forgiveness, and judgment.

Poettcker called the parables "earthly stories with heavenly messages," and said that Jesus adopted this method to withhold his truer meanings from the crowds because they had proven to be so unbelieving.

Ronald D. Guengerich, assistant professor of Old Testament at EMS, added depth to the studies by looking at various Matthew passages through Old Testament filters. One fault many persons bring to the study of Matthew, said the Bible scholar, is "to fail to look for understand-

ing, because the passages are too familiar to us."

Edward B. Stoltzfus, associate professor of theology at EMS, opened each day with a worship period.

Responses indicated that participants felt the experience was helpful.

Soviet young people turn from emptiness to hope

Many young people in the Soviet Union are seeking to fill the void of a godless society, noted Vasil Magal in a report to the staff and board of Media Ministries in early January.

He cited the example of a young girl who wrote saying, "I want to find God; please help me."

He also told the story of a young soldier to illustrate how young people are turning to Christianity to fill the emptiness in their lives. When the young man was confronted for listening secretly at night to religious radio programs, his superior closed the door so he could talk without being heard. His superior then asked him to explain the Christian faith. After completing the interview, the superior asked him not to tell anyone about their conversation. The young military officer was also searching for the true meaning of life.

Another listener in Russia commented by letter, "The broadcasts tell us that Christians in

the West have not abandoned us," Vasil noted.

"The official stance is that science has the answer for everything," Vasil said. "But a major social problem is alcoholism, which the government can't seem to find an answer for."

While the main focus of his *Voice of Friend* ministry is Bible teaching and inspiration for Christians, he suggested that more messages focus on evangelism to meet the needs of seekers, especially youth.

The board affirmed this new focus, so Vasil will prepare more messages that proclaim the good news and invite seekers to faith in Christ.

During the two-month visit to Harrisonburg, Vasil attended a Russian broadcasters meeting in California, searched for new music for the broadcast, recorded 12 radio messages, visited a number of churches, and audited some courses at Eastern Mennonite Seminary. He plans to return to Belgium late this month.



MCC oriented 49 workers en route to their service assignments, Jan. 6-16. Twenty-eight of these are in assignments overseas; 21 are salaried positions or VS in Canada and the U.S. Assignments are as follows. *Front row:* Lowell and Diane Birkey, Manson, Iowa, to Guatemala; Frank Peachey, Belleville, Pa., to Bangladesh. *Second row:* Brad and Sharon Ginter, Archbold, Ohio, to Appalachia; Wayne and Ruth Martin, Bird-in-Hand, Pa., to Atlanta, Ga.; Debbie Roth, Baden, Ont., to New Hamburg, Ont.

Swiss Christian discovers nonviolence, tours America

When Jean luc Tissot talks to Christians in Europe about the need for their countries to seek their own welfare in light of justice and peace for Third World countries, he gets a standard reply, "We must take care of spiritual, not political matters."

"I have found the same thing in America," he told a small group of students at Associated Mennonite Biblical Seminaries, Elkhart, Jan. 26. "People tell me, 'We are praying for our own salvation.'"

Tissot understands the argument well. It's one he grew up with as a member of the Reformed Church in Switzerland. "I have learned in the church the Christian values and in these values peace is very personal and interpersonal but not political or economic," he said in an interview.

Tissot is director of EIRENE—International Christian Service for Peace, based in Neuweid, West Germany. He is visiting Mennonite communities, agencies, and schools in North America during a four-week leave sponsored by Mennonite Central Committee, Akron, Pa.

Various circumstances led Tissot to change his mind—and life—from the traditional "Christian" view on peace. He went through basic military training in the Swiss army "because I had no courage to do a year in prison," he said. "Afterward I said, it's important that I also do a service for peace, not just war." He

began to look around for ways to put his new commitment into practice.

Nonviolent action as the antidote to violent attempts at problem solving he sees already in action in such groups "engaged in the difficult struggle against injustice" as the ecology movement, new communal clusters, the women's movement, the antiwar movement, and in the efforts of such persons as 1980 Nobel Peace Prize winner Adolfo Perez Esquivel of Argentina and leader of the minority struggle against injustice, Dom Helder Camera in Brazil. "All those sectors and groups have to become a force to change society."

In his visit, Tissot said, "I am telling Mennonites, 'You are one of those groups. You have to become the yeast in the bread of society.'"

"The struggle for change," he said, "begins with oneself in relationship to God. I must be ready to change myself if I want to affect the struggles of society."

Tissot said he came to his peace position first by simple human experience. Then he read the Bible and found the same truth affirmed there. That confirmed it for him, he said. He has sought to follow the example of Jesus who "went beyond the exploitation of some people by others and showed that we should serve each other, thereby bearing one another's burdens," he said.

Gran Boua group initiates own development in Haiti

Three long plaintive notes break the morning stillness over an awakening village in mountainous Mombin Crochu, Haiti. In response, the members of the *Ba Gran Boua* community group make their way through the misty half-light to the group's regular meeting place under a leafy shelter along the path to Mombin.

They will plan the details of a "harvesting bee" in their community garden of corn and beans, and then participate in a soil conservation effort led by their *animateur* or "encourager," Minius, who works with the Mennonite Central Committee community organization program here.

A conch shell, blown like a horn, produces the notes which announce the meeting. The shell is a symbol of Haiti's independence, for in the 1790s Haiti's African slaves, unknown to their white masters, used conch shells to call secret meetings in the hills. There they coordinated their liberation movement.

Today, the conch shell is being heard again in the hills surrounding Mombin Crochu. Again it is calling the people together in a struggle for freedom, although this bondage is not of a physical nature. This struggle of the rural Haitian people is to break the straitjacket of ignorance, community division, and economic dependence of Haitians today.

Since 1979, MCC has been helping to train Haitian men and women to be *animateurs* in the delicate skills of "conscientization," or consciousness-raising. This approach to community development does not attempt to decide for people what is good, right, or of benefit to them. It does not try to persuade the people to accept any of the organization's assumptions or conclusions with regard to their community's physical, economic, or social status.

Instead, conscientization helps people understand what causes the problems in their communities and what holds them together as people. Communities can solve their problems only when they understand them.

Bolivian church becoming self-governing, Santa Cruz

Most wage earners in the emerging Bolivia Mennonite Church take home only about \$3 a day for hard labor in the sun, according to Steven and Deborah Fath, workers in that country with Mennonite Board of Missions, Elkhart, Ind.

So the Faths, whose assignment includes the development of local leadership, find it difficult to find persons who have time and energy for church work while struggling every day to survive.

"There is usually interest in some kind of preparation for leadership," Faths reported,

"but most of the efforts of a young family man are directed toward providing the daily, minimal necessities for his wife and numerous children."

A big issue for the Bolivian church is financial support for local leaders. "I don't think it is right that we as a mission put persons on the payroll, because even as poor as they may be, we would be creating a deeper dependency," Steve said. "If there are ten families in a church and each of them gave a tenth of their income, conceivably there would be another full-time income to support a pastor."

The emergence of a few small Mennonite congregations in Bolivia grows out of social service in the Santa Cruz area by Mennonite Central Committee. Mennonite Board of Missions (Mennonite Church) and Commission on Overseas Mission (General Conference Mennonite Church) have accepted the task of building on the 22-year MCC presence by ministering to spiritual needs and helping to nurture an organized church.

The six Mennonite congregations in Bolivia are currently in the process of organizing themselves into a national church. Meanwhile, an executive committee made up of two Bolivians, two MCC workers, one MBM missionary, and one COM missionary leads the Bolivia Mennonite Church.

MBM newsgrams

A ministry to the thousands of international students in Washington, D.C., is about to be started by local Mennonites working in cooperation with Eastern conferences of the Mennonite Church. A local task force is currently defining the ministry and interviewing candidates for a staff position. Persons who have ideas for the ministry may contact the Student and Young Adult Services (SYAS) office of Mennonite Board of Missions at 1302 Kenyon St., NW, Washington, DC 20010; telephone (202) 462-7774.

Elderly persons who would normally enter a nursing home can stay in their apartment under a plan developed recently by Greencroft Villa—a Mennonite retirement community in Goshen, Ind. Personal Assistance Program, started last November, now provides 27 residents in Greencroft's Central Manor with meals, housekeeping, and assistance with bathing and dressing. Not only is the new program popular with Greencroft residents, but it is much cheaper than regular nursing home care.

Mary Beyler, a worker in Japan, was featured in the local newspaper four times in one month recently. The first was a report on a weekend of English conversation and cultural exchange planned by Mary's students at Seien High School. Others were attendance at a New

Year's party with her sister Jean Beyler as special guests of a local junior high school and the judging of an English speech contest with MBM co-workers Charles and Ruth Shenk. But the biggest feature of all was the reprinting of a talk that Mary had given to the women's fellowship at Tsurugadai Mennonite Church. One member thought Mary's memories of Christmas in Kansas and her comments about the true meaning of Christmas deserved a wider audience. Mary is one of only a handful of North Americans who live in Kushiro—a city of 200,000 on the island of Hokkaido.

The January 1981 edition of the *Overseas Missionary Directory* is now available. The directory lists information on 135 workers in 21 countries. Free copies can be obtained from Becky Miller at MBM, Box 370, Elkhart, IN 46515.

New address for Darrel and Sherill Hostetter, former workers in Nigeria with Mennonite Board of Missions (Elkhart, Ind.): 1032 S. College Ave., Harrisonburg, VA 22801.

Los Angeles Mennonites are talking about organizing a fellowship for young Mennonites who do not attend existing congregations. Denver Mennonites are considering a full-time person to contact an estimated 5,000 non-churchgoing Mennonites in that city, according to Rick Mojonner, director for Student and Young Adult Services.

Goshen College Overseers— Serving The Church By Serving The College



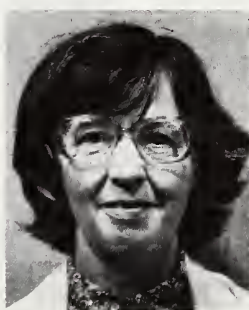
Jim Wideman
Businessman
Waterloo, Ontario

If we believe that the church is first of all people, then we on the Board are the church as we gather to work out God's will and program for Goshen College.



Kenneth M. Long
College Professor
New Wilmington, Pa.

Being a student at GC more than 26 years ago changed the direction of my life, and I want to help assure opportunities for life-changing experiences for young people today and tomorrow.



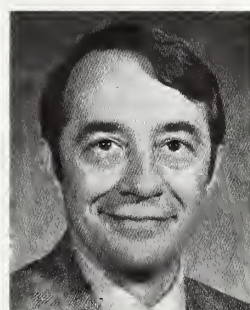
Jocele Meyer
Teacher
Brooklyn, Ohio

Christ said, "Go . . . teach. . . ." I see the church and college as partners responsible to one another's needs in this area.



Robert Yoder
Farmer
Eureka, Ill.

I attempt to serve as a link in the accountability chain that joins the Mennonite Church and Goshen College together in a common mission.



Ron Gibson
Businessman
Valparaiso, Ind.

My role is to assist the college in providing opportunity for people to discover their potential and to use their God-given gifts for service in the name of Jesus Christ.

mennoscope

David Acosta and Mike Johnson are serving as Youth Convention liaisons during February, hoping to provide youth from Hispanic and black congregations with motivation to attend the 1981 Youth Convention and ideas of how to make that desire a reality. David, from Lancaster, Pa., and Mike, from York, Pa., are both members of the Youth Convention Planning Committee. Acosta and Johnson will encourage and promote attendance at the Convention, help youth groups with ideas for raising funds and planning transportation to and from Bowling Green 81, and establish contact persons who will do follow-up work with the local groups. Their stops include Philadelphia, New York City, Norfolk, Fort Myers, Sarasota, Miami, San Juan, Corpus Christi, Phoenix, Detroit, Cleveland, Los Angeles, Chicago, and Washington, D.C.

Harold and Elva Mae Dyck are developing and donating the Arboretum of the Plains to Hesston (Kan.) College. It will cover 12.61 acres and emphasize trees, shrubbery, ground cover, and wildflowers native to Kansas. The Arboretum will be used primarily for education and enjoyment—a place to go for a walk, to sit, study, or meditate. It will not be a park or recreation area. It will be open to college people, residents of Schowalter Villa, Hickory Homes, and the whole community. The idea came to the Dycks after visiting the Bartlett Arboretum in Belle Plaine, Kan. They contacted the Kansas State University Land-

scape Architecture School in 1976 to help them develop the idea. Future plans call for the development of the 12.61 acres with possibilities for expansion of up to 25 acres or more.

Krister Stendahl, a New Testament scholar and preacher, will give four lectures at Associated Mennonite Biblical Seminaries, Elkhart, Ind., Mar. 26-28. His topics will be: Jesus Preached the Kingdom, The Church Preached Jesus Christ, How Shall We Then Preach? and How Shall We Then Act? Stendahl teaches New Testament and the arts of preaching at Harvard Divinity School. In the fall, Oct. 12-16, German theologian Jurgen Moltmann, of Tübingen University, and Harold Turner, lecturer emeritus in the department of religious studies, University of Aberdeen, Scotland, will be at the seminaries for a one-week series of lectures.

Howard H. Charles will serve as scholar-in-residence for Mennonite churches and schools in Lancaster County, Pa., February through May. He is professor of New Testament at Associated Mennonite Biblical Seminaries, Elkhart, Ind., with 33 years teaching experience. Charles will be serving in the adult education program of the conference. Other courses being taught are Pauline theology, by Paul M. Zehr; management of a home garden and orchard, by Noah Good; Mennonite history and thought, by Myron Dietz; and more.

According to the 1981 *Mennonite Yearbook*, just released, membership in the U.S.

and Canada increased by 1,346 or 1.23 percent. An article by Hubert Brown tells about James and Rowena Lark, who gave leadership to black Christians in a number of U.S. cities during the 40s, 50s, and 60s. Glendon Blosser, moderator of the 1981 Mennonite General Assembly, also shares an article, "A Doxology of Praise . . . Glory in the Church," in the opening pages. Regional conference, and worldwide data are to be found this year as in the past. Worldwide membership of all Mennonite bodies is 643,500. "No other one source puts you in touch with the total body like *Mennonite Yearbook*," says editor James Horsch. The *Yearbook* sells for \$4.75 in U.S. at Mennonite Publishing House, Scottsdale, Pa., or at Provident Bookstores.

A faith and agriculture forum, for people concerned with the best use of food production resources today and in the future, will be held at Iowa Mennonite School, Kalona, Iowa, Feb. 27 and 28. Speakers will include Eastern Mennonite College professor Kenton Brubaker on "Alternative Futures for the American Farm" and Robert Yoder, farmer from Eureka, Ill., and stewardship secretary of Mennonite Church on "Settled People in Unsettled Times." There will be time for questions and discussion followed by talks on alternative uses of energy. A registration fee of \$6.00 will include all sessions and Saturday's noon meal for each couple attending. Registration begins at 7:00 p.m. on Feb. 27 and continues from 8:30 to 9:00 a.m. on Saturday morning. For further information contact Calvin Yoder, Echo Dell Farm, Kalona, IA 52247 (319) 656-2502.

"I don't know how things could have gone better," said Roland Weaver, chairman of the Virginia Beef-for-Relief Canning Committee, as he reflected on the canning project which ran from Jan. 19 to 23. The portable MCC canner was set up on the Mark Shank farm west of Dayton, Va. Different groups of Mennonites were responsible for providing labor each day and plenty of volunteers were available. This was the seventh straight year that several branches of the Mennonite and Amish churches in Virginia have cooperated in the canning project. During the 5-day run, 117 cows were butchered which filled 19,111 cans with nearly 17 tons of beef chunks. The total value of the meat and labor was over \$100,000. The tallow was rendered and will be used later in another project to make about 8 tons of soap which will also be sent to MCC.

Total contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$178,597.45 as of Friday, February 6, 1981. This is 23.8% of the total needed. 285 congregations have made contributions. Eighty-seven individual gifts have been received amounting to \$34,215.55.

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Opportunities: Eastern Mennonite College is accepting applications for a campus pastor, beginning Aug. 31, 1981. Master's degree preferred. Contact Lee M. Yoder, Vice-President, Eastern Mennonite College, Harrisonburg, VA 22801, or call (703) 433-2771.

Special meetings: B. Charles Hostetter, Hickory, N.C., at Barrville, Reedsville, Pa., Mar. 29 to Apr. 1.

New members by baptism: one by confession of faith at Smithville, Ohio; five by baptism and two by confession of faith at Sycamore Grove, Garden City, Mo.

readers say

I am disappointed in the cover article of *Gospel Herald*, Dec. 30, entitled "The Mennonite Church in the 80s." I have asked myself why?

Is it because I don't like the description—that it is too superficial, as the author suggests? Is it because of the repeated phrase "Mennonites will..." which predicts so definitively? Is it because certain positive strains (as they appear to me) are not underlined clearly enough? Or is it because the description is true, and I don't like what is really there... ahead. Is it because the realistic grasp of the situation might appear to deaden hopes? Or is it because I am so far away—geographically and culturally—from that picture that it just can't strike me right? Maybe it is all of these things at once....

But I think there is more. It may be in the lack of a stance suggested by the phrase: "Concern that leaders lead and exert more direct influence upon decisions." I personally want to know what's "The calling of the Mennonite Church in the 80s" and I should like to hear that clearly. If there are problems and pitfalls along the way, I want to be told realistically and clearly what they are. If there are dimensions of life essential to the nature of the church—like mutual discipline—which need to be developed,

I want to know that, and not simply hear a prediction that it "may follow but that will come more slowly if at all" as a result of social influences. The concern for fidelity is indeed essential, as the author concludes, but it is those people who see the church as a whole in this particular time which have to remind us what is required of us to be faithful.

If there should be church growth, and if that is our calling, tell us so; predict if you can the difficulties that we will have with that calling, but make the calling clear. If we are to be an authentic alternative to formal religiosity and independent Fundamentalist type, make that calling clear and give us a vision of what that authentic alternative is; predict the pitfalls and the problems in doing that, and warn us of the dangers if we do not, but show us our calling. If our calling is not to build empires—even religious ones—then tell us where and how we are falling into such traps. The author speaks of a predicted retreat from evangelical and liberal politics in order to let the world structure supervise its own collapse—a kind of "traditional posture." Is that good, bad, or just one of those things that happens? Is that our calling? If it is, say so clearly, and challenge us to our calling. If that "tradition" is not our true calling, tell us that as well, but give us a vision of what it is. If we have a responsibility to the rest of the world outside the United States (and there was no prediction there, at a time when "experts" everywhere are talking about inward-looking perspective in the U.S.) tell us that and clearly.

Stick out your neck; drive down a few stakes, challenge us, give us a clear vision for these times. Tell us what the coming Lord is calling us to be. Lead, brother, lead....

In 1990, if the Lord delays His coming, someone can always write about the Mennonite Church in the 80s.—David A. Shank, Abidjan, Ivory Coast.

Several of the statements and assumptions of Bruce Yoder (Jan. 27, pp. 54-56) cry out for discussion. I would like to comment on his statement that "the Mennonite Church in its search for servant leadership pays a price it set for itself when it separated the leadership role of men from the nur-

turing and service roles of women." If indeed it was our church that made that separation, we need to repent. In that case, we should begin by repudiating at least a part of our most recent confession of faith, the 1963 Confession, article 14.

Another point of view is that it is the Bible which teaches and models gender associated roles. Until recently, we have been faithfully teaching that, too. Gender associated roles began in Genesis 2 and have never been rescinded by God. Those who say that gender associated roles are the product of an oppressive culture give too simple an answer. Genesis 2 is pre-cultural and pre-Fall. Even as Genesis 2:24 is God's continuing plan for people now, and leader-helper relationship continues to be God's plan. Galatians 3:28 is not much help either, and may be the most misinterpreted passage in the New Testament. In its context, it is saying that all persons of all social strata are justified (v. 29) on exactly the same basis, faith in Christ as exemplified in water baptism (v. 27). Of course that was quite a revolutionary teaching that women found access to God on exactly the same basis as men.

We have been properly warned in recent years regarding the dangers of a seductive culture that squeezes us into its mold. Usually the warnings have been in the areas of civil religion, nationalism, militarism, materialism, hyperconsumerism. Now, let another warning be sounded. Role egalitarianism is a deadly enemy of the church and of the Christian family. The world's present cultural practices are squeezing us into that mold!—Dean M. Brubaker, Sturgis, Mich.

marriages

Albrecht—Schrock.—Tomas Albrecht, Woodburn, Ind., and Deirdre Schrock, Casselton, N.D., by Marvin Miller, July 26, 1980.

Beachy—Yoder.—Wayne Beachy, Uniontown, Ohio, Pleasantview cong., and Betty Yoder, Hartville, Ohio, Hartville cong., by Richard F. Ross, Dec. 31, 1980.

Halteman—DiDomenico.—Arlin K. Halteman, Harleysville, Pa., Franconia cong., and Georgeina DiDomenico, Souderton, Pa., Presbyterian Church, by Earl N. Anders, Jr., Jan. 24, 1981.

Klempel—Kauffman.—Alan Raymond Klempel, Bloomfield, Mont., and Sherri Ann Kauffman, Bloomfield, Mont., Red Top cong., by Earnest Kauffman, Dec. 31, 1980.

Lehman—Nafziger.—Lawrence Lehman, Smithville, Ohio, Oak Grove cong., and Gilda Nafziger, Archbold, Ohio, Central cong., by Bill Detweiler, Jan. 17, 1981.

Miller—Hansen.—Curtis D. Miller, Iowa City, Iowa, First Mennonite cong., and Andrea G. Hansen, Newville, Pa., Lutheran Church, by J. E. Andersen and Keith Schrag, Nov. 29, 1980.

Moyer—Goshow.—Philip S. Moyer, Telford, Pa., Brethren Church and Laurel M. Goshow, Franconia, Pa., Franconia cong., by Harold Jones, Jan. 17, 1981.

Moyers—Crider.—Harold D. Moyers, Jr., Linville, Va., and Erna Louise Crider, Singers Glen, Va., both of Zion Hill cong., by John Petersheim, Dec. 27, 1980.

births

Abreu, Pedro C. and Nancy (Landis), Lancaster, Pa., first child, Nickolas Colon, Jan. 15, 1981.

Bender, Maynard and Lila (Feiesen), Kitchener, Ont., third child, first son, Kevin Dwight, Jan. 13, 1981.

Blosser, Leroy Carl and Lois (Guntz), Newport News, Va., third daughter, Carlissa Joy, Nov. 13, 1980.

Cockerill, James Wesley and Dorritee (Lauck),

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Newport News, Va., first child, Sarah Elizabeth, Dec. 6, 1980.

Gingrich, John Michael and Rosanne (Hollinger), Richfield, Pa., second child, first daughter, Amy Dawn, Nov. 20, 1980.

Lantz, J. David and Cheryl, Broadway, Va., second daughter, Catherine Lorraine, Jan. 16, 1981.

Metzger, David and Carolyn (Davidhizar), Iowa City, Iowa, first child, Matthew David, Dec. 31, 1980.

Newell, John and Terri (Harper), Newport News, Va., first child, Joshua Zebulun, Dec. 2, 1980.

Riegsecker, David and Karen (Meyer), Wauseon, Ohio, second child, first son, Matthew David, Jan. 26, 1981.

Steiner, Robert and Lois (Horst), Orrville, Ohio, third child, second son, Joseph Nicholas, Jan. 13, 1981.

Warkentin, Byron C. and Connie M., Middebury, Ind., first child, Carrie Marisa, Jan. 2, 1981.

Weaver, Maynard and Gayle (Suter), Waynesboro, Va., first child, Kendra Joy, Oct. 8, 1980.

Wideman, Willis and Kathy (Doner), Gowans-town, Ont., first child, Amanda Kristine, Jan. 4, 1981.

Zook, Donald and Gwendolyn (Stauffer), Ryley, Alta., second son, Jamie Nicholas, Jan. 14, 1981.

obituaries

Dippel, Mary, died at her home at Kitchener, Ont., Jan. 17, 1981; aged 90 y. Surviving is her friend and companion Salome Habermehl. She was a member of First Mennonite Church, where funeral services were held on Jan. 20, in charge of Glenn Brubacher; interment in First Mennonite Cemetery.

Egli, Timothy Thomas, son of Roger and Ferne Egli, died unexpectedly at his home near Cheraw, Colo., Oct. 2, 1980; aged 15 y. Surviving are his parents, one brother (Richard R.), 3 sisters (Laura L., Sara S., and Kathleen K.), and grandparents (Harry and Geneva Kauffman and Florence Gerber Egli). Funeral services were held at the East Holbrook Mennonite Church on Oct. 6; interment in East Holbrook Cemetery.

Gnagey, Hannah, stillborn daughter of Les and Nedra Gnagey, was born on Jan. 15, 1981. She is survived by her parents, one sister (Maria), her paternal grandparents (Omar and Velma Gnagey), and maternal grandparents (Orval and Elizabeth Beck). Funeral services were conducted at the Lienhart Funeral Home followed by graveside services at the Olive Cemetery, in charge of Russell Krabill, Jan. 17, 1981.

Good, Grace A., daughter of Amos H. and Barbara (Eshleman) Sauder, was born in Millway, Pa., Jan. 10, 1936; died at Reading Hospital and Medical Center on Dec. 31, 1980; aged 44 y. On Jan. 14, 1956, she was married to Jacob H. Good, who survives. Also surviving are her parents, 4 daughters (Delores J.—Mrs. David G. Shirk, Joyce E.—Mrs. Melvin A. Doberstein, Carol A.—Mrs. Edward L. Yoder, and Jeanette), one son (Stephen J.), 3 brothers (Daniel, David, and Marvin), and 3 sisters (Marian, Anna Mary, and Evelyn). She was a member of South Seventh Street Mennonite Church, where her husband serves as pastor. Funeral services were held at the Bowmansville Mennonite Church on Jan. 3, in charge of Luke L. Horst, James R. Martin, and Roy B. Martin; interment in Bowmansville Mennonite Cemetery.

Hubert, Esther Lorena, daughter of Lincoln H. and Ida (Wedel) Unruh, was born at McPherson, Kan., Aug. 28, 1931; died of cancer at Bethel Hospital, Newton Kan., Jan. 11, 1981; aged 49 y. On Aug. 17, 1960, she was married to Roderick Hubert, who survives. Also surviving are 3 children (Yolanda, Debra, and Miriam), 4 brothers (James, Gordon, Paul, and Loren), and 2 sisters (Viola Koehn, Naomi Ruthman, and Lois Stoeffler). She was a member of Spring Valley Mennonite Church, where funeral services were held on Jan. 14, in charge of Roy

Bender, Bob McKelvey, and Melvin Frisen; interment in Spring Valley Mennonite Cemetery.

Kauffman, Malinda, daughter of Manassa and Anna (Miller) Hershberger, was born at Kenmare, N.D., Oct. 7, 1905; died at Corvallis, Ore., Jan. 19, 1981; aged 75 y. On Mar. 16, 1925, she was married to John G. Kauffman, who survives. Also surviving are 6 sons (Duane, Donald, Kenneth, Stanley, Robert, and John Jr.), 5 daughters (Erma Hershberger, Shirley Gerig, Judith Earls, Mildred Wyatt, and Alberta Windom), 36 grandchildren, 12 great-grandchildren, 3 brothers (Jonas, Albert, and Henry Hershberger), and one sister (Edna Kauffman). She was a member of the Mennonite Church in Kenmare, N.D. Funeral services were held at the Albany, Ore., Mennonite Church on Jan. 21, in charge of George Kauffman and Lynford Hershey; interment in the Fairview Mennonite Church Cemetery.

King, Vernon, son of Samuel and Ida (Lantz) King, was born at Archbold, Ohio, Feb. 21, 1906; died of a heart attack at Fulton County Health Center, Wauseon, Ohio, Jan. 15, 1981; aged 74 y. On Jan. 28, 1942, he was married to Ada Leininger, who survives. Also surviving are 2 daughters (Ida—Mrs. Ben Romero and Anna Belle—Mrs. Emile Cerda), 6 grandchildren, 2 brothers (Orlen and Leon), and 2 sisters (Louelle Kulp and Myrtle Terrell). He was a member of West Clinton Mennonite Church, where funeral services were held on Jan. 18, in charge of Edward Diener and Brad Falor; interment in Pettisville Cemetery.

Lam, Mary Ethel, daughter of J. W. and Sallie (Knight) Shoemaker, was born at Rockingham Co., Va., Jan. 9, 1926; died at Harrisonburg, Va., Jan. 27, 1981; aged 55 y. On May 15, 1944, she was married to Leonard N. Lam, who survives. Also surviving are 3 daughters (Donna Kay Shaver, Grace Falls, and Crystal Park), 2 sons (Jeffrey and Leonard, Jr.), 6 grandchildren, her mother, 2 sisters (Hazel Lam and Evelyn Shoemaker), and one brother (Charles Shoemaker). She was a member of Zion Hill Mennonite Church, where funeral services were held on Jan. 30, in charge of Harvey Yoder and Glendon L. Blosser; interment in Zion Mennonite Cemetery.

Mast, Harry L., son of Jacob and Polly Ann (Miller) Mast, was born at Trails, Ohio, June 10, 1893; died in an automobile accident at Fairview, Mich., Jan. 22, 1981; aged 87 y. On Nov. 27, 1913, he was married to Pearl Stutzman, who died on Nov. 9, 1964. Surviving are 3 grandchildren and 9 great-grandchildren. He was preceded in death by 2 children (Letha Stevens and Fayma Mast). He was a member of Fairview Mennonite Church, where funeral services were held on Jan. 26, in charge of Virgil Hershberger and Michael Smith; interment in Fairview Cemetery.

Shenk, Henry Michael, Sr., son of Abram P. and Fannie Virginia (Coffman) Shenk, was born in Rockingham Co., Va., Aug. 2, 1894; died of a heart attack at Newport News, Va., Dec. 30, 1980; aged 86 y. On Dec. 6, 1917, he was married to Frankie Dora Shwalter, who died on Oct. 20, 1935. On Feb. 24, 1942, he was married to Esther Virginia Brunk, who died on Mar. 8, 1978. Surviving are 7 daughters (Mrs. Fannie Oliver, Mrs. Edith Layman, Mrs. Ellen Peachey, Mrs. Phebe Hertzler, Mrs. Esther Buckwalter, Mrs. Helen Mabel Baker, and Emily Shenk), one son (H. Michael Shenk, Jr.), 29 grandchildren, 17 great-grandchildren, 3 brothers (Coffman, Ezra, and George), and 3 sisters (Mrs. Anna Mabel Brunk, Mrs. Martha Weaver, and Lydia Shenk). He was a member of Pike Mennonite Church. Funeral services were held at Warwick River Mennonite Church, where funeral services were held on Jan. 1, in charge of Carl Mericle, Truman Brunk, and John Risser; interment in Warwick River Mennonite Church Cemetery.

Smith, Allan W., son of Joseph and Sarah (Reesor) Smith, was born in Scarborough Twp., Ont., Feb. 26, 1922; died of heart failure at Listowel Memorial Hospital on Jan. 3, 1981; aged 58 y. Surviving are one sister (Elizabeth—Mrs. Edwin Bearinger) and 2 brothers (Ernest and Albert). One sister preceded

him in death. He was a member of Listowel Mennonite Church, where funeral services were held on Jan. 6, in charge of Brian Laverty; interment in Brotherton Mennonite Cemetery.

Stauffer, Elam W., son of Benjamin R. and Fannie (Weidman) Stauffer, was born near Manheim, Pa., Jan. 20, 1899; died of heart failure at his home at Lancaster, Pa., Jan. 9, 1981; aged 81 y. In November 1920, he was married to Elizabeth Kauffman, who died in June 1947. In June 1949, he was married to Grace Metzler, who survives. Also surviving are 3 sons (Philip E., Kenneth E., and Bruce E.). In 1938 he was ordained bishop. He served for many years as a missionary in Tanzania, East Africa. He also served pastorates at Lititz, Pa., and Landis Valley. He was a member of Erismen Mennonite Church, where memorial services were held on Jan. 18, in charge of David Thomas, Howard Witmer, and Simeon Hurst; interment in Erismen Cemetery.

Yoder, Esther H., daughter of John C. and Armina (Hochstetler) Brenneman, was born in Johnson Co., Iowa, Oct. 29, 1890; died at Mercy Hospital, Iowa City, Iowa, Jan. 22, 1981; aged 90 y. On Mar. 5, 1911, she was married to Eli S. Yoder, who died on Jan. 17, 1981. Surviving are 5 sons (Ivan, Marvin, Wilbur, Duane, and Raymond), 3 daughters (Eva—Mrs. Elwyn Brenneman, Luella—Mrs. Monroe Yoder, and Verna—Mrs. Delmar Gingerich), 37 grandchildren, 58 great-grandchildren, 2 brothers (Henry and John), and 3 sisters (Anna—Mrs. Truman Erb, Katie—Mrs. Richard Yoder, and Rozetta—Mrs. Harold Miller). She was preceded in death by 2 sons (Lyle and Calvin). She was a member of East Union Mennonite Church, where funeral services were held on Jan. 24, in charge of Elton Nussbaum and J. John J. Miller; interment in East Union Cemetery.

Yoder, Gladys M., daughter of Daniel and Ida (Zook) Honderich, was born in Elkhart Co., Ind., Nov. 30, 1908; died in a highway accident at Goshen Ind., Jan. 26, 1981; aged 72 y. On June 23, 1940, she was married to Elmer D. Yoder, who died on Aug. 30, 1979. Surviving are one son (Norman J.), one daughter (Rachel—Mrs. Jerry Hartsough), 5 grandchildren, one brother (Glen Honderich), and 2 sisters (Lois Honderich and Evelyn—Mrs. Victor Gardner). She was a member of Forks Mennonite Church, where funeral services were held on Jan. 29, in charge of John J. Yoder and Sylvester Haarer; interment in Town Line Cemetery.

Zuercher, Ada, daughter of Emanuel and Cinderella (Stutzman) Hershberger, was born at Walnut Creek, Ohio, July 8, 1888; died at Walnut Hills Nursing Home on Dec. 5, 1980; aged 92 y. On Jan. 24, 1914, she was married to Clarence Zuercher, who died in 1974. Surviving are one daughter (Elsie—Mrs. Andrew Byler) and 2 sons (Lloyd and Venus). She was a member of Walnut Creek Mennonite Church, where funeral services were held on Dec. 7, in charge of Alvin C. Kanagy; interment in Walnut Creek Mennonite Church Cemetery.

Cover by Dynamic Graphics; p. 130 by Ross A. Bergfalk; p. 132 (top), EMC; p. 132 (bottom), MBE; p. 134 by Jim Bishop; pp. 140 and 141 by Mary Gehman; p. 144 by Merlin Becker-Hoover, MBM; p. 145 by Jim Bishop, EMC; p. 146 by Jim King, MCC.

calendar

Black Council, Inglewood, Calif., Feb. 27-28
Ohio Conference, Central Christian High School, Kidron, Ohio, Mar. 5-7

MBCM Board of Directors, Elkhart, Ind., Mar. 6-7
Ontario/Western Ontario annual meeting, Rockway Mennonite School, Kitchener, Ont., Mar. 6-8

Lancaster Conference Assembly, Mellinger congregation, Lancaster, Pa., Mar. 19
Lancaster Conference annual meeting, LMHS, Lancaster, Pa., Mar. 20-22

Inter-Mennonite Women in Ministry Conference, Bethel College, Kan., Mar. 27-29
Atlantic Coast Conference Third Assembly, Cedar Grove, Greencastle, Pa., Mar. 27-29

Mennonite Church General Board, Windsor Inn, Chicago O'Hare area, Apr. 8-10

Islamic leaders pledge a holy war to free Jerusalem

Islamic leaders ended a summit conference in Taif, Saudi Arabia, with calls for a holy war to liberate Jerusalem, withdrawal of Soviet troops from Afghanistan, and an end to the Iran-Iraq war. Leaders of 37 Muslim nations and the Palestine Liberation Organization (PLO) had gathered in this mountain city, 50 miles from Mecca, center of the world of Islam, for their third and largest top-level assembly. Egypt, Afghanistan, Iran, and Libya did not attend.

Clergy visitors assailed by freed Iran hostages

At least six of the former U.S. Embassy hostages have sharply criticized the American clergymen who visited them in Teheran last Easter. The freed Americans said the visit was "a disaster" and did them irreparable harm. They asserted that the visitors gave support to their Iranian captors rather than to them, and that they "misrepresented" conditions at the embassy to the American public to be better than they actually were.

Moorhead C. Kennedy of Washington, the embassy's economic and commercial officer, told ABC's Barbara Walters that the American clergymen who came at Christmastime—William Sloane Coffin, William Howard, and Thomas Gumbleton—were helpful. "They seemed to understand our situation. But those who came at Easter were a disaster. They were insensitive, especially the priest."

Michaelangelo frescoes in Sistine Chapel to get their first-ever cleanup

For the first time since their creation in the sixteenth century, the Michaelangelo frescoes in the Vatican's Sistine Chapel are going to be cleaned up. The masterpieces on the vaulted ceiling and on the wall behind the altar, will be washed, dried, and inspected inch by inch by specialists from the Vatican's restoration laboratory. Also earmarked for cleanup are the frescoes by other Renaissance artists on the chapel's side walls. The project is expected to take between 10 and 12 years.

Detroit black churches raise \$80,000 to aid starving in Somalia

Some \$80,000 has been initially raised for the Starving Children's Fund, an ecumenical Somalia aid project led by Detroit area black churches and involving 10 denominations. "Once black people learn of the needs and suf-

fering, they respond readily and sacrificially from their limited resources," said Charles G. Adams, pastor of Hartford Avenue Baptist Church and project leader. "Widows on fixed incomes have given fifty ... a hundred dollars."

His 3,000-member black congregation has been involved with Somalia aid since August 1980.

Adventists warn Reagan to be wary of Christian Right

President Reagan has been warned by a Seventh-day Adventist leader not to "underestimate the determination and direction the New Christian Right is taking this nation. Instead of bringing us back to a sound society, they could well make history repeat itself in forming church-state strife such as blotted much of Europe's past, even economic instability," said John V. Stevens, Sr., president of the Church State Council of Seventh-day Adventists.

At a meeting of the council, Mr. Stevens stressed that "the very essence of Christianity is free choice, something that the New Christian Right is overlooking in their zeal and anxiety to help resolve this nation's problems."

Marcos ends martial rule; papal visit called a factor

President Ferdinand E. Marcos of the Philippines announced that he was ending the state of martial law under which he had ruled this nation of some 45 million people for eight years and four months. Some observers think that a factor in the timing of Mr. Marcos' move may be related to the visit in February of Pope John Paul II.

While the pope is coming to the Philippines at the invitation of the country's Catholic bishops, these observers say that Mr. Marcos may have thought that it would be politically expedient to remove an obstacle to obtaining the pontiff's approval of his regime.

Divided Protestants decide to cooperate in Yugoslavia

Yugoslavia's small Protestant community, overcoming a reluctance to establish cooperative channels, has formed a new interdenominational council. Some 100 representatives, including 50 pastors from seven Protestant denominations, met recently and set up a Council of Evangelical Christians, described as a "cooperative grouping of most of the nation's Protestant churches."

Inquiry into Klan threat asked of Congress

Ku-Klux Klan threats against the life of a United Methodist minister in West Virginia have prompted an investigation by state police

and raised the possibility of Congressional hearings on the activities of the resurgent white supremacist group. The incident involved Michael Curry who requested and received a transfer from his pastorate of four small churches in northern West Virginia following repeated threats and harassment.

City asks church aid

Financially ailing Harrisburg, Pa., soon may officially ask tax-free churches to "pass the plate" to help support municipal services. Two city council members suggested asking churches to give a "fair-share" offering equal to what they would pay if their property was taxed. The council members said the added funds probably would not amount to more than \$10,000 a year but would help make the public aware of the city's plight.

Missionary tax break

In one of his last acts before leaving office, former U.S. President Carter signed a bill restoring an income tax exclusion for foreign missionaries and other charity workers. The signing climaxed months of lobbying by charitable groups with workers overseas to restore the \$20,000 exclusion in effect before passage of the Foreign Earned Income Act of 1978.

Officials of the Southern Baptist Convention said the new law will save its Foreign Mission Board more than \$1 million annually. Estimates for all charitable organizations range as high as \$25 million.

Harsh new measures against believers reported in Albania

Refugees fleeing across the border into Yugoslavia from Albania report intensified measures to stamp out the last vestiges of religious belief there. Communist Albania, which in 1976 proclaimed itself "the world's first officially atheist state," has outlawed all forms of religion in a determined campaign to root it out completely.

But according to reports from refugees, religion continues secretly to influence the life of the people and despite official repression, religious rites are clandestinely performed.

President urged to put his money where his mouth is

A prominent clergyman in Minneapolis has appealed to President Reagan to set an example for the nation by giving one tenth of his income to charity.

"It is not enough to say that government should get out of 'welfare' and that local agencies should meet the human needs of their area," Jerald H. Jackson wrote in an open letter to the new president. "That principle must be supported by actual cash."

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To whom it concerns

I perceive that too much money is available for the reporting of news. There are simply too many reporters for the job that needs to be done. This shows up occasionally when something special happens which draws them like bees to honey. An example in the U.S. is the political conventions. Reporters almost outnumber the delegates and they pursue interviews ad nauseam. Another place it becomes apparent is in the number of sports reporters who cover the Superbowl. And a recent dramatic example was the release of the U.S. hostages: at least one Pittsburgh TV station sent its own reporter to Wiesbaden!

What is my complaint? It is not that having reporters ganging up is necessarily vicious, but rather that it represents duplication of effort and misplaced priorities. The TV station that sent a reporter to Wiesbaden has access to network news. Every newspaper of any account subscribes to a wire service. It is not necessary for them to send their own reporters to national conventions, sports spectacles, or halfway across the world when these can be better covered by network or wire service reporters already there.

Of course, I know why they do it. I am sure it is because they want their readers or hearers to get the story from a local reporter, one they can identify with, rather than some faceless person whom they never knew. And the money to send them is evidently available, so why not spend it?

While I am complaining about the news gatherers and transmitters (translated media, but that word has been worked to death) I will complain about another matter. It has been raised by Digby Whitman, but a part of what he says had occurred to me.

During the 14 months the U.S. hostages were detained in Iran, he says, there were "three pieces of hard news." The first was the news that they were seized. The second was the attempt of the U.S. military to get them out by force. The third was the news that they were released. Following this logic one might assume that the U.S. hostages would be in the news three times in 14 months. But the hostages were seen to have news appeal, so week after week, even night

after night, we were treated to non-news of the hostages.

What's wrong with this? Nothing, in principle, except an overemphasis on their plight at the expense of many who were worse off. As Whitman observes, at any time we could find 52,000 or even 52 million people who are much worse off than these. As an example, he mentions the Indo-Chinese and the Caribbean boat people. "In the past fourteen months it has been a good day when fewer than 52 of them have been drowned, starved, frozen, beaten, or raped to death."

Isn't this being a little petty? Yes and no. The point is that many people are in trouble. To single out one small group and lavish inordinate attention on them is a distortion of reality. This reminds us that the news as regularly reported gives a biased and distorted view of the world's events. There is no way of being delivered from this, but it is useful at least to note it occasionally.

As I reflect on Whitman's comment, I think the tragedy of the overemphasis on one set of circumstances is the distraction it causes. The continual repetition of this one story distracted our attention from others we should hear.

Of course many of us heard about boat people and other sorts of refugees. We have in mind our own personal concern to do the will of God as we can discern it. But the noise and the noise and the noise of some other agenda thrusts itself in.

At such a time it is worthwhile reflecting on the fact that those who accomplish anything notable are those who restrict their interests and activities to what they consider important. Especially today one cannot respond to all the available stimuli and retain one's sanity. It is necessary to select what one will hear to avoid being deafened.

Such selectivity can be seen as part of an old warning in Romans 12:2 (TEV): "Do not conform yourselves to the standards of this world, but let God transform you inwardly by a complete change of your mind." God can only do this transformation if He can get our attention.—Daniel Hertzler.

Gospel Herald

February 24, 1981



Heart, mind, and . . . soul

by Rosa Stone

When Jesus was asked to name the first and greatest commandment, His reply (Mt. 22:37) called for one to love God with all the heart, soul, and mind. Long ago I was happy to think of this as heart/emotions, soul/will, and mind/intellect. Now I wonder if I have been shortchanged by this presupposition and whether *soul* may mean something more than I realized. Either we have no good theology of soul, very little mention of soul, perhaps even very little soul, or I simply have not noticed or recognized when someone was calling attention to the realities of the soul. If this is, indeed, a part of me that is to function as the heart functions or as the mind functions, then I would like to find out how to love God with all my soul as Jesus taught.

(Editor's Note: The author does not define "soul." Our understanding of soul has been influenced by the Greek concept of immortal soul. According to *Interpreter's Dictionary of the Bible*, in the Old Testament the word never means immortal soul, but is basically "the life principle" or related ideas. In the New Testament it means "life.")

Jesus was quite free with the term "soul." He told the parable of the farmer (Lk. 12:16 ff.) who was intent on enjoying a good, long, bountiful retirement period when, instead, his soul was called home that night and he could take none of the harvest with him that had required the foresight of bigger barns to house it all. In another instance He admonished his



Total mind and total heart are not enough. Begin to treat your soul with love and respect and you will be rewarded.

disciples to take up the cross and follow Him for, in the end, it would not be profitable if they gained the whole world and lost their own soul (Mt. 16:26). He also distinguished between the killing of the body and the killing of the soul (Mt. 10:28), advising that it is possible for the soul to be killed.

The Mennonite Hymnal, though lacking soul as an item in the topical index, does carry some revealing hymns that we use often enough to be familiar in our congregation. "Oh My Soul, Bless Thou Jehovah" and "Jesus, Lover of My Soul" are two favorites and there are more. The hymns always speak of *my* soul. Soul is not used in a collective sense but, instead, always in an individual sense. This is an important clue to the personal and intimate nature of the soul. Furthermore, the hymns do not necessarily use the term as if it referred to the *will* of a person, but I had never noticed that before.

The Psalms speak freely of the soul. "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Ps. 42:1). Many of the newer translations use the word "life" in place of the term "soul" but this may not be the best rendering of the translation. One could scarcely speak accurately of one's will, one's decision-making ability, as longing for God.

The bodily organs that were referred to in Jesus' teachings of how to love God are interior organs. We do not see our physical hearts or brain-minds. It appears that the soul is also an inner entity. We live in an outer-directed world like the man who knew only to build bigger barns for his worldly goods. He did not know how to, or at least he had no mind to, provide nourishment for his soul. Our education system focuses primarily on the mind functions. We have been forced to recognize that optimal mental health requires attention to the emotions also. But who has been looking after the nourishment of our souls?

Extremities sacrificed. We have extremities included in our bodily systems. These appendages can be sacrificed without mortal danger, but our hearts or lungs or stomachs are necessary to life and are enclosed in the most interior regions. We ask for a show of hands at a meeting but never for a show of the more necessary-to-life lungs or stomachs. We carry an innate dislike for creatures such as worms or snakes where the functioning of visible limbs is absent. It appears that our souls are much like the vital organs of the body in that they need to be protected, guarded, nourished, and are so interior as to be known primarily by their functions and not by their visibility.

In popular usage we speak of *I* thirst or *I* am hungry when our material bodily being is in need of food or water. However, for the extremities we speak of *my* hand or *my* foot as if they were not quite so identical with the totality of our being. Who is this "I" that includes my body? Is it my

mind? Is it my heart? Surely we would not say, "My heart weeps" or "My mind decided." Then, too these are not the items of our being that are called to account before God in the final judgment. It was the man's soul that was called for that night (Lk. 12). Jesus indicated that man could gain the whole world and forfeit his own soul. Only the soul will transport to whatever there is in the beyond. Our bodies do not transport in their present forms. Our outer, material wealth does not transport. Our educational degrees and professions do not transport. Neither do our skills.

Youngsters with developing minds have misperceptions about the heart, among other things, in their refreshing viewpoint. One preschooler, seeing an open-heart surgery on television, exclaimed, "But I don't see Jesus in there" as the patient's heart was laid open to the camera. Of course he had been told that Jesus lives in our hearts. We use clichés for functions of our organs such as "have a heart; give me a hand; lend an ear; think it over." We lack clichés about the soul that give us images of what the function of that entity is. The only common usage of soul seems to be that blacks eat "soul food" and sometimes they are said to have soul.

Perhaps we adults have some residual misperceptions about soul. From the evidence in the Gospels and Psalms, my soul can be destroyed, suffer from pain and misdirection, or be disconnected temporarily and need to be reunited. Psalm 73 describes the near-disconnection beautifully without using the term "soul." Soul sickness, loss of soul, or being uncentered or disconnected from my soul for extended periods issues in physical illness and lack of caring. The luster goes out of life and living. All seems meaningless and hopeless. We are irritated and bored. Sometimes we don't realize what is happening until we wake up and find ourselves in the condition of alienation from our souls. The prodigal "came to himself" in the foreign land and returned home.

Lose my soul-connection. The recognition of my soul as a functioning entity is so new that one is reminded of the baby that has just discovered his very own hand or foot for the first time. Speaking for myself, I find that I lose my soul-connection when I am angry, bitter, vengeful, carried away with opinions, and when I engage in the illusion that all the

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News Editor: David E. Hostetler

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"wicked" prosper in their abounding freedom and good health while I (alone?) "suffer" as in Psalm 73. When we say of ourselves or someone else, "He is not himself today," we are indicating that the person is not centered, not connected to his soul. He is not connected to his deepest, inner, real self.

So then, how do we get connected or stay connected? Isaiah 55 puts out a call to "come to the waters . . . hear and your soul shall live." There still is a river, a fountain, a spring and, oh, how refreshment is needed from time to time. We need to be connected to the eternal. "Lord, Thou has been our dwelling place in all generations." Singing tends to connect us to our soul-center. Small wonder our services begin with songs and prayer which are processes of getting centered and connected. Note how the tension spots leave the body when we become connected.

Any recounting of the stories that live on and on in meaning for us today as they did for those hearing them throughout thousands of years is a restoration and reconnection to our soul-centers. When I go to worship and find only concerns with outer life—how to feed the hungry poor, how to live the simple lifestyle, how to responsibly tithe my worldly goods, how to live in community—I go away without my inner, my soul, being nourished. My soul needs eternal waters for dealing with these outer circumstances.

The soul like a ship. I think the soul, like a ship, is more properly spoken of as "she" rather than "he." We live in a

highly patriarchal society (and church!) and tend to devalue the feminine. It is not a matter of men devaluing the feminine but a problem of men *and* women devaluing those nurturing, responsive, receptive dark-recesses-for-new-growth features that also are important to life. How do I logically explain that there is nourishment for my soul in hearing the story of David and Goliath? One-sided masculine valuations would claim that anything I cannot probe logically cannot be allowed to take any significant portion of my life's energies. Being caught within the stream of the ethos of the age of rationality and the "scientific mode," the feminine-type of qualities get short shrift without our ever intending to do so. And yet we suffer from this.

In truth, we must take time and give attention to getting past the devil's hastiness. We need to get past our emotional turmoil, past our angers and frustrations, and into that calm quiet space where the soul, like any soul-connected woman, responds to the language and persuasions of love. The soul does not respond to being ordered or forced and knows nothing of any ethic of obedience except that of her own nature. The soul, given the right soil and water, will blossom as does a flower. Paul admonished husbands to love their wives, not to "keep them in line."

Begin to treat your soul with love and respect and this eternal entity will reward you openly. She needs to be allowed to function if we are to fulfill what Jesus designated as the greatest commandment. Total mind and total heart are not enough. We need to love God with total soul, too. ☞

Come if you can, but if you can't come, pray

An invitation to Berne, Indiana

by Ivan Kauffmann

On March 30-31, 1981, a Consultation on Continuing Concerns will be held at the First Mennonite Church, Berne, Indiana. This is a follow-up to the consultation held in Smoketown, Pennsylvania in July of 1979. (See *Gospel Herald*, July 24, 1979, pp. 586-587.) The 1981 consultation will be open to all interested persons in contrast to the limited number invited in 1979. Come if you can.

The General Board staff and General Assembly officers of the Mennonite Church have met with the consultation conveners and have encouraged them to convene this follow-up consultation for the following purposes: (1) clarify the concerns of the original consultation, (2) test these concerns with a larger group, (3) give opportunity for additional concerns to be expressed, and (4) spend time in intercessory prayer for the church.

In a July 1980 meeting between the consultation conveners and General Board representatives the similarity between the consultation concerns and the Mennonite

Church goals for 1980 as proposed by the Council of Faith, Life, and Strategy (later adopted at Waterloo 79) was noted. Note the similarity of theme in the following comparisons. I am using key phrases rather than full statements. You will note that the subject matter is much the same, even though the terminology may be different.

Mennonite Church Goals for the '80s (proposed by Council on Faith, Life, and Strategy)

From the Statement of the Consultation at Smoketown, Pennsylvania

- | | |
|--------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------|
| 1. A Christology that deals with distorted and partial understanding of the Person and work of Christ. | 1. A reaffirmation of the authority of Scripture. |
| 2. Spirituality and piety consistent with our biblical and historical roots. | 2. Need to reflect personal piety and joy. |
| 4. Mission: to clarify the implications of our theology of mission. | 3. A reexamination of priorities with emphasis on the saving power of the gospel. |
| 5. Church growth: to experience growth through location congregations reaching out. | 4. A clear call for renewed emphasis on evangelism. |

Ivan Kauffmann is general secretary of the Mennonite Church.

- | | |
|-----------------------------------------------------------------------------|----------------------------------------------|
| 6. Community: to experience true koinonia in . . . the Christian community. | 6. The centrality of the local congregation. |
| 7. Nonconformity: to refocus the concept of nonconformity. | 5. Biblical basis for the payment of taxes. |

I am personally planning to be present at the consultation in Berne. I will be there partly as a representative of the General Board office, but also because I too am interested in the spiritual welfare of the church and its faithfulness to Christ. I believe that I am representative of many persons in the church who have that concern. As such I anticipate that the consultation will benefit the church in the following ways.

1. It will provide opportunity for fellowship. There will be persons present from various parts of the church who will have opportunity for Bible study and sharing in formal and informal ways. Our bonds in Christ need frequent renewal.

2. It will be a time for discerning the Lord's will. Discerning the Lord's will for any given time is never easy and we will search together for what it means in our time. We need each other's help in this important search.

3. It will be a time for greater understanding. We will get better acquainted with one another and become familiar with each other's faith in Christ. Even though there may be some differing opinions on practical applications we will


understand that there is a common bond of faith from which our obedience springs.

4. It will build the unity of the church. As Christians listen to one another with openness and sincerity the unity of the church is made stronger. This consultation is a time when that can happen.

5. It will be a time to register our concerns for the church and to offer positive suggestions for resolving its problems. It will be good to discover that many others have similar concerns to ours.

6. It will be an inter-Mennonite experience. We will have opportunity to listen to concerns of the General Conference Mennonites and the Mennonite Brethren and to share with them in our experience in Christ.

7. It will be a time for prayer on behalf of the church. I hope this will receive a sizable share of the consultation time. This is the part with the most potential for achieving the greatest good. This is the part which too often is slighted.

I hope that many will find it possible to be present and participate in this consultation. Come if you can, but if you can't come, pray. I hope that those who won't be present will pray that the Lord's will may result. We do want to be faithful to Him who has called us to be His disciples. We do want the church to be faithful in its witness. We do want to be a church that is united in its faith and life. In my opinion this consultation is one way to help this to happen. 

That's what makes Susan, Susan

A frail, elderly woman, Susan was known for her flightiness and constant chattering. "She makes me nervous just being with her," I often commented. When I complained of Susan's oddities to Mother, she only responded with a smile. "Well, that's what makes Susan, Susan."

It was a remark I heard often in the early years of my life, a sentence which slowly but irrevocably taught me the value of tolerance. I heard it most often in those moments after I complained to Mother, times I was angry at another individual's quirks and oddities. "That's what makes Mary, Mary," Mother would quietly remark, and my words would stop as I considered her point. My understanding of the world grew as I realized that any person's unique tastes and characteristics could be considered interesting assets rather than negative qualities.

This statement allows me to recall with joy a wide variety of individuals whom I did not choose as best friends but whom I would ordinarily not have regarded as worthwhile acquaintances. There was the gentleman who inevitably greeted everyone in his native Spanish although he spoke English fluently and knew that few of his acquaintances understood Spanish. I remember too the lady whose rabbit shared her bed and plate—literally.

This statement still permits me to smile at characteristics which would otherwise draw a frown. The teacher who prefaces each sentence with "ah" and "um," the neighbor who sits on her porch eyeing all the neighborhood activities and later reporting them to anyone who will listen, and the man

who monthly sends opinionated, illogical letters to his minister have become colorful personalities rather than individuals to view with complete distaste.

Although these words have raised my tolerance level, I never heard them used to excuse sin. Violation of Scripture dared not be condoned simply because it had become part of an individual's habits or personality. Tolerance need not become a cloak for sin, an excuse for not living the abundant, victorious Christian life.

Perhaps "that's what makes Susan, Susan" is simply another way of phrasing already familiar Bible verses. "Be ye kind one to another, tenderhearted, forgiving one another" (Eph. 4:32). "Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Rom. 12:10). Colossians 3:12 tells us to put on mercies, kindness, and long-suffering. These verses teach acceptance and tolerance for a wide variety of individuals.

Temperance, patience, kindness, and love are all part of what Peter advises us to add to our faith (1 Pet. 2:5-7). Certainly these qualities will help us tolerate the quirks and oddities of other Christians, the less important things which are not sin and therefore need not be changed for the church to move ahead. Tolerance can thus guard against identical, rubber-stamped Christians, boringly alike and unchanging.

I hope that I will achieve more tolerance in the future as I continue to apply the statement, "That's what makes Susan, Susan." I shall be only richer for the variety of acquaintances I shall gain.—*Patricia Lehman MacFarlane, Lancaster, Pa.*

Ode to a war memorial



While my wife and daughter enjoy the flowers and grass of the park in which you stand, I stop to once again glance at your list of names, The Honor Roll, as your inscription proclaims. As a Mennonite pastor of Bachmans and Schertses and Schrocks, I wince at those names as they find their places on the bronze plaques of your honor roll. I wonder what circumstances put them there. Was it a failure to teach peace? A refusal to learn when peace was taught? A straying from the church? A rejection by the church? Whatever it was, I mourn for these who went forth to kill and destroy and to be killed.

But then, War Memorial, I mourn at any of the names on the list. I wince that anyone from Woodford County, Ill., had to go to war. I shudder at World War I with its doughboys and mustard gas. I brood over World War II with its GIs and B 17s. I am troubled at Korea with its police action and its 5,000,000 dead. I weep at the list not yet there for those who killed at

My Lai and were killed at Hamburger Hill.

But my final reaction, War Memorial, lies in the large blank next to where the last war's list should be. *What do you plan to put there?* Are there still more names? Are there still more names to go forth and kill and destroy and be killed? Must there be another war so we can fill the last blank?

Oh, War Memorial, let's plan something else. Let's allow all future Woodford County men to be farmers and businessmen and fathers and grandfathers. Let's not send them to study war any more. Let's leave the last blank blank. Or, better yet, let's fill it with a response to the wars we've fought and the enemy we've killed and the Woodford Countians we've turned into killers and corpses. Let's commission another bronze plaque to fill that grotesque blank. And let's let it say, as a response to the wars, and the dead, and the destroyed in spirit. "O God, forgive us."—Larry Augsburg.

MCC 1980 annual report



Health care in Bolivia



surrounded but not overwhelmed

"We are no better than pots of earthenware to contain this treasure, and this proves that such transcendent power does not come from us, but is God's alone. Hard-pressed on every side, we are never hemmed in; bewildered, we are never at our wits' end; hunted, we are never abandoned to our fate."

—II Corinthians 4:7-9
(The New English Bible)

Mennonites and Brethren in Christ are a serving people. We see others in need and want to respond. When there is a natural disaster at home we are glad to help. Mennonite Disaster Service volunteers are among the first to help. Through mission and service boards we work to meet needs overseas. When we see needs and are unable to help, we are frustrated.

1980 was a year of many frustrations. At home we witnessed political leaders unable to cope with national and international problems. Worldwide, political structures seemed to be crumbling. There was violence in the Middle East, repression in Latin America, instability in Africa, war lingering in Asia.

We read in the small print of the newspapers of famine in eastern Africa—starvation no longer seemed to merit headlines. We read that in Indochina and Africa situations were so unstable that it was difficult for relief organizations to send aid and still more difficult to be certain that such aid reached those in need.

Such a year was the 61st year of MCC activity "In the Name of Christ." A major disappointment early in the year was the inability to do more to assist refugees in Indochina. Civil war in Chad forced MCC to withdraw its personnel there. It was difficult to find experienced personnel to lead overseas programs.

The majority of MCC's 800 workers continued to serve in long-term development programs. Through teaching, health, social services and food production services they worked with local churches and other groups to help those in developing countries gain a more humane standard of living.

The 1980 annual meeting underlined a concern for refugee needs in a resolution calling for special attention to assisting refugees and helping prevent situations that produce them. An area in which MCC was able to assist refugees was the Horn of Africa.

In the Horn, conflict between Ethiopia and Somalia drove some 1.5 million refugees into Somalia, a poor country already suffering from drought and ill prepared to care for its new refugee population. Early in 1980 MCC sent 518 tons of material aid including milk, vegetable oil, clothing and soap. In fall MCC Great Lakes gathered over 1,000 tons of corn for Somalia and \$125,000 to ship the corn.

MCC also sent workers—mechanics to maintain trucks used to distribute aid, agriculturalists and engineers to work in food production in refugee camps.

A health team, working under the direction of the Ethiopian Meserete Kristos Church, also assisted displaced persons in Ethiopia. In July 5,000 metric tons of Food Bank wheat donated by Canadian farmers were shipped to Ethiopia—MCC's largest food shipment ever sent.

A highlight of the Asia program was an agreement with the government of Indonesia allowing MCC to do further work with the settlement of landless people in less populated areas. At year's end five new workers were assisting in this transmigrating in Indonesia.

MCC closed its long-term development program in Jordan, as that country experienced increased social and economic stability, but continued development work in Egypt and in the conflict-ridden areas of the West Bank and Lebanon. In Latin America a new long-term program began in Guatemala, where MCC

will serve in the context of an unstable political situation and a society where there are gross inequities between rich and poor. Special staff joined Brazil and Bolivia teams to assist workers in spiritual ministries and interpretation of justice problems.

For the first time in 13 years the MCC secretary for Europe is working, at the invitation of European Mennonites, from a European office rather than Akron headquarters.

At home Canadian Mennonite and Brethren in Christ churches have sponsored 4,000 refugees since the spring of 1979. MCC U.S., completing its first full year, worked with Haitian and Cuban refugees in Miami and has facilitated the placement of 1,500 refugees. Two new regional groups formed—MCC East Coast and MCC Great Lakes. Self-Help Crafts continued its rapid rate of growth. Sales in Canada and the United States totaled \$1.2 million.

A special event of the year was the release of *Living More With Less* by the late Doris Janzen Longacre, a book sponsored by MCC stressing the goals of living justly and in harmony with God's creation. At year's end 60,000 copies had been printed.

An increased interest in service among constituents is a sign that the problems surrounding us have not overwhelmed us. Applicants for service rose dramatically and MCC placed 337 new workers compared to 274 in 1979. Eight hundred and nine workers were in service at year's end compared with 722 a year ago. Although Canadian giving has leveled off in 1980, increased giving in the United States paralleled the increase in new workers, enabling MCC to expand help to those in need.

	Africa \$6,911,760 (total program expenditure)	Asia \$2,882,706	Europe \$160,702	Latin America \$2,449,379	Middle East \$978,596	North America \$3,670,789
TOTAL PERSONNEL	190	72	25	142	26	354
Agriculture/nutrition	30	19	1	34	3	5
Economic and technical	13	11	1	8	5	19
Education	68	7	2	35	8	13
Health	17	9	4	31	2	11
Religious/social services	16	7	11	18	1	93
Language study/study assistance	7	0	1	0	0	4
Administration/support services	39	19	5	16	7	209

Bangladesh	33	Nicaragua	2
Bolivia	50	Nigeria	26
Botswana	25	Paraguay	10
Brazil	33	Philippines	3
Egypt	19	Poland	2
England	1	Romania	2
Ethiopia	4	Somalia	5
France	1	Sudan	11
Germany	10	Swaziland	25
Grenada	8	Switzerland	4
Guatemala	14	Tanzania	5
Haiti	11	Thailand	4
Hungary	1	Transkei	2
India	6	Uganda	2
Indonesia	9	Upper Volta	14
Ireland	2	Zaire	27
Israel and West Bank	5	Zambia	17
Italy	2	Zimbabwe	3
Jamaica	14	Canada	
Kenya	10	volunteer	86
Laos	2	salaried	72
Lebanon	2	United States	
Lesotho	11	volunteer	105
Malawi	3	salaried	91
Nepal	15		

MCC

INCOME

Contributions:	
U.S. Constituency	3,849,723
MCC (Canada)	1,650,424
U.S. Relief Sales and Thrift Shops	1,721,274
	<u>7,221,421</u>
Other Income:	
Grants	2,937,860
SELFHELP Crafts	1,208,691
Other	1,509,329
	<u>5,655,880</u>
Material Aid in Kind	4,984,242
Total Income	\$17,861,543

DISBURSEMENTS

International Program	13,628,149
Domestic Program:	
U.S. Program	430,522
Mennonite Mental Health Services	55,329
Mennonite Disaster Service	77,397
Peace Section (U.S.)	133,878
SELFHELP Crafts	875,552
	<u>1,572,678</u>
Administration	1,576,828
Total Disbursements	\$16,777,655

Excess of Income	
Over Disbursements	1,083,888
Less Funds Spent for Long-term Assets	607,781
Net Increase in Operating Fund Balances	476,107

1 amounts rounded off to nearest dollar. A detailed financial statement and program report is available upon request.

Material Aid Shipments 23,330,771 lbs.

MCC (Canada)

INCOME

1 Contributions:			
Constituency contributions forwarded by provinces:	General	Designated	Total
B.C.	144,220	82,594	226,814
Alta.	96,670	148,253	244,923
Sask.	143,413	104,678	248,091
Man.	434,568	280,655	715,223
Ont.	405,635	126,217	531,852
Que.	388	2,338	2,726
Atlantic Provinces	5,493	12,479	17,972
Other	39,589	35,890	75,479
Relief Sales	377,750	41,084	418,834
	<u>1,647,726</u>	<u>834,188</u>	<u>2,481,914</u>
Food Bank (farmers' contributions only)			674,626
			<u>3,156,540</u>

2 Other Income:	
Government Grants	5,674,638
Voluntary Service	431,790
SELFHELP Crafts	234,659
Other (i.e. subscriptions, interest, forwardings)	737,710
	<u>7,078,797</u>
Total Income	\$10,235,337

DISBURSEMENTS

1 International Program	5,668,897
2 Food Bank	1,986,859
3 Canadian Program:	
Peace and Social Concerns	54,974
Native Concerns	72,209
Die Mennonitische Post	97,595
Kanadier	30,476
Voluntary Service	527,543
Ottawa Office	50,944
Offender Ministries	43,312
Mennonite Disaster Service	4,403
Mennonite Historical Society	6,500
Montreal House of Friendship	48,166
Other	161,989
	<u>1,098,111</u>

4 Administration	426,735
Total Disbursements	\$9,180,602
General and Food Bank Reserves	1,054,735



Reconstruction in Dominica

For a detailed 1980 financial and program report write to:

Mennonite Central Committee
21 South 12th Street
Akron, Pennsylvania 17501

or MCC (Canada)
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

Mennonite Central Committee report of annual meeting

Growth brings greater bureaucratization

An acute realization of the critical times in which we live characterized the mood of Mennonite Central Committee members as they gathered Jan. 29 to 31 to discuss plans and budget for MCC's worldwide ministry in 1981. The meetings were at Lendrum Mennonite Brethren Church in Edmonton, Alta.

Chairman Elmer Neufeld cited a "greater awareness" by the board of advancing militarism and its threat to world peace, of world hunger, and of the need for MCC to speak to issues of injustice.

The "Memorandum of Understanding," which had earlier been approved by MCC U.S. and Canada boards, outlines the relationship between the three MCCs and reflects a "desire to work together in genuine mutuality."

The memorandum was passed unanimously with members commenting on the need for Mennonites and Brethren in Christ groups in Canada and the U.S. to work together.

The understanding stated that both Americans and Canadians will deal with agenda items that are purely national in nature in their respective national bodies. The resolution reaffirms that overseas program administration "is best done under one mutually structured joint body, and that only in exceptional cases would overseas program be assigned completely to one national organization."

The MCC members changed bylaws to allow for an equal number of Canadians and Americans to be represented on the MCC Executive Committee. Ten of the 12 Executive Committee members are chosen from the MCC plenary board, which consists of proportionate representation from the United States and Canada. In addition, the chairmen of MCC (Canada) and U.S. are ex-officio members of the Executive Committee. Before this bylaw change, the Executive Committee membership had been proportional.

A year ago, the world's refugee occupied much of the annual meeting discussion and a "Resolution on Refugees" was passed. In response to that resolution MCC emphasized aid to refugee-stricken Somalia, Ethiopia, and Zimbabwe in 1980. A limited ministry has developed to the refugees who have left El Salvador since violence began there. MCC and European Mennonites have jointly financed housing for displaced persons after the November earthquake in Italy.

An important factor in 1980 overseas involvement was an increase in material aid given—23 million pounds of aid shipped, more than that given in the four previous years combined. The largest portion of this aid went to Somalia, Ethiopia, and Zimbabwe.

Southeast Asia was a special concern of the 1980 annual meeting. The board urged staff to do more to aid refugees from Kampuchea, who were receiving much publicity at the time. This year Asia Secretary Bert Lobe was able to report that "we have been told we can have resident status in Kampuchea if we are prepared to make a longer-term commitment." In March he and Annie Krasker will visit Kampuchea and bring back a recommendation. There was no board discussion of this possibility at this year's meeting.

Overseas program in 1981 will include new emphasis on forestation, in light of the growing shortage of firewood in developing countries.

The associate executive secretary for overseas services, Edgar Stoesz, has proposed that a qualified person be engaged to identify several countries where substantial programs of forestation projects are needed.

Other new program emphases in 1981 include increased identity with other churches interested in Anabaptism in Europe, service in small rural communities in Southern Africa, a reassessment of the MCC program in Zaire, work with refugees in Central America, a shift toward more educational assistance in Asia, and an expanded program in Egypt.

Overseas staff listed their special concerns, such as tensions in the Middle East, serious food shortages in Vietnam, violence in Guatemala, safety of workers in the Horn of Africa, injustice in Southern Africa, and the broad concern that peace issues are not being taken seriously enough in North America.

Annual meeting representatives approved a

Toews to lead Mennonite Central Committee, new officers al

Members of Mennonite Central Committee confirmed the appointment of Reginald Toews to serve as executive secretary of MCC for a two-year term, beginning January 1982. The appointment was made at MCC annual meeting, Jan. 29 to 31.

Toews is currently associate executive secretary for MCC administration and resources and interim executive secretary of MCC U.S. He will replace William T. Snyder, who will leave the secretaryship in 1982 after serving in that post since 1957.

As executive secretary, Toews will be the chief administrative officer of MCC, working under the direction of the Executive Committee.

The search for a new executive secretary began at the 1980 annual meeting, when members designated Hugo Jantz, Marie Wiens, and Paul Landis of the Executive Committee, Ernest Bennett of Elkhart, Ind., and Henry Gerbrandt of Winnipeg, Man., as a committee to seek candidates for the position of secretary. Chairman Elmer Neufeld was later added to the committee, which was not able to confirm a candidate to serve long-term.

The 1981 annual meeting agreed to the

recommendation of the Executive Committee that it appoint Toews for a two-year term and that "in adequate time prior to the end of the two-year term a search process be initiated again by the Executive Committee."

Snyder will continue as executive secretary until January 1981, then will visit and review programs and compile historical information during 1982, as well as be available to the new executive secretary in the transition. Beyond 1982 there will be the possibility of Snyder's retirement or other MCC assignments on a year-to-year basis.

Responding to his confirmation at the annual meeting, Toews commented first on the work of MCC, noting that "to feed the poor today is no less important than it was 60 years ago. It is a worthy calling." He also commented on continuing dialogue between Canadian and U.S. Mennonites, stating, "We are one brotherhood. I am a Canadian and I wouldn't want it any other way. But we are one brotherhood."

He cited 2 Corinthians 1:3: "Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort" (NIV). He noted that his aim was

budget of \$19,680,000 for 1981, including \$5.6 million in material aid. The budget is up 16.8 percent from 1980. Of that amount 81.2 percent is for overseas, 9.4 percent for MCC U.S., and 9.4 percent for administration.

Besides business sessions, which are open to the public, the weekend featured a special dinner and meeting Friday night. Dinner speaker was Atlee Beechy, who described a recent study tour to China sponsored by Goshen College.

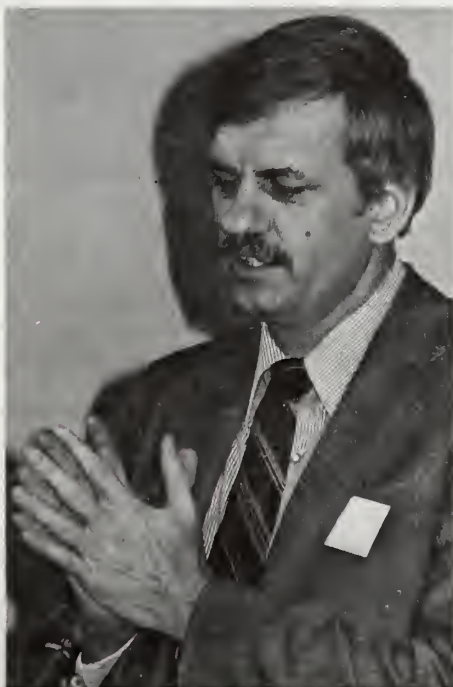
Guest speaker for the evening was Paul Hiebert of Fuller Theological Seminary in Pasadena, Calif. His address was titled "And the Darkness Could Not Put It Out."

Another feature of the evening was the showing of a slide set, "A Century of Strangers," sharing information about the global refugee situation and MCC's response to refugee needs.

Prior to the refugee presentation and Hiebert's address, Edgar Boettger, chairman of MCC (Alta.), had welcomed the group and told of the work of the provincial MCC.

Only minutes after his talk, he suffered a massive heart attack. At the evening's end it was learned that he had died.

Several overseas guests were present at the meetings. J. Coen Beekhuis, chairman, and Jaap Klanderman, vice-chairman, of Bijzondere Noden, the relief organization of Dutch Mennonites, represented European Mennonites at the meeting. Also present were Jean Luc Tissot, executive secretary of Eirene—



Above: Nancy Heisey, secretary for Southern Africa, outlines her section's goals for 1981. Below: Reg Toews addresses annual meeting after his confirmation as new executive.

International Christian Service for Peace, Andreas and Esther Setiawan of the Muria Synod of the Mennonite Church in Indonesia, and Bruno and Ruth Schottstaedt of the Gossner Mission in the German Democratic Republic (East Germany).

The visit by the Dutch brethren follows a resolution at the 1980 annual meeting in which MCC invited European Mennonites to send fraternal delegates to the annual meeting and to suggest other ways in which European and North American groups could cooperate more closely in relief and missions.

Two representatives of the Alberta government addressed the meeting. An Edmonton member of the Legislature, Bill Mack, discussed the history of Alberta's program of international aid, which includes a total \$1.5 million given to MCC projects. Ray Verge, director of the Alberta International Assistance Program, brought greetings at the public dinner on Friday.

Canada board urges expanded overseas vision

The Mennonite Central Committee (Canada) board, at its 17th annual meeting held at Abbotsford, B.C., Jan. 23-24, heard reports of 1980 activities, set goals for the coming year, and grappled with a vision adequate to the task.

In a Friday evening public meeting, Elmer Neufeld, chairman of MCC, referred to the prophet Jeremiah to focus the challenge for the meeting. His address followed a slide presentation, "The Global Refugee Problem."

God has formed us as a people, he said, but we have not been faithful: false prophets are blessing our nation's self-indulgence. He called for a spiritual awakening—beyond "shallow pietism" on the one hand and "shallow materialism" on the other.

"Our silver and gold will not solve the problems of the world . . . our only task is helping people find wholeness in Christ and all that means," he added. "Unless we can share our things, they will become a curse."

In the business session the board decided to continue the refugee assistance program. MCC (Canada) will renew its contract with Canada immigration to serve as an umbrella organization for the sponsorship of refugees and immigrants for an additional five years, beginning March 1981.

The emphasis for 1981 will be on disabled refugees and hardship cases—a \$30,000 budget item will allow MCC (Canada) to sponsor up to seven "hardship" case families.

Larry Kehler, who recently completed a major study of the Refugee Assistance Program, said that a final draft of his report will be available by mid-February.

The most vigorous discussion during the two-day meeting came during the report by the overseas department. Lamar Fretz, a board

Members appointed

that his term in office be "compassionate as well as comforting."

Ross Nigh of Stevensville, Ont., has been appointed new vice-chairman, and the new assistant secretary is Larry Kehler of Winnipeg, Man.

Nigh is chairman of MCC (Canada); both represent MCC (Canada) on the MCC Plenary Board. They take the place of Hugo Jantz, former MCC vice-chairman, and Roy Sider, former assistant secretary.

New Executive Committee members are Florence Driedger of Regina, Sask.; Aaron Klassen of Kitchener, Ont.; and Peter Peters of Winnipeg, Man. All represent MCC (Canada). The Executive Committee is made up of six Canadians and six Americans chosen from the MCC membership.

New members joining the 37-member MCC are Albert DeFehr of Winnipeg, Man., MCC (Canada), treasurer; Florence Driedger of Regina, Sask.; Wilmer Heisey of Elizabethtown, Pa., chairman of MCC East Coast; Jay McDermond of Nappanee, Ind., representing MCC Great Lakes; and Paul Quiring of Reedley, Calif.

member representing the Brethren in Christ, asked why MCC (Canada) had not been represented in recent hearings by the parliamentary task force of north and south relations.

Fretz read from the report of the task force: "NGOs (nongovernmental organizations) are not equipped to do large-scale projects but they have an excellent record for finding innovative ways to address basic human needs in developing countries. We are persuaded that their capacity to use development assistance funds effectively should grow very significantly in the years ahead."

He recommended that MCC (Canada) "study how we could equip ourselves to do large-scale projects, to increase our capacity to use development funds."

Edgar Stoesz, in charge of the overseas desk for MCC, cautioned against bigness. The NGO genius, he said, has been in working with small projects—"a lot of bang for the bucks, but limited bucks."

John Wieler, MCC (Canada) overseas services director, urged the board to clarify its own criteria for selecting projects as it considers further use of government funds. He reminded the board, "We ourselves have urged our government to be more altruistic.... What government money has been given to agencies is agency money, not government money."

The motion by Fretz was accepted. In support of his concern he said, "I am haunted by the projection that 20 years from now we'll have an additional billion hungry people ... there's more money; we're not equipped."

Helen Morris, representing CIDA (Canadian International Development Agency), commended MCC (Canada) for its management of funds. When asked about expectations for accountability, she said that CIDA wants to know whether the objectives of a given project were achieved and how the money was spent.

An evaluation of the overseas services office of MCC (Canada) during the past year led to the recommendation that the office be strengthened. In most instances, the binational MCC will continue to administer overseas programs. In certain circumstances, however, overseas programs will be assigned to either MCC (Canada) or MCC (U.S.).

The board adopted procedures and guidelines to ease the tension sometimes created by the current structure.

The vision for overseas involvement was further tested by an evaluation of the Food Bank. When it started in 1976, the Food Bank was envisioned as a interchurch nationwide agency, explained J. M. Klassen, MCC (Canada) executive secretary. Hence a separate board was created. A recent evaluation upheld the founding concept.

Klassen reported, however, that the Food Bank has increasingly become an agency like MCC, gathering resources—both grain and cash—to meet human need. In some instances there is competition for the same dollar, he said.

This experience has prompted the MCC (Canada) executive in early January to recommend that the Food Bank become a part of the MCC (Canada) overseas department.

In a Jan. 22 meeting the recommendation was withdrawn, "in light of objections and new information." The Food Bank will continue in its present form, at least for the next year, while discussions continue.

Two Dutch representatives attended as fraternal delegates from Europe. They



Elmer Neufeld, chairman of MCC

expressed interest in closer working relationships.

New chairperson of MCC (Canada) elected was Ross Nigh of Niagara Falls, Ont. Joe Neufeld, Regina, Sask., was elected vice-chairperson.

Three resolutions at the end of the sessions called for: 1. A telegram to Prime Minister Trudeau and the constitution committee reminding them of MCC (Canada)'s earlier appeal to clearly incorporate CO and other personal rights if and when a new charter of rights is adopted for Canada. 2. Meetings are to be held with Mennonite schools to discuss further development education possibilities. 3. An invitation was extended for the Sommerfelder Mennonite Church to become members of MCC (Canada).—from the *Mennonite Reporter* (Feb. 2, 1981), by Ron Rempel, and a Meetinghouse report by Bernie Wiebe

Tribal council of the United Houma Nation favors crafts

Jackvine for bows, Cyril recalls. Thick ones. Any strong cord would do for the string. Dogwood for arrows, with two feathers from a white crane or a heron. That would make the arrow fly "straight straight" to bring down the ducks. Bamboo or elderberry stalks for blowguns and a little cotton from the backyard to make the dart ends.

That's what the old people had taught him, and he had used traditional tools to survive in some very lean years. The old people are all gone now, almost everybody agrees, and the Indians use guns and live in wooden houses with dry floors like everybody else. But Cyril, in his 70th year, is showing that the old ways still help him to survive.

Cyril is one of 25 Houma Indian men and women around Dulac, La., who are producers in Houma Indian Crafts, an endeavor to revive traditional crafts nurtured by Mennonite Central Committee U.S. volunteers Andrew and Henrietta Sawatzky of Calgary, Alta., since August 1979.

As the Sawatskys begin the final quarter of their two-year term, they see a firm foundation in the intended cooperative. Yet they wonder whether the political self-confidence, interdependence, and mutual trust necessary for a co-op will materialize to complete the vision that

Martinsburg inaugurates new leadership pattern

Breaking with the traditional resident pastoral leadership model for the first time in the church's 189-year history, a five-person team ministry was installed at the Martinsburg (Pa.) Mennonite Church, Sunday, Jan. 18. This change came about after a separation that led to the founding of Cove Mennonite Church under the leadership of Nelson Roth.

Working without a pastor since June 1979, the 90-member congregation has written a new constitution which sets up the leadership of the church around four commissions: preaching-teaching, pastoral care, Christian education, and church services.

The commissions are structured to break the work of the church into the four areas represented by the commissions. Each will be comprised of three persons, with one of them serving as chairperson. The heads of the four commissions make up a coordinating council for the church and Glen Graybill has been chosen to chair the council.

Taking part in the installation service were interim pastor Clyde Fulmer of Lancaster; Irvin Weaver, field-worker for Allegheny Conference, of Hollsopple; Daniel Hertzler, conference moderator, of Scottdale; and Paul Lederach, chairman of the conference ministerial committee, of Scottdale.

led to their assignment in coastal Louisiana.

As volunteers in other towns continue historical and genealogical research work for the tribe's petition for federal recognition, the Sawatzkys focus on cultivating the group's artistic and cultural heritage.

For decades Houma families have tried to succeed socially and economically in the face of entrenched local racism. Their Indian identity was scoffed. Their abilities, other than seafood harvesting and serving as guides in the saltwater marshland for upper-class sportsmen, were thought to be marginal.

But as the old people told their stories to the MCC-sponsored researchers, several younger Houma persons were testing the market for their traditionally influenced carving and craft items. Results were marginally encouraging, but no sustained effort at buying or selling emerged.

Feeling that a persistent attempt to organize the artists would be a constructive work, the Sawatzkys accepted a call for co-op managers from the tribal council of the United Houma Nation. Henrietta quickly enrolled in an accounting course as Andrew finished out his teaching in a Calgary junior high school. Conrad (14) and Kimberly (12), prepared themselves for leaving friends and family.

Their initial months were dedicated to accepting a tropical climate, a rural semi-aquatic environment, and many Houma Indian people who neither knew nor much cared what they had come to do. Andrew's latent French language skills—with adaptation to the south Louisiana Cajun dialect—served as a faithful relationship builder. He came as a student of the traditional ways of palmetto weaving, carving, and basketry. "Who else do you know who makes things?" he would ask.

By learning the weaving skills, he was able to supplement demonstrations by older artists in classes in other Houma communities for younger persons. Andrew names as his low point the time when only the instructor showed up for two sessions in a row. The Sawatzkys realized they were pioneers.

As production increased, exploration of the market for authentic folk art in Louisiana proved quite promising. Contacts with the state folklorist helped the co-op participate in several major folk festivals and museum shows. With a sizable donation for seed capital from their home church, Foothills Mennonite Church in Calgary, Henrietta was soon occupied after each sale recording income and making purchases to restock the inventory.

The Sawatzkys gave a detailed financial status report to a joint tribal council and co-op meeting at the end of 1980. The co-op account showed a healthy balance. Future sales were being arranged. Members were pleased with the response to their work. For the first time, even council members who had once expressed reservations about Houma Indian Crafts affirmed the co-op's progress. To the Sawatzkys, it was a breakthrough.

The gentle moving of the Spirit in Israel

Immanuel House in Jaffa, an old seaport located next to Israel's largest city, Tel Aviv, is testimony to the moving of God's Spirit in Israel, affirms Bertha Swarr, a Mennonite Board of Missions worker in Israel since 1957.

Through praise, prayer, and response to God's Word many persons, including young people, are exchanging hard, sinful hearts for pure, clean ones; shackling habits for new, wholesome life patterns. They receive new strength for worn-out bodies, new sight for distorted vision, new hope in place of despair, new love for corrupted self-love, forgiveness to replace bitterness, peace in exchange for discomfort.

How is this happening? asks Swarr.

"People from all over the world are praying," she says. "And God has brought together from earth's far-flung corners an international team which is remodeling an old building. As the physical structure of wood and stone is being put in order, so is the spiritual building being constructed.

"This spiritual body is made up of a motley crew of people. Old and young, educated and less so, of various colors, and from 15 or more nations and mother tongues. What does a professor of dentistry have in common with a Haitian servant girl? Or a textile merchant with a Soviet refugee? Or an Arab with a Jewish bank clerk? One thing: Jesus the Messiah! How wonderfully and sufficiently true! Is there a better place on earth to prepare for heaven than in the mini-world of Tel Aviv-Jaffa?



Immanuel House, Jaffa, Israel

"The skeleton of the spiritual body forming at Immanuel House is made up of leaders and committees. This year a pastoral committee composed of the pastor, two Jewish believers, an Arab, and several expatriates, was selected to give spiritual leadership to the congregation. A business committee is taking initiative in stewardship matters. A hospitality committee sees to the beauty and comfort of the congregational center. The youth committee is not only planning a program for young people, but sees its job as a prayer band, standing alongside friends as intercessors. These committees are congregation workhorses and decision-makers. They are learning by doing, growing by experiencing responsibility.

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MBM newsgrams

An opportunity for North American Mennonites to visit missionaries and local Christians in Latin America is being planned by Mennonite Board of Missions, Elkhart, Ind. Scheduled from Nov. 12 to Dec. 5, the Latin America Fellowship Visit follows by about a year a successful similar visit to Japan. John Koppenhaver, a longtime mission worker, and MBM church relations associate director Simon Gingerich will lead the small group. It will travel to Argentina, Brazil, Bolivia, Uruguay, and Paraguay. Participants will be limited to about 20 and they will pay their own expenses. Interested persons should contact Simon Gingerich immediately at MBM, Box 370, Elkhart, IN 46515; telephone (219) 294-7523.

A new recording studio for church-related broadcasts has been completed in the city of Ranchi in Bihar, India. Located in the Good News Books building, the studio prepares pro-

grams on community health concerns that are produced by the Emmanuel Hospital Association. "A weekly broadcast of these programs from Trans World Radio will effectively reach the village people of the Hindi-speaking area," said Paul and Esther Kniss.

Nearly 400 Mennonites are listed in the just-released *Philadelphia Mennonite Directory 1981*. Also included are Mennonite congregations, agencies, and businesses. The directory was published by Student and Young Adult Services (SYAS) of Philadelphia. "Anabaptism was originally an urban movement," says Philadelphia SYAS director Sharon Detweiler in the introduction. Persecution eventually drove them into the countryside, she continues, but their Mennonite descendants have begun moving back to the cities. Roughly half of the Mennonites in Philadelphia today are students and young adults. Sharon notes that the original Anabaptists in Zurich, Switzerland, 450 years ago were also students and young adults.

mennoscope

Lakewood Retreat, Brooksville, Fla., was the setting for a singles' retreat in December. Ninety-six persons attended with 38 churches represented and nine states. Catherine Meeks, Macon, Ga., and Daniel Yutzy, Upland, Ind., spoke on loneliness, solitude, holiness, and wilderness experiences. There was group singing, special music, skits, and free time. Plans are being made for another retreat to be held Oct. 2-4.

High school students from across the Eastern U.S. are invited to attend the eighth annual Interdenominational Youth Convention to be held Apr. 10-12 at Eastern Mennonite College. The convention theme is "God's Glue Thru You." Speaker for the weekend conference is Randy Brunstetter, a youth worker and senior Bible major at Taylor University, Upland, Ind. Registration, which covers meals and lodging, is \$17 per person or \$15 each for groups of eight or more. Participants will need to bring sleeping bags and clothing for recreation and should register by Apr. 1. More information is available by calling (703) 433-2771, extension 322; or writing "Youth Convention," Eastern Mennonite College, Harrisonburg, VA 22801.

Herald Press has just released *African Fables That Teach About God, Book 2*, by Eudene Keidel. This follows the popular *African Fables* by the same author. The stories in both collections present authentic African animal stories with a spiritual truth as used by Christian preachers and teachers in Zaire. The author and her husband have been missionaries in Zaire, Central Africa, since 1951. They are working with the Zaire Mennonite Church under the Africa Inter-Mennonite Mission Board in a church planting and teaching ministry.

The Bring a Friend Retreat is the third in a series of three being sponsored by the Lancaster Conference WMSC Retreat Committee on the theme "The Answer for Living." This one will be held at Black Rock Retreat on Apr. 11, 9:30 a.m. to 3:30 p.m. For details on registration, write the retreat at R. 2, Box 345, Quarryville, PA 17566. A second retreat on the same theme at the same place is scheduled for Oct. 16 and 17. Mary Lauver will be the speaker at the April retreat and Mildred Wissler will address the one in October. For

God gives
each person gifts
for service
for building his body
for unity in faith
for growth in maturity



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Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$179,222.42 as of Friday, February 13, 1981. This is 23.9% of the total needed. 286 congregations have made contributions. Eighty-eight individual gifts have been received amounting to \$34,415.55.

more information on either, call 394-7633 or 393-4464.

New members by baptism: three at East Union, Kalona, Iowa; two by confession of faith at Beemer, Neb.

Change of address: Lloyd L. Hollinger, 444 Arnold Lane, Hellam, Pa. Phone: (717) 757-3083.

New Gospel Herald Every Home Plan: College Mennonite Church, Goshen, Ind.

Special meetings: Stanley R. Shirk, Lynchburg, Va., at Crossroads, Broadway, Va., Mar. 4-8.

readers say

I was glad to see the article "Mennonites and the Visual Arts" (Feb. 10). Although it may contain nothing particularly new to those interested in the subject, it's good to see it have some general exposure.

I will confess I sometimes read articles like this looking for a myopic point of view, but (aside from some documentation I'm not qualified to verify) I certainly agree with her main points.—Allan Eitzen, Barto, Pa.

Regarding Paul Miller's very good article in the Jan. 27 issue. Excellent and correct! I'd just add from personal experience, and as my photo indicates, I am one of the "aged."

I have come to happily utilize Isaiah 26:3-4, and am highly recommending it to others of my fellow club members in the past-seventy society. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength."

The secret of unfailing strength for life, I have found, is in keeping the mind stayed on God. Also for that insomnia of the aged, Psalm 4:8 serves as the perfect remedy plus, if you like, a nice warm cup of good old catnip tea. It used to be in style you know!

The body may age, but the mind stayed on God will not age any more than did that of Moses. However, I might add, that it is best to begin this pattern of life quite soon in retirement and not wait until one becomes an octogenarian. By God's grace I am healthier at 76 than I was at 67, for which I praise Him. I read the phone book without glasses now, I could not then. God gave me my new eyes!—Menno Shatto, Stratford, Ont.

Sisters and Brothers

by Joel Kauffmann



John Leichty urged us to "forget the ERA and look to the Bible, the Word of God" ("Hear, hear!" Dec. 30). Many of us who believe that a person's sex should be disregarded in consideration of their gifts (and who may, therefore, support the ERA) come to this belief because we are looking to the Word of God. We feel strongly that the Word speaks of liberation to any who are oppressed. We arrive at differing conclusions partially because of the different ways we view "the Word of God." (What follows is my perspective on "the Word of God" and not necessarily that of all Christian women who believe that the Bible proclaims liberation to women.)

The Word of God is more than the Bible. Jesus Himself was the Word. Seeking the Word means seeking God's revelation of Himself. God has revealed Himself most fully through the life of Jesus. Our surest understanding of God will come through an understanding of Jesus' teaching and actions. The Gospel records of Jesus' life are, therefore, the most important part of the Bible, which is a human witness to the Word but not the Word itself. Through a study of the Gospel records of Jesus' teaching and actions, it becomes clear that Jesus' attitude toward women was shockingly liberating. This should be our key in uncovering what God's true Word to women was then and is now. Few people cite Jesus' teachings in opposition to women's liberation; there simply is nothing to cite.

Paul's teachings are not as important as Christ's. Christ was and is God. Paul was a human struggling to interpret Christ's message. It is, therefore, quite possible that Paul did not yet fully understand God's truth. Why is this so threatening to many of us? Clark H. Pinnock in a recent *Sojourner* article, "This Treasure in Earthen Vessels," writes:

"For instance, we employ the 'prophetic' model (the idea that God himself speaks every verse in the Bible) to account for the whole extent of Scripture, even though all of Scripture is plainly not in the prophetic mode. When Luke expresses his purpose in writing his Gospel (1:1-4), he does not pretend to be setting forth an inspired utterance, but a well-researched historical record. Ecclesiastes and Job do not invite us to regard them as divine utterances from beginning to end, and indeed no reader can do so."

"We tend to make the Bible more authoritarian than it wants to be. Somehow we do not listen when Paul tells his readers that these are his opinions and that they as mature Christians ought to think things through for themselves in the Spirit. He admits that even he knows only 'in part' and invites all of us to enter into the process of discerning God's will."

This view of the Scriptures does not negate that the Bible is God speaking to us. It is. It is God speaking to us about how He can miraculously move and change individual and corporate lives. Paul himself was changed, and his views toward women were actually ahead of his time.

God's revelation or His Word was not only a

once-and-for-all event recorded by the Bible. God continues to show Himself to us through the Holy Spirit's actions in our own and others' lives. We should trust God to speak to us now, to continue to break into our present world with the same compassionate and liberating spirit which He revealed through Jesus, the Word.—Joyce E. Hooley-Gingrich, Nazareth, Ethiopia

I would like to commend the brother who wrote "hear, hear!" on Dec. 30 to "throw out television." I agree with what he said and would add to that. I'm sure many people read that and thought, "That doesn't apply to us. We don't watch much TV. We're careful what we watch and especially careful about what the children watch." We discovered that if we had a TV to watch, it had an influence on our lives, no matter how subtle. The values, the commercials, the language, the fashions, and the actions portrayed all leave a mark on us in some way and later become evident in our lifestyle. We didn't realize the power it had until we removed it from our lives for a long period of time and "limited viewing" was no longer an option. Changes in lifestyle were not apparent instantly but in months to follow. We are what we think; we now realize that TV provides thoughts and patterns that rarely glorify Jesus or further the kingdom of God.—Beth Weaver, Goshen, Ind.

Bruce Yoder enables me to pray and think in sequences that build up. I experience the God of history and the present, myself, and am loved on in the way. Thanks for using his writings.—Gene Herr, Phoenix, Ariz.

births

Alderfer, Sandy and Delores (Showalter), Harleysville, Pa., first child, Charis Estelle, Jan. 16, 1981.

Bauman, Carl and Betty Lou, Earlington, Pa., twin girls, Sarah Nicole and Suzanne Elizabeth, Jan. 27, 1981.

Brownlee, Michael and Connie (Eichelberger), Tolono, Ill., first child, Jordan Michael, Jan. 25, 1981.

Deer, Rodney and Cathy (Ball), Fisher, Ill., first child, Alicia Suzanne, Dec. 9, 1980.

Detweiler, Rodney and Betty (Zoss), Metamora, Ill., first child, Kristen Elizabeth, Dec. 15, 1980.

Elmore, Daniel and Beverly (Beckler), Wayland, Iowa, second child, first daughter, Tiffany Ann, Jan. 28, 1981.

Eshleman, Jay and Esther (Huber), Atmore, Ala., third child, second daughter, Sherry Marie, Jan. 27, 1981.

Freed, Robert D. and Cheryl (Gerig), first child, Lance Robert, Jan. 27, 1981.

Gascho, Arlis and Marilyn (Thoman), West Liberty, Ohio, first child, Lisa Janel, Dec. 31, 1980.

Geiser, Alfred and Gladys (Dyck), Apple Creek, Ohio, second child, first daughter, Andrea Lee, Jan. 21, 1981.

Helmick, Kurt and Kim (Strait), Cumberland, Md., first child, Scott Edward, Jan. 16, 1981.

Herr, John and Laurel (Roth), Painted Post, N.Y., third daughter, Julie Marie, Jan. 2, 1981.

Hostetter, Ronald and Joanne, Harleysville, Pa., third child, first son, Jared Scott, Jan. 27, 1981.

King, David and Debra (Glick), Rothsville, Pa., first child, Derek Allen, Jan. 31, 1981.

Kipfer, Dallas and Peggy (Yoder), Darien Center, N.Y., second son, Nicholas Jon, Oct. 29, 1980.

Leichty, Brent and Teresa (Hartman), San Pedro Carcha, Guatemala, C.A., second daughter, Kimberly Renee, Jan. 28, 1981.

Martin, Kenneth and Yvonne (Martin), Mechanicsburg, Pa., third child, second son, Douglas Brant,

born Nov. 24, 1980; received for adoption Jan. 26, 1981.

Miller, Elwood and Gloria, Portland, Ore., second child, first son, Troy Dean, Jan. 30, 1981.

Miller, Jim and Joy (Peifer), Cincinnati, Ohio, first child, Holly Elizabeth, Dec. 16, 1980.

Moser, Gary and Janet (Webber), Sellersville, Pa., first child, Gary Lee, Jr., Jan. 18, 1981.

Rogers, Charles and Sherry (Guth), Metamora, Ill., third child, first son, Bradley Charles, Jan. 5, 1981.

Roth, Richard and Joyce (Olson), Tofield, Alta., second daughter, Jodi Lynn, Jan. 27, 1981.

Strunk, William and Patricia (Bontrager), Alden, N.Y., second daughter, Susan Rebecca, Sept. 5, 1980.

Stuckey, Terry and Anne, Kalona, Iowa, second child, first daughter, Leah Elizabeth, Jan. 12, 1981.

Stutzman, Roger and Janet (Marner), Wellman, Iowa, first child, Julia Fern, Dec. 2, 1980.

Suter, David R. and Mary Ann (Miller), Houston, Tex., third son, Jonathan Lynn, Jan. 13, 1981.

Troyer, Jim and Kelly (Schweitzer), Beaver Crossing, Neb., first child, Jamie Kay, Dec. 28, 1980.

Wade, Gary and Shirley (Boese), Mt. Pleasant, Iowa, first child, Michelle LeAnn, Feb. 4, 1981.

Weber, Murray and Charlene (Lichty), Elmira, Ont., first child, Kimberley Dawn, Dec. 23, 1980.

Zehr, James and Krista (Waas), Tavistock, Ont., second son, Joshua Christopher Adam, Jan. 19, 1981.

Zuck, Ray and Janice (Miller), Quakertown, Pa., fourth son, Wayne Wendell, Jan. 28, 1981.

marriages

Bell—Thomas.—Eric Bell, Metamora, Ill., and Leanne Thomas, Metamora (Ill.) cong., by Larry Augsburger, Dec. 19, 1980.

Fruth—Kauffman.—Marc Fruth, Wauseon, Ohio, United Methodist Church, and Karen Kauffman, Wauseon, Ohio, North Clinton cong., by Robert Schloneger and James Riley, Nov. 8, 1980.

Hines—Rupp.—Sam Hines, W. Va., and Carol Rupp, Wauseon, Ohio, North Clinton cong., by Robert Schloneger, Jan. 3, 1981.

Horning—Eberly.—Larry Lee Horning, Reinholds, Pa., and Joyce Faye Eberly, Denver, Pa., both of Bowmansville cong., by Luke L. Horst, Nov. 8, 1980.

Johnson—Gebai.—Thomas Johnson, Casselton (N.D.) cong., and Rebecca Gebai, Sierra Leone, Africa, by Abraham J. Stoll, grandfather of the groom, Dec. 6, 1980.

O'Neil—Thomas.—John O'Neil, Peoria, Ill., and Lisa Thomas, Metamora, Ill., Metamora cong., by Larry Augsburger, Oct. 18, 1980.

Reist—Bare.—Kurt Reist, Premont, Tex., United Mennonite cong., and Diann Bare, Mt. Pleasant, Iowa, Pleasant View cong., by Waldo Miller, Dec. 20, 1980.

Wagler—Vaught.—Lloyd Wagler, Morgantown, Ind., and Crystal Vaught, Nashville, Ind., both of Bean Blossom cong., by Randall K. Nafziger, Dec. 12, 1980.

Zehr—Shenk.—Michael Zehr, Williamsville, N.Y., Amherst cong., and Lois S. Shenk, Bath, N.Y., Pleasant Valley cong., by J. Merle Herr, Jan. 3, 1981.

obituaries

Bence, John D., son of John C. and Elizabeth (Frazier) Bence, was born June 7, 1904; died Jan. 21, 1981; aged 76 y. On Apr. 6, 1927, he was married to Viola Mickel, who survives. Also surviving are 2 sons (Roy and Dale W.), 4 daughters (Mae Emerick, Jane Faulkner, Ada Lee Brough, and Doris K. Clark), 13 grandchildren, one brother (Forest Bence), one half brother (Albert Lyons), and one half sister (Flossie Sabo). He was a member of Pleasant View Men-

nonite Church, where funeral services were held Jan. 25, in charge of Charles R. Shetler; interment in Schellsburg Cemetery.

Begly Nathan, son of Chris and Minnie (Bigler) Begly, was born in Wayne Co., Ohio, Oct. 21, 1905; died as a result of a heart attack at Sarasota, Fla., Jan. 31, 1981; aged 75 y. On Dec. 25, 1928, he was married to Martha Hofstetter, who died Feb. 15, 1979. On June 29, 1980, he was married to Ruth Byler Yutzy, who survives. Also surviving are 5 children (Maynard, Loren, Doris, Vernice, and Marilyn—Mrs. Norman Stauffer), 2 stepsons (David and Donald Yutzy), 20 grandchildren, 4 stepgrandchildren, 6 great-grandchildren, one brother (Ivan Begly), and one sister (Mary Begly). He was a member of Kidron Mennonite Church, where memorial services were held Feb. 3, in charge of Bill Detweiler and David Clemens; interment in Kidron Church cemetery.

Eash, Erma, daughter of Amos C. and Elizabeth (Yoder) Swartzendruber, was born in Iowa County, Iowa, Dec. 29, 1899; died at Kalona, Iowa, Jan. 13, 1981; aged 81 y. On Feb. 14, 1926, she was married to Frank G. Eash, who survives. Also surviving are 2 daughters (Evelyn—Mrs. Wallace Fisher, Arlene—Mrs. Mervin Miller), one son (Frank), 10 grandchildren, and one great-grandchild. She was a member of West Union Mennonite Church, where funeral services were held Jan. 15, in charge of Mervin Birky and Emery Hochstetler; interment in West Union Cemetery.

Gerber, Jonathan Aaron, stillborn son of Eldon and Donna (Boshart) Gerber, was born at Kitchener, Ont., Jan. 28, 1981. Surviving are his parents, one brother (Matthew), and one sister (Stephanie). Graveside services were held at Elmira Mennonite Cemetery, Jan. 30, in charge of Doug Snyder.

Nafziger, Salome, daughter of Daniel and Amanda (Miller) Beachy, was born at Somerset, Pa., Jan. 2, 1901; died at Lancaster General Hospital, Lancaster, Pa., Jan. 25, 1981; aged 80 y. On Jan. 2, 1935, she was married to Ezra A. Nafziger, who died Apr. 15, 1979. Surviving are one son (Daniel E.), 3 stepsons (Harold J., David S., and John E. Hershey), 2 foster daughters (Anna Marie Smith and Lucretia—Mrs. John A. Esh), 12 grandchildren, one sister (Elizabeth—Mrs. Jonas E. Miller), and 3 brothers (Eli, Alvin, and Simon Beachy). She was preceded in death by 2 infant daughters (Ruth Ann and Doris Nafziger). She was a member of Maple Grove Mennonite Church, where funeral services were held Jan. 28, in charge of Herman Glick, Aaron Stoltzfus, and Daniel Miller; interment in Millwood Cemetery, Gap, Pa.

Schlabach, Albert Edward, son of Emmanuel and Caroline Schlabach, was born at Plain City, Ohio, Dec. 22, 1905; died at Arthur, Ill., Jan. 29, 1981; aged 75 y. On Jan. 20, 1929, he was married to Polly Herschberger, who died Dec. 23, 1977. Surviving are 2 sons (Leland and LeRoy) and 2 daughters (Lydia Tester and Martha Usnick). He was preceded in death by 2 infant daughters. He was a member of Arthur Mennonite Church, where funeral services were held Jan. 31, in charge of Wayne Hochstetler; interment in Arthur Cemetery.

Snider, Lydia, daughter of Mr. and Mrs. Peter Shirk, was born at Bridgeport, Ont., Apr. 9, 1885; died at Kitchener, Ont., Jan. 20, 1981, aged 95 y. She was married to Addison Snider, who died in 1962. Surviving are one daughter (Gerta—Mrs. Albert Hunsberger), one son (Walton C.), 10 grandchildren, and 14 great-grandchildren. She was preceded in death by one son (Merle) and one daughter (Verna—Mrs. Milton Good). She was a member of Erb Street Mennonite Church, where funeral services were held Jan. 22, in charge of Wilmer Martin; interment in First Mennonite Cemetery.

Troyer, Anna Mae, daughter of Christian and Amanda (Thomas) Bontreger, was born in Reno Co., Kan., Nov. 12, 1902; died at Parkview Hospital, Fort Wayne, Ind., Feb. 2, 1981; aged 78 y. On Dec. 22, 1922, she was married to Edward D. Troyer, who died Feb. 27, 1964. Surviving are 4 daughters (Myrtle—Mrs. Sam Bontreger, Fannie—Mrs.

Howard Yoder, Edna—Mrs. Ben Lonacher, and Ann—Mrs. Clarence Miller), 2 sons (Cornelius and Eugene), 16 grandchildren, 19 great-grandchildren, and 2 sisters (Sue—Mrs. Victor Steury and Mrs. Mickey Miller). She was a member of First Mennonite Church, Middlebury, Ind., where funeral services were held Feb. 5, in charge of Samuel J. Troyer and Ray Erb; interment in Clinton Brick Cemetery.

Troyer, Abner J., son of John and Lucinda (Stutzman) Troyer, was born at Shickley, Neb., June 28, 1905; died at Sarasota, Fla., Jan. 24, 1981; aged 75 y. On June 2, 1931, he was married to Grace Smucker, who survives. Also surviving are one daughter (Mary Jean), 3 sons (James, Willis, and Charles), 7 grandchildren, 2 brothers (Dan and Vernon), and one sister (Velma—Mrs. George Hostetter). He was preceded in death by one grandchild, 5 brothers (Melvin, Lloyd, Perry, John, and Clayton), and 4 sisters (Mattie—Mrs. Jess Miller, Elma—Mrs. John Burkley, Mary—Mrs. Aden Klopfenstein, and Lucinda—Mrs. Alton Miller). He was a member of Oak Grove Mennonite Church. A memorial service was held at Sarasota, Fla., Jan. 26, in charge of Paul R. Yoder; funeral services were held at Oak Grove Church, Jan. 28, in charge of Peter Wiebe and Elsie Miller; interment in Oak Grove Cemetery.

Welty, Edith Fern, daughter of Benjamin and Martha (Troyer) Oswald, was born at Millersburg, Ohio, Feb. 19, 1919; died of cancer at Elkhart, Ind., Jan. 21, 1981; aged 61 y. On Apr. 10, 1938, she was married to Virgil Lamar Welty, who died Jan. 8, 1974. Surviving are one daughter (Ellen Welty), 3 sons (Larry, Lavon, and Merritt), 5 grandchildren, 2 sisters (Violet—Mrs. George Blough, Fannie—Mrs. Titus Yoder), and 3 brothers (Raymond, Truman, and Wilbur Oswald). She was a member of Sunnyside Mennonite Church, where funeral services were held Jan. 23, in charge of Clare Schumm; interment in Chapel Hill Memorial Gardens.

Yoder, Amos D., son of Rudolph and Katie (Yoder) Yoder, was born in Garden City, Mo., Mar. 12, 1899; died of cancer at Bellefontaine, Ohio, Feb. 2, 1981; aged 81 y. On Apr. 6, 1929, he was married to Anna Hostetter, who survives. Also surviving are 4 sons (Nolan W., Glenn A., Don, and John P.), one daughter (Marjorie—Mrs. Fred King), 13 grandchildren, and one brother (Willis Yoder). He was a member of Aurora Mennonite Church. Funeral services were held at Kauffman Funeral Home, West Liberty, Ohio, Feb. 4, in charge of Howard S. Schmitt; and at Aurora Mennonite Church, Feb. 6, in charge of Lawrence Brunk and Ernest Martin; interment in Aurora Mennonite Church Cemetery.

In the obituary of Henry Christian Stalter in the December 30 issue, the names of two surviving sisters were omitted. They are *Zelma* and *Mary Stalter*.

Cover by J. Stuart Edmondson; p. 157 by Phil Detweiler; pp. 161, 162 by Robb Nickel.

calendar

Black Council, Inglewood, Calif., Feb. 27-28
Ohio Conference, Central Christian High School, Kidron, Ohio, Mar. 5-7
MBCM Board of Directors, Elkhart, Ind., Mar. 6-7
Ontario/Western Ontario annual meeting, Rockway Mennonite School, Kitchener, Ont., Mar. 6-8
Lancaster Conference Assembly, Mellinger congregation, Lancaster, Pa., Mar. 19
Lancaster Conference annual meeting, LMHS, Lancaster, Pa., Mar. 20-22
Inter-Mennonite Women in Ministry Conference, Bethel College, Kan., Mar. 27-29
Atlantic Coast Conference Third Assembly, Cedar Grove, Greencastle, Pa., Mar. 27-29
Mennonite Church General Board, Windsor Inn, Chicago O'Hare area, Apr. 8-10

items and comments

Western church image of "naked" African assailed in Ghana

European churches have been urged to stop displaying pictures of naked Africans in campaigns for African relief funds. The appeal came in a report issued in Accra by a 16-member delegation of the Presbyterian Church of Ghana, following a recent tour in Europe.

The group accused foreign church workers of sending out "one-sided" stories and nude pictures from Ghana to show "how backward and helpless" many Ghanaians were. "Pictures of ghastly emaciated children and disease-ridden people living in ramshackle huts do not reflect the true picture of life in Ghana," the group said.

Presbyterians expect losses in Canada over women's ordination

The editor of the Presbyterian Church of Canada's official magazine predicts that the church will lose about 20 ministers and as many congregations before 1990 because of disputes over women's ordination. James R. Dickey, editor of the *Record*, made that forecast in a lead editorial of the magazine's January issue.

At the same time, the church has commissioned a special task force to try to double the denominational membership in that same nine-year period. The year 1990 is the limit beyond which the church will no longer tolerate objections to its policy of ordaining women clergy.

50 religious leaders sign petition on aid to El Salvador

Some 50 religious leaders have joined an equal number of civil rights, literary, and entertainment figures in denouncing the U.S. government decision to resume military aid to El Salvador. The signers' names appeared in a full-page advertisement in *The New York Times* on Feb. 2 under sponsorship of the U.S. Committee in Solidarity with the People of El Salvador. It calls for letting "the people of El Salvador decide" their own future by ending military and economic aid to the Latin American nation.

Aide declares NCC panel's aim is not "to rewrite Bible"

The National Council of Churches (NCC) "is not going to rewrite the Bible." Joan Campbell, an NCC official, so advised delegates to the annual meeting of the Greater

Minneapolis Council of Churches. A flood of mail—mostly negative—has come to NCC offices in New York following reports that the national council is convening a group of scholars to examine male language in the Bible. Those who fear that "Our Father" will be changed to "Our Mother" need not worry, Ms. Campbell said in an interview after her talk.

What the scholars will be looking for in the original Hebrew and Aramaic texts, she said, are sexually neutral references to God and people that have been changed by translators over the years to male pronouns—without justification. The objective will be to make the Bible language as inclusive as possible, yet faithful to the original languages, Ms. Campbell said.

Boys Town survey of kids' TV finds it causes violence

Commercial television's common diet of fast-paced action programs, chopped up between commercials, works in complex ways to cause social violence and has other negative effects on youth, says a Boys Town child psychologist in a new report. Psychologist John P. Murray said television's full impact is still unknown, but enough has been learned to clearly indicate that TV has profound possibilities for both public benefit and harm.

Studies have shown certain TV programs stimulate children to use cooperative "pro-social" ways to solve problems; others provoke "antisocial" fighting behavior. But the bulk of TV commercial programming tends to stress antisocial behavior, and most of what appears on TV today is at best a waste of children's time, he said.

Graham to evangelicals: Look to Jesus Christ, not politics, gimmicks

Buoyed by success, evangelicals must "never forget that our distinctive characteristic is faithfulness to the Word of God and the Lord Jesus Christ," evangelist Billy Graham told a gathering of evangelicals and religious broadcasters in Washington, D.C. Reliance on anything else, such as sophisticated financial campaigns, gimmicks, and the latest in broadcasting equipment, "and the spiritual awakening that we experience in America today will be very short-lived," he added.

Commenting on the recent surge of political involvement by fundamentalists in groups like the moral majority, Mr. Graham said that expectations in this country following the last election might be too high. "No man is ever going to turn things around—only God can."

Maine legislators are urged to make "head shops" illegal

Scores of people, including a state policeman who brought a bag stuffed with pot

pipes and other drug paraphernalia, urged Maine lawmakers here to outlaw "head shops" in the state. "I don't see how you can tell a youth it's illegal to smoke pot, but legal to buy the paraphernalia," said Frank Stenger, a Caribou businessman.

The Judiciary Committee is considering a bill which would make it illegal to sell equipment designed for taking drugs. The stores which sell it are known as "head shops."

Methodist mission staffers weigh Auto Workers membership

Office workers at the United Methodist Board of Global Ministries in New York City have informed the board's acting general secretary, Betsy Ewing, that they are trying to organize a union. Twenty-six general staff employees signed a letter to Ms. Ewing stating that they had formed an organizing committee to campaign for affiliation with District 65 of the United Automobile Workers union.

The workers reminded Ms. Ewing of the church's official support for workers' rights to organize collective bargaining unions and added that "management cannot take action against us for our activities."

Parish renewal council formed by charismatics in Protestant churches

A national Parish Renewal Council was formed in Tulsa, Okla., by 65 representatives of charismatic organizations in five Protestant denominations. W. Dennis Pederson, of St. Paul, Minn., elected chairman of the group's executive council, said it will seek renewal of parish pastors, priests, lay leaders, and church denominational leaders.

He said the council will sponsor regional and national parish renewal conferences, publish theological-biblical position papers and treatises, organize a national network of interdenominational renewal prayer fellowships for pastors and lay leaders, and serve as an intercessory prayer fellowship to foster and support spiritual renewal in parishes.

Catholic bishops reject subversion charges in Chile

Chile's Roman Catholic bishops have denounced the military junta for making "false and insolent" charges that they were encouraging a wave of anti-government church sit-ins. A spokesman for the hierarchy said the allegations could only cause further deterioration in church-state relations.

Following a week in which about 700 people occupied three Catholic churches in Santiago, a government official charged that "the permissive attitude of some churches' hierarchy has spawned a concerted action for the occupation of the temples." Church sources said that most of the protesters were homeless people seeking to draw attention to their plight.

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The lament

Fifteen years ago, seeking to improve my understanding of communication and to fulfill some requirements, I gave a quiz to several hundred Sunday school people. It was intended as a measure of theological comprehension and included questions on words such as faith, holiness, and mercy.

Many of the respondents did very well on the test and not a great deal new was learned, but several things interested me. One of the points of interest was question No. 14 which read as follows: Which one of the following is *not* prayer?

- _____ thanking God
- _____ listening to God
- _____ soothing God
- _____ complaining to God

Fifty percent of those responding to this question selected "complaining to God" as not prayer instead of "soothing God" which was intended as the correct answer.

One wonders if these persons had never read the laments in the psalms. The laments are the psalms where the worshiper "complains" to God about some difficulty. An example is Psalm 35:11-15.

Malicious witnesses rise up;
they ask me of things that I know not.
They requite me evil for good;
my soul is forlorn.
But I, when they were sick—
I wore sackcloth,
I afflicted myself with fasting.
I prayed with head bowed on my bosom,
As though I grieved for my
friend or my brother. . . .

But at my stumbling they gathered
in glee,
they gathered together against me. . . .

There are many other such laments in the psalms. Some of them call vengeance on their tormentors in direct and violent language. An example is Psalm 137:9:

"Happy shall he be who takes your little ones
and dashes them against the rock!"

A curse like this is more than we can comprehend. Yet Claus Westermann is concerned that Western Christianity has not developed the lament as a form of prayer. "We must ask whether this exclusion is actually based on the message of the New Testament or whether it is in part attributable to

the influence of Greek thought," he wrote in *Interpretation* magazine, January 1974.

It is true the New Testament offers solace to the persecuted and in various places urges patience in the face of difficulty. "Rejoice and be glad," said Jesus, "for your reward is great in heaven, for so men persecuted the prophets who were before you" (Mt. 5:12).

Yet the Old Testament was the New Testament's Bible and there is no definite rejection of the laments. Indeed, it may well be as Westermann imagines, that the Greek influence in the church squeezed them out. For it is said that the Greeks held the gods should not be bothered with petty problems.

The laments of the Old Testament may add a dimension to our prayers that we have not fully explored. Westermann identifies four different kinds of lament in the Old Testament. There is the lament of the people and the lament of the individual. The former refers to God's acts of salvation to Israel and bemoans the current lack of it. The latter, he says, "gives voice to all human suffering; suffering is given dignity by being expressed in words. It is something worthy of being brought before God." (*What Does the Old Testament Say About God?* p. 72). In addition, there are the laments of the mediator and the lament of God: "Sons have I reared and brought up, but they have rebelled against me" (Is. 1:2).

The lament of the mediator appears in Jeremiah and in the Suffering Servant songs of Isaiah, "The Gospel accounts of the suffering and death of Jesus follow the Servant Songs point by point" (p. 73). Jesus died with the words of Psalm 22—a lament—on His lips.

In considering the lament as a form of prayer, we do well to note that it is not all complaint, but looks for deliverance from God. Psalm 17, for example, ends with:

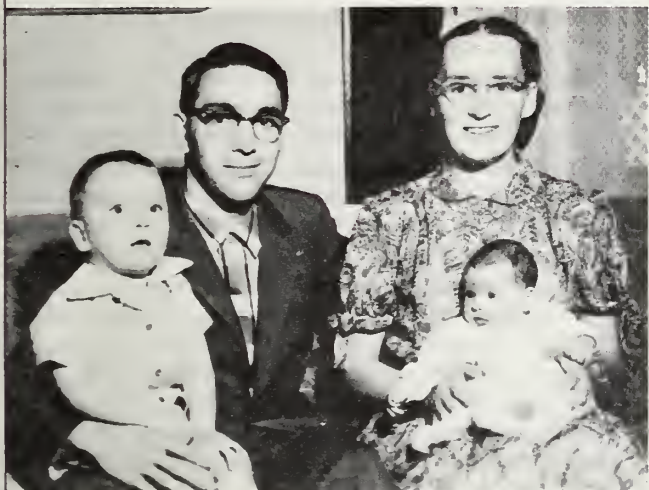
As for me, I shall behold thy face in righteousness;
when I awake, I shall be satisfied with beholding thy form.

A revival of the lament can provide us with the freedom to spill before God our disappointments and negative feelings about others instead of gossiping about them with our neighbors. It holds before us a method of dealing with disappointments through faith instead of law. How recently were you faced with the need to compose a lament?

— Daniel Hertzler

Gospel Herald

March 3, 1981



Mennonite missionary families of the 50s and 60s. Clockwise from upper left: Delbert Erbs, Argentina; John Beachys, India; David Hostettlers, Brazil; Lester Hersheys, Puerto Rico.

Missionary children: where do we belong?

by J. D. Stahl

Ah yes, we had an exciting childhood. We rode the red double-decker buses through Trafalgar Square when I was eight and my sister Rachel was four; we slid down a polished log into the mine shaft of a salt mine near Salzburg; we journeyed by train at night into East Berlin through the heavy military patrol of the gray-green uniformed *Volkspolizei*. In Denmark we searched for seashells by the shore and I tugged my toy sailboat along the pebbly, crystal-lapped coast. We rode the cable car into the sun- and snow-blazing Alps in Switzerland,

picked gentians and buttercups on the *Alm* (Alpine meadows), and had our picture taken in the arms of a huge white bear by the Titisee.

Do you know us? Ours were the peaked, reverent faces on the prayer cards. "Serving the Lord in Luxembourg." "Bringing the Gospel to Germany." We were the quiet tag-alongs at mission report Sundays: well behaved, a little bewildered; admired, pitied, perhaps a little hated by hometown children for our upstage roles, our precocious proficiency with languages, our tinge of exotic customs.



We obediently sang our German songs, performed our Old World curtsy, bow, and handshake, witnessed to the curious and quaint practices of the "unconverted" foreigners. We shared the experience of ministers' children of being expected to be models of good behavior in all situations.

But who were we? And who are we now? The questions pose a riddle worth pursuing. We have been the faces at the front of the crowd, and we have sought to penetrate your stares. We have fought to find out who you are—we have had to know to survive.

We are the invisible strangers. We may look familiar to you, but you cannot see us straight. Like Emily Dickinson's, our truth is slant. I am writing out of my own experience, but I am also writing for my friends who are missionaries' children, and for many other missionaries' children whom I do not know, including especially the very young and the ones yet unborn. Obviously I cannot speak for all of us. But the first thing we need to get over is our isolation—our sense that we are terribly alone in this—even, that we have created our own condition. In order to overcome our isolation, we must tell our stories.

Loneliness, rootlessness, homelessness. What is this loneliness I write of? It is rootlessness, homelessness. Where do we belong? has become one of our deepest, most persistent questions. Do we belong, in the case of my sister and me, in Europe, where our parents lived temporarily but where we grew up? In America, where our relatives live but where we are unfamiliar? In the educational institutions, the dorms and the classrooms, where we have spent most of our lives? With our relatives, who do not understand our childhood experiences?

Paradoxically, we are not alone in being rootless. America in our time is so mobile, children are constantly being uprooted. New neighbors, new schools, new friends—old neighbors too far to visit, old schools vanished, old friends out of touch: these things cause psychic suffering to innumerable of our generation. The rootlessness of missionaries' children is not extraordinary, only perhaps more intense because it is not only geographical, it is cultural. We share cross-cultural disorientation with the children of diplomats, military families, and international business executives, among others.

Who were we? Who was I? The answers become more complicated the closer you look. Was I an American? The bully who beat me up between classes in Landstuhl in the Palatinate at the *Gymnasium* thought so; he was whipping me in revenge for the whipping the Americans gave the Germans in World War II. My classmates at Lancaster Mennonite High School (then still LMS) didn't think so: when I arrived, I didn't know what a nickel or a dime was, I spoke English with a foreign tinge, and, worst of all, I didn't dress right. I didn't understand the fashionable necessity of the button-down shirt collar, for example. (Nor did I have the money to afford the "in" fashion.) I didn't know how to date, either.

Was I a Mennonite? I couldn't quite be sure. In Europe I had never had to think about it much because, although I

was exempt from both Catholic and Protestant religious instruction at school, I did not belong to a group which defined itself primarily as Mennonite. "Mennonite" was just one of the tags I bore, like "Stahl" and "born in America," but less significant. At Lancaster Mennonite High School I discovered that the issues that fed my classmates' consciousness had never even occurred to me: for example, whether it was Christian to wear a necktie, and if so, a bow tie or a long tie?

I recognize at this distance that it is quite possible to experience culture shock going from the Lititz farm to Associated Mennonite Biblical Seminaries in Elkhart, or even going from Harrisonburg or Harleysville to Lancaster. But that didn't lessen the brunt of the adjustment to a rather narrow, wealthy, inward-looking group of Swiss-German Americans with a strong sense of religious and ethnic superiority, located in rural eastern Pennsylvania.

You may be surprised that I describe the center of our Mennonite universe in those terms. After all, I am part of the Lancaster Mennonite community, you may think.

An alienation more than normal. Yes and no. That is just the point: missionaries' children are tied to their parents' communities, but they also have a broader, conflicting orientation. More deeply and more significantly than on the issues of clothing, I felt an alienation that exceeded the ordinary adolescent sense of confusion. Ironically, family ties were (and are) not always the support one might expect for missionaries' children. First of all, genuine participation in the life of the larger family became impossible when we went abroad, at least for us children, who did not have bonds of memory and experience to sustain us in family life across the distances.

"Even reading family circle letters didn't mean a hill of beans to me when I was a child, because I didn't know who was writing and because harvesting corn or 95° weather weren't in my experience," my sister Rachel says, somewhat hyperbolically. I hardly knew my grandparents or aunts and uncles or cousins until I came to the United States to stay for a longer period of time. And even then, it took a lengthy, sometimes painful process of adjustment before I fully came to know and love my kin, and to be known by them. They had to adjust to us and size us up as strangers as well. My sister says that this year's Stahl reunion is the first she has enjoyed—the first at which she has had enough memories to truly make it a "re-union."

Editor: Daniel Hertzler

News Editor: David E. Hostetler

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J. D. Stahl is working on an extensive study of the long-term experiences and choices of missionaries' children.

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Missionaries' children are tied to their parents' communities, but also have a broader conflicting orientation. They wonder, who am I?

One of our most difficult experiences was to come to the States for high school while our parents returned to Europe. At an age before we were quite ready for it, we were on our own in an unfamiliar society. Both of us were extremely fortunate in the families we came to live with; I shall be grateful all my life for the circumstances which enabled me to become a part of the family of Simon and Mary Jean Kraybill, as Rachel is glad to have lived with the Elmer and Ruth Rohrer and the Fred and Linda Garber families: large, warm, active families with interests far beyond their immediate surroundings. But there were still often times of loneliness and disorientation.

The irony for missionaries of our parents' generation is that the rules have changed: at the time they went abroad the ideal of Christian endeavor in their part of the church was goal-oriented evangelization that involved a willingness to sacrifice some of family life and security; today, there is much more emphasis on family closeness, warmth, and mutual support. Some parents feel, with reason, that they are being judged for past actions by standards which they had no awareness of at the time they made their decisions. My conviction is that family life and the nurture of children should be particularly important in missionary families, where other stresses are so great.

Paradoxically, some of us missionaries' offspring became more Mennonite than the Mennonites around us. Being in Rome, we not only did as the Romans did, we did as the Romans thought they should be doing. Many of us are plagued with highly sensitive consciences, just as our parents were. We were disenfranchised Mennonites, yet we had a vision of an innocent and ideal life as Mennonites which we in varying ways tried to live out.

Little did we know that that church had metamorphosed and evolved into something quite different in the dozen or more years our parents had been abroad. In a double paradox for us, the New World had become the Old World, and it had been transfigured into myth in our parent's vision. When I see a Mennonite family in the conservative dress of my parents' youth, I am moved by a flash of poignant recall of that vision, so inaccessible now.

Disillusioned, cast out. So we came, the pure, budding disciples of a vanished order, only to be disillusioned and cast out by the reality of a changed and imperfect community. Our American classmates could make the little adjustments as they came, because they came gradually and in context (it was relatively easy to be a rebel within limits, if rebellion simply meant wearing a tie or leaving the covering at home). But for us who arrived from a distance, a dream was being betrayed. Is it any wonder that we went from being saints to being revolutionaries, in the eyes of our teachers, pastors, and friends? Our questions and our attitudes shook the very foundations.


And yet, many of us have acted more like diplomats than like revolutionaries. We have learned the lessons of cultural adaptation so well that they have become second nature. We know very well how to pay attention to the subtle cues that

signal to us how to avoid offending. We are adept at rapid adjustment to people's prejudices and customs.

But where does that leave us? Where do we claim our own customs? I've even envied bigots (in passing) for the security of their prejudices. But we have come to be very uncomfortable with the cultural assumptions that accompanied much of missions: we are saved, you are lost; we are advanced, you are backward; we have the way of the future, you are shipwrecked in the past. That too is changing. If I have any message at all, it is expressed in the words of Cromwell quoted by Jacob Bronowski in *The Ascent of Man* as Bronowski knelt in the mud of Auschwitz: "I beseech you, in the bowels of Christ, think it possible you may be mistaken." It is imperative that we know and respect other cultures and religions before we offer our own.

The support and generosity of home congregations have done much good for persons affected by missions abroad and for the families of missionaries. However, at times it is hard to be the recipient of charity, even when it is for the best of purposes and given with the best of intentions. What I as a missionaries' son am asking is not that home congregations renounce their support for missions because of bad effects on mission children. We have been granted extremely valuable advantages as well. Foremost among these are the languages and cultures we have gained knowledge of. What I am asking is that you who support missions also learn to know, accept, and love us missionaries' children as persons, and especially that you make the effort to understand our cultural conflicts while we are young and insecure.

Recently, at my cousin Milonica's wedding in Virginia, as I stood facing an auditorium full of family and friends, as I shared with all present some of my memories of good times I spent with my cousin's family—college days when Milonica and I decorated a room with an antique radio and weathered boards, when we explored the attic of the college administration building and found a characterful old cap up there which we took turns wearing—in the bonds of love and memory I felt with the persons there, I knew I belonged. In Milonica's family—and extended community—I had experienced acceptance and an openness which transcended and annulled my cultural estrangement.

Belonging is unconditional. This is my personal testimony and contribution in my quest from loneliness toward belonging. First of all, belonging is not something conferred as a reward for good behavior, after a period in purgatory. It is something unconditional: it needs to be actively claimed as well as recognized—claimed by us as uprooted children, recognized by those whom we stand in relation with. Second, I belong with people, not places, though I have deep attachments to places. The people I belong with, as a result of my background, are people with multiple cultural contexts, and my extended Mennonite family. There is something more profound than mere choice in this identity, but it is also far more than acquiescence. Finally, I belong in the spiritual tasks of my life: to love others, to seek justice and peace on earth, and to worship God. 

Unto the least of these

by Duane Beachey

Having worked with the poor and elderly for six years in various housing programs through Voluntary Service, I have a few things to say regarding our Mennonite attitudes toward the poor and toward social ministries. As I visit other Mennonite congregations and discuss my work, I hear responses that reflect misinformation and bias, a certain amount of hypocrisy, and bad theology.

The major bias against the poor is that they are lazy. It is true that many people are poor because they lack the initiative to change. To turn our backs on such conditions of low self-esteem instead of caring, however, would be like refusing to evangelize people because they are purposely being sinners! Our help should flow out to the poor in the same way that God's grace comes to each of us—not because we deserve it but because we need it and He loves us.

I've seen quite a few "healthy-looking" people on welfare or some other assistance, then after getting to know them, I've found they have severe medical disabilities or war injuries and aren't allowed to work by their doctor's orders. Why are such well-dressed people seen obtaining food with food stamps? Thousands of severely handicapped or disabled or very elderly people receive food stamps but can't get out to pick them up or buy groceries. Concerned friends, relatives, or church members are then authorized to buy for them. This is at least part of the reason for all the stories about well-dressed people in new cars seen buying groceries with food stamps.

I could relate countless conversations with old black men like Joe Alexander who is very unhappy that he is no longer able to work as he used to do. He tells of long, long days chopping cotton and the huge amounts of cotton that he could pick in one day. Others tell of the two or three jobs at a time they had to hold to make ends meet for a large family. One black man told me, "And then people say us black folks just needs to learn to work!"

I am convinced that if most Mennonites knew most of the people I've known on welfare, they would agree that the needs are real and that the help they receive is barely adequate or often inadequate. They would be angered at the tremendous hassle the really needy have to go through to receive help; and they would be baffled by the weeks and sometimes months it can take to start getting aid. They might be surprised to know that the majority of welfare recipients aren't members of minority groups.

The trouble may be that we've too often heard Paul Harvey talk about "welfare cheaters," and haven't realized how low the percentages for cheating really are; or haven't realized the problem isn't so much with welfare recipients, but with the structure of the welfare program. I suppose we

shouldn't expect a church largely removed from the poor to know these things.

The hypocrisy I mentioned earlier is evident in an attitude often encountered which holds that social ministries are secondary to the spiritual ministry. However, most Christian families would have to admit that they put much more planning, working, worrying, and maybe even praying into the physical needs of their families than into their spiritual needs. I'm sure that in most Mennonite congregations a family who put great effort into meeting spiritual needs and teaching spiritual values but barely met the family's physical needs would get a *great* deal more counsel and unsolicited advice than the many families who are doing quite well physically and socially and giving little spiritual nurture.

Some see social ministries as a way to get close enough to people to give them the spiritual message. Again, we don't treat our own families in this way. We feed them because they need food. We tell them of Jesus' love because they need Jesus. If our children refuse to accept Jesus, we keep right on feeding them.

Not only is it hypocritical to make social ministries secondary to spiritual ministries, it is also bad theology. In Matthew 25, Jesus illustrates the final judgment as a dividing of the sheep from the goats. Those on His right He sends to their reward; and those on His left, to their punishment. Those on His right because they *did*; and those on His left because they *didn't*. "Did" or "didn't" what? Preach the gospel? Share the message of salvation? Bring people to accept Jesus? No! Feed the hungry, give drinks to the thirsty, invite strangers in, clothe the naked, minister to the sick, visit the imprisoned, and that's all He says!

The only criterion for judgment is how we responded to the physical and social needs of the needy and the down-trodden. In fact in another passage (Mt. 7:22) Jesus says many will say, "We prophesied, cast out devils, and did many wonderful works in your name!" and Jesus says, "I never knew you, depart from me."

We will have trouble getting around Jesus if we try making social-physical needs secondary to "spiritual" needs. In fact we can search all the Scriptures diligently to find a hint that our major responsibility to the poor and needy is to tell them about the Lord and we won't find it. Over and over from Joshua to Isaiah and Amos to Jesus and James, God's people are judged because they concerned themselves with "spiritual" matters and disregarded the needs of the poor. Throughout the Scripture our loving heavenly Father makes it plain that justice and mercy and compassion are the *truly spiritual* attributes. His message is consistently, "If you disregard the needs of the poor, you disregard Me!"

The poor, incidentally, have no trouble at all in seeing the connection of our work to the gospel message. Our coming to fix the roof is often seen as the answer to prayers and at times is even claimed as a miracle from God!

Duane Beachey is a Voluntary Service worker affiliated with the Spencer (Okla.) Mennonite Church.

We need also to study more carefully what the Bible says about the cause of poverty. There are scattered passages in Proverbs and elsewhere that link poverty to sloth and drunkenness, but the overwhelming judgment of Scripture is that poverty is the result of oppression. If you have trouble with that you probably haven't spent time with very many poor people. And what is true for poor individuals is magnified many times for poor nations.

Most importantly I have learned the foolishness of the notion that people are poor because they don't know, obey, or trust the Lord. Many of the people we work for are people of faith and prayer. I have probably gained as much spiritual strength and inspiration from the poor I've worked with as they've gained from me. I've stopped my work many times just to talk about the Lord and what He means to me and to them. These are often people who have experienced the Holy Spirit, who have practiced "seed faith," and who have claimed God's promises. They've done all the things that it's said one should do to be blessed, but still they are poor.

If we preach, "Seek ye first the kingdom of God and all these things *shall* be added . . ." or "My God shall supply all your needs *according to His riches* . . ." what do we expect God to do? Write them a check? Send ravens to feed them? God usually supplies the needs of the poor through the sensitivity of His caring people.


The Mennonite Church has passed resolutions reaffirming our commitment to the needs of the inner-city and the poor. One of the greatest needs and injustices suffered by the poor is the need for welfare reform. I was therefore surprised to learn that although our committee on "Peace and Social Concerns" is actively involved with issues like the draft and nuclear arms and even nuclear energy, and is try-

ing to influence legislation in these areas, they aren't doing anything about welfare or welfare reform.

If welfare is too controversial to get involved in then we need more education on the subject. The need is not for more tax money to spend on welfare. The need is to change the structure to eliminate bureaucratic "red tape," to build in incentives (instead of penalties) for working, and to make it more responsive to needs of the poor.

I attended a meeting in Chicago for those involved in urban community ministries. The feeling of some of those attending was that the Mennonite Church is quite willing to address a political issue *if* it involves us. Examples are the threat of a draft and of nuclear war. But if it concerns the poor and needy, then we don't want to involve ourselves in "politics." Are we that self-centered?

I suspect we haven't been more involved in issues like welfare reform partly because we haven't seen these as legitimate church concerns, and partly because the plight of the poor hasn't touched us directly enough. Not enough of us have seen how oppressive the system can be.

With more Mennonites becoming involved in the cities, I want to plead for help to keep pressing the Mennonite Church to address itself to the need for welfare reform and to other political needs as well as the spiritual and physical needs of the poor. I suggest we try giving as much of our informing, organizing, studying, and influencing energy to issues concerning the poor and needy as we have and will continue to give to the issue of registration and the possible draft of our own young people. Being conscientious objectors to war and violence is only half the coin of being peacemakers; the positive half is working for justice and mercy which is the basis of all lasting peace. 

Why did I leave?

You never knew me

Strange that you ask why I no longer attend your church. It's been nearly a year since I was last there, and today was the first inquiry I've had about my long absence. As a hospital staff person I find that unexcusable. We keep a rather careful check on patients: it's embarrassing to lose one. True, I did not always stay for Sunday school, and I missed one Sunday each month completely because of work, but you would have thought that someone should have noticed that I wasn't coming . . . and maybe wondered. I recall that the checks I wrote and placed in the offering were noticed, promptly endorsed, and cashed. At least that evidence to my being a person was noted.

Pardon me, if I sound bitter, but your inquiry seems rhetorical, because the answer lies there clearly before you. If it takes a year for you to note my absence, then there is something wrong with this "body of believers" you talk about. I guess I never felt a part of the whole, and evidently I was not vital to you.

I moved into the city in January to work in the local hospital. I searched the phone book for the Mennonite churches. You were there with two others. I visited all three, then settled down with you. You seemed the best bet: but I lost.

I thought I would find a caring people at "Bethesda Mennonite." I was wrong. True, you shook my hand, and welcomed me, and endorsed my checks. But I never felt a part of your ingrown groups. You never invited me into your homes. Your pastor sent me the usual form letter that is addressed to those who sign the guest register. He was one of the few who addressed me by name: Let's give him credit for that.

For months I came and people still greeted me as a visitor, apologized when I said I had been coming since January. I know you are a transient congregation, but can you afford to be that transient?

Still, that's water under the bridge. Toward the middle of that first year I started missing, phasing myself out, and no one noticed. Now I haven't been there for a year, and your survey form comes. If it took you over a year to get concerned about my not coming, I must have been a pretty small cog in your clanking church machinery.

I attend a little Free Methodist church in the country. They know my name, they miss me when I am not there. Yes, they miss me quickly.

Sorry if I sound cold. I'm really warm, once you come to know me.

One last suggestion: get yourself an attendance officer.

—X. Menno

Some new evidence for the discussion between those who believe in the gospel of peace and Christians who support warfare

Does God still work miracles?

by Alan Kreider

Millard C. Lind. *Yahweh Is a Warrior: The Theology of Warfare in Ancient Israel*. Herald Press, 1980, \$9.95.

"But how about the Old Testament?" This rhetorical question is a discussion-stopper. For centuries it, in various guises ("But didn't God command the Israelites to fight?"), has been used to make Christian pacifists uncomfortable. For it has forced us to choose between unacceptable options. Either we must surrender our pacifism, for God has willed human violence and God doesn't change. Or we must deny the unity of Scripture by affirming that the ancient Israelites had imperfectly discerned God's will, which was later more correctly set forth by Jesus.

This question, which has made pacifists uncomfortable, has made many nonpacifist Christians altogether too comfortable. For its apparent unanswerability has freed them from the necessity of serious thinking. Rarely have they wrestled with the Old Testament in search of God's Word for their violent situations. Instead, assuming that they knew what it said, they have brandished it as an all-encompassing justification. It has thus enabled generations of Christian soldiers to do with a good conscience what they had already decided to do anyway.

Millard Lind's new book, which studies the history and theology of warfare in the Primary History (Pentateuch and earlier prophets), forces us all to reexamine this question. It is not light reading. Since its intended audience is biblical scholars, it employs critical tools and textual theories which might bewilder some laypersons. But Lind's main conclusions are not dependent upon these; they are compatible with a straightforward reading of the Old Testament text as it stands. And, in an exciting way, they can show all of us how much new insight can come from a careful, reverent, truly fresh reading of the Scriptures.

The Lind development. Lind's central contentions seem to me to be sevenfold.

1. The foundational event of Israel's history was the Exodus, in which Yahweh rescued His oppressed people from slavery in a foreign country. But He did so in His own special manner. He announced the liberating act by a prophetic word; and He accomplished the liberation, not by human violence, but by miracle. In the battle of the Red Sea, Yahweh encountered the Egyptian chariots and horsemen as a "man of war" (Ex. 15:3). He did so by Himself, without the assistance of His people. "Yahweh will

fight for you, and you have only to be still" (Ex. 14:14). Against overwhelming military forces, He won the battle—by nature miracle. Thus Yahweh was the only hero.

2. Throughout the conquest of the Promised Land and the period of the Judges, the same themes are evident. By this time the Israelites had begun to do some fighting; but the primary and sole essential warrior remained Yahweh. While their foot soldiers might be involved in (at times genocidal) mopping-up operations, it was Yahweh who actually won the battles. He did so by a variety of means (crumbling walls, a hornet, hailstones, a suddenly swollen river), all of which were miraculous.

3. These events were undergirded by the Israelites' "political theology," which was unique in the ancient world. The gods of the surrounding societies buttressed the legitimacy of ruling monarchs; they also fought through (and not for) these kings, to whom the people attributed primary heroism in battle.

But Yahweh was a God unlike other gods. He was not only His people's Liberator; He himself was their King. His rule was founded upon His promise and His miraculous acts; it was defined by covenant and law; and its applications to particular situations were announced by judges and prophets. But Israel would have no human king. Political violence remained the monopoly of Yahweh, who would fight for (and not through) His people. They, in turn, would trust in Him for their protection. In this way, they, like He, would be holy—unlike other nations.

4. This distinctiveness was protected by specific provisions. Most Near Eastern societies of the day had developed military machines based on professional armies which used the capital weapons of the day, horses and chariots. The Israelites, on the other hand, were forbidden to emulate their neighbors. Their foot soldiers were required to be inferior in numbers and to be amateurs (Deut. 20:1-8). And if in their God-given victories they captured capital weapons, they were to destroy these, burning the chariots and hamstringing the horses (Josh. 11:6). For the Israelites, military weakness was not a problem to be remedied. Rather, it was a deliberately adopted policy.

5. During Samuel's judgeship the Israelites chose to reject this posture. Despite the fact that Yahweh had just routed the Philistines by "thundering with a mighty voice," they called for a king "that we may be like all the nations." Spurning Yahweh's miraculous means of deliverance, they demanded a monarch who would "govern us and go out before us and fight our battles." Through Samuel, Yahweh warned them that human kingship was apostasy. And it

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would have far-reaching consequences, leading to the growth of self-serving bureaucracy, economic exploitation, and the militarization of Israelite society (with the adoption of a professional, chariot-equipped army). As a result, "you shall be his slaves" (i.e., back in Egypt again) (1 Sam. 7-8).

6. Not long after this "fall" (which remarkably parallels the "fall of the church" under Constantine), Yahweh ceased to fight for His people. They now had their human heroes ("Saul has slain his thousands . . .") and did not perceive their need of His miraculous heroism. Furthermore, they had come to be very much like the other nations. To rely upon Yahweh's miracle was risky; to depend upon a standing army, alliances, and chariots was geopolitically prudent.

This shift can be seen in the course of David's reign. When confronting the armor-clad giant Goliath, the youthful David had enunciated the traditional Israelite theology of warfare. "This day the Lord will deliver you into my hand . . . that all this assembly may know that the Lord saves not with sword and spear; for the battle is the Lord's and he will give you into our hand" (1 Sam. 17:46-47). But by the end of his reign David had moved from reliance upon Yahweh to self-reliance based on conventional military wisdom. For military advice he had come to turn, not to the oracles of Yahweh, but to advisers (such as Ahithophel) who were schooled in "reality."

7. Yahweh was offended by these developments. Through his prophets he denounced the Israelite states which were accommodating themselves to conventional patterns of kingship, warfare, and land tenure (e.g., 1 Kings 18, 21). Although when His people repented He still occasionally performed miraculous deeds for their protection (2 Kings 6, 19), His general stance was that of their antagonist. No longer was He fighting for His people. He now was fighting against them often by enlisting foreign nations.

Lind's exposition is bound to excite controversy. Some scholars will have trouble with his assertion (on the basis of a careful analysis of the texts) of the historicity of miracle. Other readers will persist in seeing in the Davidic state the pinnacle of God's intention for His people under the Old Covenant. But to me, as a historian and lay student of the Scriptures, Lind's contentions are persuasive.

My new arsenal of arguments. Lind's findings are also useful to those of us who are involved in dialogue between pacifist and nonpacifist Christians. They have opened up to me a new "arsenal" of arguments, four of which (though mine, not Lind's) are the following:

1. In the Old Testament, of course, Yahweh was not a pacifist. But he also was not an advocate of the classical just war, the Christian ethical system which since the fifth century has sought to justify and limit war by calculating the circumstances under which and means by which one may fight. Still less was he the advocate of patriotic pragmatism, which justifies whatever one's country undertakes to do. He was the God of "holy war" who, as His people's Deliverer and Protector, engaged in violence for them. As long as they showed their trust in Him by safeguarding their inferiority, He miraculously vanquished their better-armed foes.

2. Christian militarists who wish to justify their warring by appealing to the Old Testament must therefore do so on the basis of the only form of warfare of which it approves—

the "holy war." And if they do so, to be consistent they must observe two conditions. First, they must also observe other Old Testament practices (e.g., stoning children who curse their parents; polygamy; the jubilee) which must have similar abiding authority. Second, they must also honor the conditions of the "holy war," for every reputable ethic will be restrictive as well as permissive. Their warfare must be rooted in a nation-encompassing covenant with Yahweh; they must be prepared genocidally to exterminate their foes; they must establish rules which will ensure their numerical and technological inferiority to their enemies; and they must actively expect the vindicating miraculous intervention of Yahweh. In short, the consistent advocate of the "holy war" will be working both for religious revival and for substantial, though not total, disarmament.

3. The main themes of the Old Testament, including that of the "holy war," are consistent with those of the New Testament. In the early history of the Jewish people, as in the proclamation of Jesus and the experience of the early church, the theme of the kingship of God is central. In both testaments His people viewed Him as Savior and Liberator, whom they could trust for assistance by miracle. They knew that their protection was effected by His grace, not by their works. They recognized that He was shaping them into a new peoplehood whose practices in many areas, including warfare, distinguished them from the surrounding nations. And it is striking that in the Book of Revelation the stance of God's people was the same as it had been at the time of the Exodus—nonviolent "endurance" in expectation of the vindicating miracle of Yahweh, who alone had license to be violent (Rev. 14:19). All of these themes of both testaments are compatible with Christian pacifism.

4. There are, however, certain New Testament emphases which, while in agreement with the Old Testament, go beyond it or (as Jesus put it) "fulfill" it. There is a more far-reaching ethic, which enjoins loving the enemy, because God has loved us, His erstwhile enemies. There is, in Jesus, the incarnation of the Suffering Servant, who was victorious through weakness (the cross) and vindicated by miracle (the resurrection). There is the "new Israel," God's transnational extended family comprising Gentiles as well as Jews, which is empowered by the Spirit to the extent that it is not being seduced by temporal power. Christian pacifism, like all truly Christian ethics, is based on the New Testament.

Nevertheless, the striking thing about *both* testaments is the way in which they relativize the conventional wisdom of most modern Christian (and non-Christian) thinking, not least on defense issues. What would happen if those of us who cannot accept pacifism started to take the "holy war" seriously? We would have to start asking some hard questions. Do we trust in chariotry (in our case, nuclear weapons)? If so, how are we different from the pagans (non-Christian Russians and non-Christian Americans)? If not, why are we not joining John Paul II in urging upon governments "audacious gestures" of disarmament?

Are our weapons making us more secure—more secure than a national policy based on justice and compassion would make us? Are the Russians God's instruments of judgment against a gluttonous and over-armed West? Does God still work miracles? As Lind's book demonstrates, any part of the Scriptures can make us all profoundly uncomfortable. ☞



Left: Roy Kiser chairing the board sessions. Right: Betty Roth Weaver, acting head of personnel, and Gerald Good, New Hamburg, Ontario.

Mission board fields hot issues on wages, allocations

In soft Virginia accent, Roy Kiser called the Feb. 18-21 meeting of Mennonite Board of Missions to order at headquarters in Elkhart, Ind. In attendance were the board members, top staff, and committee chairpersons.

"Don't be anxious," Kiser told the assembled in his introductory remarks. Using his own experience, the board chairman explained how he had just gone through a routine operation. After it was over, however, the physician informed him he had a malignancy.

It was a real shock, Kiser, 50, a pastor in Stuarts Draft, said. But the response of the brotherhood and the resources he had so often shared with others served to relieve his anxiety. Maybe my experience prepared me for this board meeting, he said.

As it turned out, there was plenty to worry about.

But first, the new board president, Paul Gingrich, wanted to share his vision. "The urgent task of the Mennonite Church is to witness to Jesus Christ as the only Savior and Lord," he said, "and bring people to faith in Him." Gingrich continued: "In consultation with church leaders, the urgency of clarifying the vision and reordering our priorities accordingly has been confirmed."

In addition to the need for vision, the pressing matter of a greater than \$300,000 deficit would not go away with the waving of a wand. The reality of this problem brought pressures

to bear on both the board and top management.

The board at its last meeting, for example, had approved a general 10 percent pay hike to have begun with the new fiscal year on Feb. 1. In the meantime, management felt the deficit, coupled with the current level of income, could not sustain this increase. So it was decided to freeze wages at last year's scales until board action at this meeting. Management proposed a 5 percent compromise adjustment.

Emotions ran high within the organization. Some, at the lower end of the pay scale, felt as though they were not represented in the discussions. Others were seeing the necessity of cutting programs, which meant "bringing people home," if the pay raises were approved.

Nevertheless, the board reconfirmed the earlier decision to raise wages 10 percent.

The issue of asking management to raise funds for pay increases was not resolved to the satisfaction of everyone. One manager indicated his unhappiness with the decision by saying he thought the board has just made a \$125,000 mistake, the difference between a 5 and 10 percent raise. It was recognized, on the other hand, that the way wages are handled is related to morale and the acquisition of competent people.

Added to MBM's current financial woes are the adjustments taking place in the general economy, changes in the way the church is doing business (greater investment closer home), and new management at the board.

The board's work has been going ahead under six departments. Each of these—health and welfare, home missions, media ministries,

relief and service, student and young adult services, and overseas—functions under the assessment and direction of its own committee. Now, committee membership is being reduced from eight to five members and instead of meeting four times a year will be meeting twice. Also, the role of the committees will be changed from administrative to advisory.

Longer range outcomes of these changes may lead to two major areas of attention: home ministries—combining the first five divisions above—and overseas. Three executive vice-presidents have been appointed to form the executive council along with the president: Ray Horst to home ministries, Wilbert Shenk to overseas ministries, and John Sauder to administration and resources.

In the past, tensions and what sometimes appeared to be competition emerged among the various departments. Richard Baum, a CPA and board member from Perkasie, Pa., hoped out loud that what exists is one corporation and not six autonomous companies. Currently, however, competition appears to surface most dramatically between home ministries, as a whole, and overseas missions.

Devastating to overseas involvement is the inflation raging in many countries where MBM has work. While the overseas work force has declined from more than 135 fully-supported missionaries to 85, by attrition and other factors, costs have almost doubled. Part-time and associate missionaries are not included in this count.

To counteract this downtrend, the board acted to give priority to overseas missions. "That's what our churches want," said Kiser.

Overseas missions' share of the contributed dollar at MBM has fallen from 46 to 32 percent. "We want to reverse that trend," said Kiser. The board instructed staff to bring a plan for carrying this out to the next meeting.

"Conferences want the mission board to do much of the overseas work while they do the home ministries," another board member said. The directors asked the staff to challenge conferences to dream and plan for home ministries, because, as they see it, home ministries should happen at the local level.

Some time was given to the reporting of the five home ministries and the overseas departments. Good news outweighed the bad, but the economic pinch was felt by all. It was pointed out, however, that the current deficit was not necessarily the worst the board has carried in terms of percentage relative to the total. Some sentiment was expressed in favor of returning to individual and linked giving, the latter having to do with special projects.

Also, the board feels it will have to generate more of its own revenue. It cannot rely so heavily on contributed funds. Voluntary Service people with paychecks were pointed out as an example.

Wilbert Shenk's overseas report brought needed inspiration to the directors after three days of considering weighty issues.

Gerald Good, an Ontario board member, said it was too bad his two terms of service were about up, just when things were getting exciting.

The board meeting ended with the singing of a hymn and prayers. It had been learned by phone that chairman Roy Kiser's diagnosis was lymphoma, a malignant tumor of lymphoid tissues. In a moving conclusion, the directors came forward, laid caring hands on Roy, and led forth in spontaneous prayers on his behalf.

—David E. Hostetler

Paul Gingrich and Ray Horst confer on a point of discussion at the MBM meetings.



Life Planning Program gets cooperation at Goshen, EMC

The relationships among Mennonite colleges are sometimes compared to sibling rivalry. Cooperation, however, better describes a youth development project shared by Goshen College, Goshen, Ind., and Eastern Mennonite College, Harrisonburg, Va.

Student development administrators in collaboration with teaching faculty are implementing a "Life Planning Program" at the two colleges. The ambitious program will seek to help young people find clearer faith in God and purpose in life, become more autonomous, form more mature personal relationships, make choices regarding lifestyle, and clarify career options.

The program grew out of a needs-assessment survey conducted four years ago by Norman Kauffmann, dean of Goshen College's student development division. The survey indicated that students thought the college was doing a good job of helping students grow academically, but not doing as well in encouraging other areas of personal development.

As Kauffmann originally envisioned the program, one phase needs to happen at the

high school level in the context of local congregations. The Mennonite Board of Congregational Ministries, Elkhart, Ind., has launched an experimental program in 19 pilot congregations.

During the last year, the cooperative relationship between Goshen College and EMC was established, and both schools are profiting. Kauffmann called the series of planning meetings "really fruitful" and added that the interaction "has sparked new interest and insight for me."

Fred Litwiller, a Goshen staff member who has been working closely with EMC, described the Life Planning Program as "much more than career planning. It's more a growth process than a package of easy solutions."

"Students won't be expected to map out where they want to be five or 35 years from now, but they will learn more about ways to make solid and satisfying decisions about their lives," Litwiller said.

Ruth L. Guengerich, who is carrying primary responsibility for the new program at EMC, said, "Life Planning is a concentrated effort to make sense out of the total college experience. It will provide a catalyst for helping participants to look more closely at themselves, understand who they are, and know more clearly what their needs are."

"Rather than 'lurching' through life, students can learn to handle crises and major decisions as they arise," Guengerich added.

Currently, both colleges are assessing their programs.

Elias named dean of AMBS

Jacob W. Elias has been appointed dean of Associated Mennonite Biblical Seminaries, Elkhart, Ind., effective on July 1.

The governing boards accepted the recommendation of the search committee at their February biennial meeting held in Newton, Kan. Acting dean for the past two years, Willard M. Swartley begins a sabbatical in 1981.

With his new assignment Elias will continue as assistant professor of New Testament, teaching an introduction to the New Testament and New Testament church. As dean he sees his work including "curriculum development and long-range planning that seeks to be true to the mission of the church." He will be working with faculty and students to implement some of the aspects of the vision developed in the latest AMBS Self-Study. Academic studies follow six curricular designs in the MDiv program, an MA in Peace Studies, and Certificate of Theology and one-year theology programs.

Elias came to AMBS in 1977-78 as visiting lecturer of New Testament. He has been interim director of field education and assistant professor of pastoral ministry since 1978.

According to Dean Search Committee chairman, Henry Poettcker, MBS president, the group met three times over the past two years and conferred via telephone conferences three times. Initially the search focused outside of AMBS, however, internal circumstances later changed, freeing the Committee to process a candidate from within the faculty. A representative from each board, faculty, and student constituency made up the Committee.

Yoder stresses importance of Jesus' new order

The fourth annual MCC/Peace and Social Concerns retreat for young people in British Columbia was held Jan. 9-11 at Camp Squeah near Hope. Begun specifically to provide a forum for concentrated exposure to the Anabaptist heritage/peace witness, this event features speakers trained in that tradition.

This year's resource person was John Howard Yoder, professor of theology at Associated Mennonite Biblical Seminaries, Elkhart, Indiana. The more than 130 participants at the conference, many in awe of Yoder's scholarly reputation, found him affable and witty, a cordial conversationalist over the evening snacks of homemade cinnamon rolls in the evenings, or around the fireplace in the afternoon.

Yoder's topic was "The Christian and the Use of Force." In exploring that concept, he surveyed modes of analyzing moral problems, from Niebuhr to Tolstoy, and pointed out that the question of ethics has often come down to a simple personal code: Is it right or wrong *for me*? But, he declared, Jesus brought a whole new order, bigger than the Reagan transition team, and changed everything.



Leanna Y. Keim, manager of the D. R. Hostetter Museum at Eastern Mennonite College, displays an African mask donated recently by the Michael Sarco family of Harrisonburg. The mask is made of a hollowed log which has been smoothed and blackened to form the head. Other recent museum acquisitions include volcanic dust from the eruptions of Mount Saint Helens, a "double concretion" from Texas, Navajo Indian pottery chards, Maya Indian jadite beads, and an Indian grinding stone and pestle from Honduras. Later this spring, a Red Crossbill nest—the first seen in this area—rocks from Newfoundland, and musical instruments from Africa will go on display. The museum is open the first and third Sundays each month to the public free of charge.

mennoscope

Notice to *Story Friends* readers and distributors: Please check your March *Story Friends*. If the March 29 issue is missing, report it to *Story Friends*, 616 Walnut Avenue, Scottsdale, PA 15683. We will send the missing copy.

A major regional conference on the nature, consequences, and prevention of nuclear war will be held in Denver, Colo., on Apr. 3-4, 1981, at George Washington High School, 655 S. Monaco Parkway. The conference, entitled "Securing Our Future: Nuclear War and Its Prevention," will cover a wide variety of topics

including the medical, economic, environmental, and social effects of weapons production and nuclear war. For further information, write or call Helen Henry, AFSC Rocky Flats Project, 1660 Lafayette St., Denver, CO 80218, (303) 832-4508. Free child care.

John M. Drescher and his daughter Sandy of Harrisonburg, Va., will be the featured speakers at the Mar. 31, 1981, Women's Interest Seminar, sponsored by Philhaven Hospital. The subject of the combined seminar and dinner meeting will be "Helps to a Healthy Home Life." This program is designed for

both men and women. The combined dinner meeting and seminar will be held at the Lancaster Farm and Home Center, 1383 Arcadia Road, Lancaster, Pa., at 6:30 p.m.

The mission church in Villa Libertad, Nicaragua, begun by Rosedale Mennonite Mission's Bob Miller and Allen Roth in 1979, is now under local leadership. According to Allen, a church council comprised of nationals was elected earlier this year. At the time of his report, a local leader was yet to be appointed, although Bob was named as a visiting supervisor.

Questions on the church's ministry to the handicapped will be explored at the "Symposium on Devalued Persons and the Church" at the College Mennonite Church, Goshen, Ind., Apr. 23-25, 1981. Wolf Wolfensberger, an internationally recognized advocate for handicapped persons, will be the guest speaker at the symposium. For more information contact Dean A. Bartel, Symposium Coordinator, Box 370, Elkhart, IN 45515.

A leading economist will be the speaker for this year's second lecture in the Frank and Betty Jo Yoder Public Affairs Lecture Series on Mar. 3 at 8:00 p.m. in the Goshen College Newcomer Center. Lester Thurow, professor of economics and management at Massachusetts Institute of Technology will speak on "The Re-Acceleration of the American Economy." *Business Week* called his recent book, *Zero-Sum Society*, "a ruthlessly honest, tough-minded book on what it will take to restore the United States economy to full health."

The Eighth Annual Meeting of the Lancaster area Women's Missionary and Service Commission will be held in the Strasburg Mennonite Church on Wednesday, Mar. 18 from 9:30 a.m. to 2:30 p.m. The theme will be "Surely I Will Be with You Always." Anna Ruth Jacobs, Landisville, Pa., president of the Lancaster area WMSC, will welcome the participants. Speakers will include Mildred Wissler, Ephrata; Ann Witmer, Smoketown; Barbara Kraybill, Elizabethtown; and Catharine Leatherman, Landisville. Eileen Graybill, Leola, will be in charge of music. Each woman should bring a sack lunch; hot beverages will be served. Congregational contact sisters will meet during the noon hour.

The annual meeting of the Lancaster Mennonite Conference and Missions Rally will be held at the Lancaster Mennonite High School, Mar. 20-22. The theme is "Exalting Christ." Guest speakers will be: Howard H. Charles, Elkhart, Ind.; Art McPhee, Cape Coral, Fla.; Paul M. Gingrich, Goshen, Ind.; and Myron S. Augsburg, Harrisonburg, Va. A youth rally on Saturday evening will feature the singing group called Zechariah and a message, "Strength to Endure," by Art McPhee. The Family Festival of Missions will be held from 3:45 to 5:00 on Saturday afternoon and again from 2:30 to 5:30 on Sunday afternoon. There will be program for both children and adults.

Other meetings during the week are Women's Missionary Service Commission on Mar. 18 at Strasburg Mennonite Church and the Lancaster Conference Assembly of ordained persons on Mar. 19 at the Mellinger meetinghouse.

John Abraham was licensed as pastor at Pleasant View Mennonite Church in Mt. Pleasant, Iowa, on Jan. 25. J. John J. Miller, representing the leadership board of Iowa-Nebraska Conference, was in charge of installation. John and Diane and their two small daughters, Joy and Elizabeth, moved from Associated Mennonite Biblical Seminaries, Elkhart, Ind. Their home address is 909 King Dr., Mt. Pleasant, IA 52641; phone (319) 385-3761.

Eastern Mennonite College will offer a communication program with either a theater or journalism concentration beginning this academic year. Students may pair the new program, which consists of 16-18 credit hours, with their existing majors to complement either special interest area. While most of the offerings come from the English department, the emphasis is broader than that of an English major. The new concentration is designed to provide an introduction to theater or journalism rather than serve as a complete study.

Mennonite Central Committee U.S. has begun a search for an executive secretary. This has become necessary because of the entity's rapid evolution. The search committee, appointed by MCC's executive committee, hopes to have preliminary recommendations by the time that committee next meets in April. If possible, the new executive will assume duties on July 1. The new MCC U.S. will oversee the organization's total ministry. Its largest department, known simply as U.S. Program, includes the work of more than 100 volunteers in various forms of service and community development. Other specialized divisions deal with issues such as Hispanic immigration, minority economic development, criminal justice, and refugee settlement. The Food and Hunger Concerns office, U.S. Peace Section, and stateside activities of Self-Help Material Aid are part of MCC U.S. Mennonite Disaster Service and Mennonite Mental Health Services will enter MCC U.S. during this year. The executive secretary will also work closely with the four regional organizations of MCC U.S. Suggestions may be made to Paul Landis, Eastern Mennonite Board of Missions, Salunga, PA 17538.

Eastern Mennonite College and Seminary will offer a master of education in Christian school instruction degree program, beginning this summer. The new program will be directed by Lee M. Yoder, vice-president of the college and seminary. Yoder said the graduate-level program "will focus on Christian educational philosophy, teaching and curriculum development skills, theological studies, values education, and personal relationships.

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

A Peace and Social Concerns Resource Network can expand awareness of nearby Mennonites who can help you with a wide variety of important issues. Many of more than 100 persons are members of conference peace committees or were recommended by them. Other names will be recognized from their various areas of expertise. The list was recently mailed to all Mennonite Church pastors. Additional copies may be requested for 35¢ from the Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

A Project: Teach workshop will take place March 23-27 at Bethel College, North Newton, Kan. Cosponsored by a number of Mennonite agencies, *Project: Teach* is experience-based learning for church school teachers, superintendents, and pastors. Resource persons will include Harold Bauman (pastors), Ross T. Bender (family life), Jim Mininger (Anabaptist history), Perry Yoder (Bible study), Helmut Harder (The Foundation Series), and Dean Bartel (developmental disabilities). More information is available from the Commission on Education, Box 347, 722 Main St., Newton, KS 67114.

The fifth inter-Mennonite *Women in Ministry* conference, with the theme of "Whole Women Ministering to the Whole World," will be held March 27-29 at Bethel College, North Newton, Kan. Keynote speakers will be Dottie Janzen, copastor of Trinity Mennonite Church in Hillsboro, Kan., and Emma Richards, copastor of the Lombard, Ill., Mennonite Church. There will also be eighteen workshops, taking into account people's different levels of interest and awareness. Topics include men and masculinity, women in seminary, two-career marriages, feeling good about staying at home, pastoral ministry for women, legal questions for women, interpreting Scripture, and interpreting difficult New Testament passages. For more information or to register contact Rose Buschman, 928 S. Ash, Newton, KS 67114.

"Relating Faith to Mid-Life Changes" is a workshop cosponsored by MBCM, MPH, and *Christian Living* magazine, April 10-12, at Laurelville Mennonite Church Center. Dr. Kenneth Stokes will lead participants in focusing on self-understanding and personal growth in the middle

years of adulthood. For more information contact the Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

PRINTED RESOURCES

The *Findings Report* of the second national meeting of New Call to Peacemaking (Mennonites, Brethren, and Friends) held in Green Lake, Wis., Oct. 2-5, 1980, is now available. Copies are 10¢ each.

Also available is the quarterly NCP newsletter, *Call to Peacemaking*, designed to stimulate the work of regional NCP groups, provide specific peacemaking ideas for congregations, and inform people of the work of the NCP task forces dealing with religious education for peace, taxation for war, and dialogue with evangelicals. A minimum contribution of \$5 is requested to help pay for printing and mailing *Call to Peacemaking*. To order the NCP findings report or the newsletter send appropriate payment to Sandra Pryde, 1451 Dundee Ave., Elgin, IL 60129.

"Congregational Goals Discovery Plan" is the name of a guided process which a congregation can use to examine strengths, possibilities, and needs in the congregation and the surrounding community with the question, "What is God calling our congregation to do in the next few years?" The material consists of a leader's guide, a set of 36 charts, and a congregational survey. Developed by Palmer Becker and refined by Floyd Bartel, it has been used widely since 1976 by a variety of churches. Cost is \$13 plus shipping. It can be ordered for a 60-day examination from the General Conference Mennonite Church, Box 347, Newton, KS 67114.

AUDIOVISUAL RESOURCES

Every Heart Beats True looks at Christian perspectives on military service by examining the peace witness of the early Christians, the teachings of Jesus, the just war approach, the nature of military service today, and the response of Christians today. Excellent for stimulating discussion about Christian approaches to registration and the draft. The 20-min. filmstrip was produced in 1980 by Packard Manse Media Project and is available from MCC Audio-Visuals Library, 21 S. 12th St., Akron, PA 17501; (717) 859-1151, ext. 283.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

Goshen College Overseers— Serving The Church By Serving The College



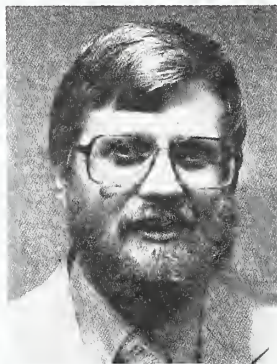
Leamon Sowell
Law Student
Chicago, Ill.

I want to help the college develop new visions and new directions as it prepares students to face ever-changing political and social realities.



Arlene Mark
Homemaker
Elkhart, Ind.

As we participate in exciting servant-work and prophetic-work, we are always aware that decisions we make reflect the traditions of the church and project our common future.



Richard A. Kauffman
Editor
Scottsdale, Pa.

The board of overseers, to which I'm committed, is the means by which the church and college maintain a covenant relationship with fidelity and vitality.



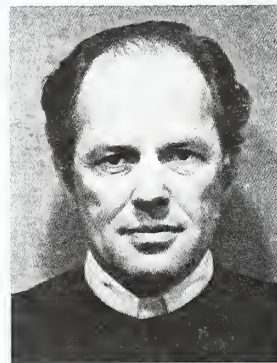
Bob Shreiner
Pastor
Gettysburg, Pa.

I encourage Goshen College to maintain a "whole person focus" to help students develop attitudes, beliefs and behaviors which produce positive lives for building the church.



Richard Yoder
Physician
Dalton, Ohio

I have observed the changing patterns of education since I graduated from Goshen College in 1945, and I want to help insure continued Christian education for the youth of our church.



John Ruth
Pastor
Harleysville, Pa.

Mix the Mennonite heritage of caring and conscientiousness with the arts and sciences and the ferment of the modern mind—and you don't come up with just any college.

"It is specifically designed to provide professional, theological, and spiritual resources for teachers in Christian schools," he added. A catalog with additional program information and application is available by calling Yoder at (703) 433-2771, extension 103, or by writing EMC, Harrisonburg, VA 22801.

Communicating our feelings is the title of a workshop on personal communications planned at Laurelville for Mar. 27-29. "Listening to Others," "Expressing My Own Feelings," and "Resolving Conflicts" are some of the topics to be addressed. Resource persons are John and Vel Shearer. John pastors the Wilkes-Barre House Church and Vel edits the *Voice*. They will give attention to both principles and practice in listening and confronting with directness and care. Programs are available by writing Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666, or calling (412) 423-2056.

A workshop, Addressing Our Sexuality, is scheduled at Laurelville for Apr. 10-12. The weekend is designed as a process event for young adults 21 and older to discuss sexual concerns openly and directly with confidentiality. The leaders are Ruth Krall, director of student services at Goshen College, and Karl Bartsch, a counseling psychologist at Penn State. For programs write to Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666, or call (412) 423-2056.

A tour ensemble from Eastern Mennonite Seminary in Harrisonburg, Virginia, will present sacred music concerts in a six-state area during spring vacation, Feb. 28-Mar. 8. Two chorus groups, with 11 men's and 15 women's voices, will sing classical compositions, spirituals, hymn arrangements, and contemporary and Messianic folk songs. Roy D. Roth, associate professor of church music at EMS, will direct both choirs. The itinerary follows: Feb. 28, 7:30 p.m., Mountain View Mennonite Church, Hickory, N.C.; Mar. 1, 10:30 a.m., Anderson Mennonite Fellowship, 702 W. Shockley Ferry Rd., Anderson, S.C.; Mar. 1, 6:30 p.m., Berea Church, 1088 Bouldercrest Rd., S.E., Atlanta, Ga.; Mar. 2, 7:30 p.m., Open Door Mennonite Church, 202 Superior St., Jackson, Miss.; Mar. 3, 7:00 p.m., Des Allemands Mennonite Church, Des Allemands, La.; Mar. 4, 7:30 p.m., Gulfhaven Mennonite Church, Gulfhaven and Mennonite Rd., Gulfport, Miss.; Mar. 5, 7:00 p.m., Oak Terrace Mennonite Church, 22nd and North Sts.,

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$179,705.42 as of Friday, February 20, 1981. This is 24.0% of the total needed. 287 congregations have made contributions. Ninety individual gifts have been received amounting to \$34,475.55.

Blountstown, Fla.; Mar. 7, 7:30 p.m., Bahia Vista Mennonite Church, 1500 S. Tuttle Ave., Sarasota, Fla.

Opportunities: Eastern Mennonite College—music education teacher with classroom teaching experience, elementary and/or secondary, "interested in creating an imaginative new music education program; nursing instructor, focus on pediatrics, write Dean Albert N. Keim, EMC, Harrisonburg, VA 22801. **Goshen College**—biology professor, with an ecology specialization, to develop and direct program for 900-acre nature conservancy; physical education professor/men's basketball coach, with potential for departmental leadership; Hispanic ministries professor to teach in Spanish and English courses in biblical studies and pastoral leadership with possible involvement in cross-cultural center; director of admissions (send credentials to Norman Kauffmann, dean of student development); associate director of college relations; information services writer-editor (send credentials to Stuart Showalter, director of information services). A doctorate and experience are preferred for the teaching positions. For details, write to John Lapp, Provost, Goshen College, Goshen, IN 46526 (with the exceptions indicated above). Qualified teacher candidates seeking employment in Mennonite elementary schools are encouraged to find appropriate positions via the *Mennonite Elementary Education Council* placement service. Write Ray Kratz, Kraybill Mennonite School, R. 1, Box 234, Mount Joy, PA 17552.

Two teachers for 1981-82 school year, one in math-science or English-social studies for grades 7-10, one for grades 4-6. Apply to: Phillip E. Miller, Mt. Pleasant Christian School, 728 Bedford St., Chesapeake, VA 23322. Phone: (804) 482-1836.

Executive director for Mennonite Central Committee (Sask.) and Self-Help Crafts Coordinator for MCC (Sask.). For information and application forms for either assignment contact: Ernest Friesen, Chm. of Personnel Committee, Box 1622, Saskatoon, Sask. S7K 3R8.

Correction. In the 1981 *Mennonite Yearbook*, page 108, the telephone number for Eastern Mennonite College is (703) 433-2771. The number of the school as listed in the inside back cover is correct. On page 78 the office address and telephone of the First Mennonite Church, Richmond, Va., is 2350 Staples Mill Rd., (804) 359-1340. On page 113, the correct address for Books Abroad is 1501 Edom Rd., Harrisonburg, VA 22801.

On page 108 of the Feb. 10 issue is the date 1967 correct? Was it not 1567 or 1667 or 1767 at the latest?—Clarence Y. Fretz, Hagerstown, Md.

Sorry. The correct date is 1697.

Daniel Slabaugh ("A Testimony Regarding the Payment of War Taxes," Feb. 10) is to be commended for his courage to express his convictions so freely. I admire his courage, not just because I am generally in agreement with him, but because he has articulated his convictions so well and because he so capably defended them.

I have only one point of disagreement with Mr. Slabaugh; that is the matter of paying our war taxes voluntarily. I pay taxes, but not voluntarily. I happily pay the portion of my taxes which go for human services and running the government (even if some is wasted), but I do not happily pay the portion that goes for military support. We have a Quaker friend who once "arranged" not to pay his war taxes and the IRS showed their "appreciation" by "arranging" for him to spend several months in prison. Some

Special meetings: David Thomas, Lancaster, Pa., at Sandy Hill, Coatesville, Pa., Mar. 8-15.

New members by baptism: two by baptism and eleven by confession of faith at Northridge Christian Fellowship, Springfield, Ohio; one at Martins, Orrville, Ohio; three at St. Jacobs, Ont.

Change of address: Owen Burkholder from 290 Green Street, to 1585 N. College Avenue, Harrisonburg, VA 22801. Leroy Umble from R.D. 3 to 6903 Hickory Hill Road, Oxford, PA 19363. Glenn E. Musselman, Rua Henrique M. Torres, 528, (Boqueirão), 80000 Curitiba, Paraná, Brazil.

The new telephone number for Paul Dagen, Atmore, Ala., is (205) 368-1927.

readers say

years ago, we refused to pay our telephone surcharge tax but later found that our checking account had been debited for that amount, which they claimed we owed. We then refused to pay that tax by having our telephone removed.

I would like to "arrange" not to pay war taxes, but the consequences for exercising that "freedom" would be too harsh for me at this time. I, therefore, pay my war taxes "under protest," and may God have mercy.—Henry Troyer, Kansas City, Mo.

I am writing in response to "A Testimony Regarding the Payment of War Taxes," by Daniel Slabaugh, (Feb. 10).

Christians seem to be succumbing to the general materialism of society. Answers are sought in *things*, such as: money, bombs, defense plants, even church buildings. The people being crushed under all of these *things* are forgotten in the heat of trying to do right.

Does a Christian have to pay all of his taxes? I don't believe that he can be taxed on what he does not have; and I don't see any compelling reason why a Christian should have to accumulate *things* just so as to pay more taxes. In fact, a Christian who in his work gathers a great amount of money to himself probably is doing more harm in participating in whatever is bringing him the money than is being done by whatever portion of the money is going to taxes.

But, what happens if we withhold part of the taxes on our incomes? If we do not pay all of the taxes, people who are employed by defense contractors and defense-related industries as well as military personnel may be thrown out of work. Unemployment will be a hardship to these people; it will be suffering caused by the actions of *nonresistant Christians*.

I should think that the appropriate method to be used by nonresistant Christians to close the defense plants would be to convert such a large part of the population to the discipleship of Christ that there would not be enough people remaining to man the defense plants. The fact that this is not now the case may very well be the fault of Christians, past and present, and not the fault of the defense workers.

Of course, the easy answer is to cause suffering to someone we don't like so as to alleviate the suffering of someone we do; or to see the problem in terms of *things* (money and bombs) rather than people. We Christians are not to seek vengeance on the defense workers because of their production of bombs, but it seems easier to overcome evil with evil than to attempt to overcome evil with good. In this evil world we would like to keep just a little evil for our own use, just for self-defense.

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We, at *Christian Living*, want to help you understand problems, resolve tensions, have fun, and, above all, to be a Christian family in Christian community.

The March issue of *Christian Living* delivers a sobering, but encouraging, account of Mennonite families today. Sociologist J. Howard Kauffman shows families which take church

seriously have a better chance of succeeding.

If you would like to give us a try, we're offering you a free copy of the February issue with every 12-month subscription. We're making this offer because we believe you'll want to know what some of our best writers are saying about how children fit into a believers' community.

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Christian Living

makes for better families.

We in our human fear forget that man has no more power to destroy himself than he has power, of himself, to draw his next breath. So we abandon the methods of Jesus Christ and allow Satan to win the decisive battle and so rob us of our share in the assured victory of Christ.—Lewis A. Fogg, West Lebanon, N.H.

. . .

Thank you for Bruce Yoder's, "Like a Child at God's Breast," (GH, Jan. 27). Amen and Amen! Now to live it. . . —H. Reed, Lancaster, Pa.

births

Baisden, John and Ivy (De Voe), Rittman, Ohio, first child, Steven Paul, Jan. 21, 1981.

Bender, Darwin and Martha (Kinsinger), Accident, Md., fourth daughter, Valerie Hope, Oct. 4, 1980.

Bender, Robert and Alice (Brenneman), McHenry, Md., first child, Derrick Wayne, Oct. 7, 1980.

Fetterman, Rick and Rosemary (Bartel), Delta, Ohio, second child, first daughter, Lisa Marie, Jan. 31, 1981.

Hess, Curtis L. and Karen (Graybill), Strasburg, Pa., first child, Curtis Justin, Jan. 31, 1981.

Hostetler, Ronald and Joanne (Landes), Pennsburg, Pa., third child, first son, Jared Scott, Jan. 27, 1981.

Light, Daniel and Ann (Swick), Pinto, Md., third child, first daughter, Rachel Ann, Feb. 4, 1981.

Massanari, David and Nancy (Zehr), Sanford, Maine, third child, second daughter, Rebecca Lyn, Dec. 9, 1980.

Miller, David and Sharon (Snyder), Ligonier, Ind., first child, Rachel Elizabeth, Feb. 6, 1981.

Miller, Lawrence and Susan (Crookston) Seffner, Fla., fifth child fourth son, Thomas Lawrence, Jan. 20, 1981.

Mohr, Monte and Diana (Garber), Morton, Ill., second child, Nathanael Ryan, Jan. 17, 1981.

Mullett, Freeman and Sandra (Schrock), Sarasota, Fla., second child, first daughter, Stasha Dawn, Dec. 5, 1980.

Schiedel, Ron and Leslie (Cook), Breslau, Ont., first child, Sarah Elizabeth, Jan. 31, 1981.

Steininger, Phil and Joan (Miller), Palmer Lake, Colo., second child, first son, Andrew Philip, Jan. 4, 1981.

Stoltzfus, Aaron and Judy (Bontrager), Colorado Springs, Colo., third child, second daughter, Krista Lachelle, Jan. 17, 1981.

Thomas, Lowell and Robynn (Malker), Lakewood, Colo., first son, Joshua Tunstall, Dec. 23, 1980.

Waters, Steve and Joanne, East Petersburg, Pa., second daughter, Megan Elizabeth, Feb. 2, 1981.

Williams, Willis and Annette (Cender), Urbana, Ill., third child, first daughter, Dec. 2, 1980.

marriages

Olsen—Smoker.—Christopher Olsen, Lutheran Church, and Rose Smoker, Trinity cong., by Vernon Smoker, father of the bride, Jan. 2, 1981.

Pierson—Foster.—Brentt Pierson, Morton, Ill., and Pauline Foster, both of Trinity cong., by Mahlon D. Miller and Anna Mae Denton, Jan. 18, 1981.

Roberts—Agger.—Rodney Roberts, Bowling Green, Ohio, Presbyterian Church, and Patricia Agger, Archbold, Ohio, Central cong., by Charles H. Gautsche, Jan. 17, 1981.

Steller—Frank.—Michael F. Steller and Deborah K. Frank, both of Neffsville (Pa.) cong., by Robert L. Petersheim, Feb. 7, 1981.

Witmer—Horning.—Robert L. Witmer, Denver, Pa., and Janice W. Horning, Reinholds, Pa., both of Hopewell cong., by Merle G. Stoltzfus, Feb. 14, 1981.

obituaries

Cressman, Salena, daughter of Herman and Sarah (Schmitt) Shantz, was born in Wilmet Twp., Ont., Aug. 12, 1891; died at Cambridge, Ont., Jan. 31, 1981; aged 89 y. She was married to Jacob Cressman, who died in 1978. Surviving are 3 sons (Marvin, Walter, and Glen), 5 daughters (Olive—Mrs. Clayton Wilhelm, Erlene—Mrs. Melvin Burkhardt, Marcella—Mrs. Leland Siebert, Verneda—Mrs. Gerald Smith, and Mrs. Kathleen Fast), 21 grandchildren, 19 great-grandchildren, one brother (Russel Shantz), and 3 sisters (Olive Shantz, Mrs. Edna Habel, and Violet—Mrs. Noah Herner). She was a member of Erb Street Mennonite Church, where funeral services were held on Feb. 3, in charge of Wilmer Martin; interment in Nith Valley Mennonite Cemetery.

Davis, Eligah Allen, son of John Landrum and Cornelia Idella Davis, was born on Feb. 2, 1909; died at Catawba Memorial Hospital on Jan. 18, 1981; aged 71 y. He was married to Evelyn Bean, who survives. Also surviving are 3 sons (Bobby, Tommy, and Billy), 4 daughters (Amalean Williams, Sue Heavener, Bonita Carver, and Judy Starnes), 19 grandchildren, 5 great-grandchildren, one brother, and 4 sisters. Funeral services were held at Mountain View Mennonite Church, Hickory, N.C., in charge of Edward Godshall, Ed Bean, and Wellington Moyer; interment in Mountain View Church cemetery.

Goldsmith, Lydia, daughter of Daniel and Barbara (King) Sauder, was born near Pettisville, Ohio, Jan. 7, 1893; died at Fulton County Health Center, Wauseon, Ohio, Nov. 9, 1980; aged 87 y. On Jan. 9, 1918, she was married to Frank Goldsmith, who died on May 27, 1923. Surviving are 3 daughters (Alberta—Mrs. Lester Stoltzfus, Charlotte, and Helen—Mrs. Merle Klinger), 7 grandchildren, and 7 great-grandchildren. She was a member of Central Mennonite Church, where funeral services were held on Nov. 12, in charge of Charles H. Gautsche and Keith Leinbach; interment in Eckley Cemetery.

King, Anna Laura, daughter of Joseph G. and Susan (Hooley) Hartzler, was born in Garden City, Mo., May 7, 1891; died at Showalter Villa, Hesston, Kan., Feb. 5, 1981; aged 89 y. On Oct. 19, 1913, she was married to Henry J. King, who survives. Also surviving are 2 daughters (Estella—Mrs. John Plank and Dorothy—Mrs. Mervin Troyer), 2 sons (Leland and Wayne), 17 grandchildren, 19 great-grandchildren, and one sister (Sylvia—Mrs. D. D. King). She was preceded in death by 2 daughters (Bernice and Joanna). She was a member of Pleasant Valley Mennonite Church, where funeral services were held on Feb. 9, in charge of Elmer Wyse and Wayne King; interment in Pleasant Valley Mennonite Church Cemetery, Harper, Kan.

King, Wellman I., son of Emery D. and Pearl (Roth) King, was born in Harrisonville, Mo., Apr. 13, 1919; died at Detroit Lakes, Minn., Dec. 18, 1980; aged 61 y. On Feb. 3, 1946, he was married to Mary Stutzman, who survives. Also surviving are 6 sons (Joseph, John, Delvaughn, Rollis, Thomas, and Mark), 3 daughters (Rena, Marcella, and Michelle), 9 grandchildren, one brother (Guilford), his stepmother, 2 stepbrothers, and one stepsister. He was preceded in death by one daughter and one sister. He was a member of Lake Region Mennonite Church, where funeral services were held on Dec. 21, in charge of Glen I. Birkey and Ottis Yoder; interment in Lake Region Cemetery.

Krabill, J. Howard, son of Odes and Pearl (Kauffman) Krabill, was born at West Liberty, Ohio, Aug. 14, 1909; died at Sarasota Memorial Hospital on Jan. 6, 1981; aged 71 y. On Dec. 31, 1937, he was married to Miriam Book, who survives. Also surviving are one

son (James Krabill, Jr.), 2 daughters (Eileen Wallace and June Morris), and 6 grandchildren. He was a member of Bayshore Mennonite Church. Funeral services were held at Roberts Funeral Home Chapel in charge of Sherman Kauffman; interment in Palms Memorial Park.

Nofziger, LaVern J., son of William B. and Clara (Beck) Nofziger, was born at Wauseon, Ohio, July 15, 1910; died of pulmonary fibrosis at Pettisville, Ohio, Jan. 25, 1981; aged 70 y. On Jan. 9, 1932, he was married to Hermia Stuckey, who survives. Also surviving are one son (Verlyn), 2 daughters (Shirley—Mrs. Walter S. Short and Sharon—Mrs. David Sauder), 6 grandchildren, 2 brothers (Lawrence and Olen), and 5 sisters (Orpha, Berneda—Mrs. Joe Stuckey, Ada—Mrs. Earl Stuckey, Marjorie—Mrs. Calvin Short, and Virginia—Mrs. Herbert Nofziger). He was preceded in death by one daughter (Darlene). He was a member of West Clinton Mennonite Church, where memorial services were held on Jan. 28, in charge of Edward Diener, Olen Nofziger, and Earl Stuckey; interment in Pettisville Cemetery.

Roth, Oliver A., son of Amos and Sarah (Stalter) Roth, was born at Silverton, Ore., Dec. 17, 1919; died of a heart attack at his home at Woodburn, Ore., Feb. 7, 1981; aged 61 y. Surviving are 4 sisters (Florence S. Roth, Francis—Mrs. George Bond, Freda—Mrs. Carl Schmidt, and Fern—Mrs. Robert Nice) and 2 brothers (Jasper J. and Oscar E.). He was a member of Zion Mennonite Church, where funeral services were held on Feb. 11, in charge of John P. Oyer; interment in Zion Mennonite Cemetery.

Weaver, John E., son of Ben and Ada Mae (Hershberger) Weaver, was born in Holmes County, Ohio, Sept. 8, 1952; died in a highway accident in Coshocton County, Ohio, Feb. 4, 1981; aged 28 y. On Sept. 8, 1972, he was married to Carol Geiser, who survives. Also surviving are 2 daughters (Cher-Ronda and Stephane), his parents, 3 sisters (Diann—Mrs. Gary Miller, Rose, and Sue), one brother (Ken), maternal grandparents (Mr. and Mrs. John Hershberger), and his paternal grandfather (Eli B. Weaver). He was a member of Kidron Mennonite Church, where memorial services were held on Feb. 7, in charge of Bill Detweiler and Ken Stoltzfus; interment in the Kidron Church cemetery.

Yoder, Melvin, son of Reuben D. and Fannie (Farmwald) Yoder, was born at Nappanee, Ind., Nov. 12, 1911; died following heart surgery at St. Vincent Medical Center, Los Angeles, Calif., Jan. 27, 1981; aged 69 y. On June 15, 1946, he was married to Edna Hershberger, who survives. Also surviving are 3 sons (Daryl, Richard, and Byron), one daughter (Judy—Mrs. Leonard Bontrager), 2 grandchildren, and 6 sisters (Laura—Mrs. Emery Mast, Elizabeth—Mrs. Sam Stoltzfus, Ada—Mrs. Ray Chupp, Mary—Mrs. Martin Blucker, Inez—Mrs. Harvey Stutzman, and Verna—Mrs. Irvin Miller). He was a member of North Main Street Mennonite Church, where funeral services were held on Jan. 31, in charge of John C. King; interment in Union Center Cemetery.

calendar

Ohio Conference, Central Christian High School, Kidron, Ohio, Mar. 5-7

MBCM Board of Directors, Elkhart, Ind., Mar. 6-7

Ontario/Western Ontario annual meeting, Rockway Mennonite School, Kitchener, Ont., Mar. 6-8

Lancaster Conference Assembly, Mellinger congregation, Lancaster, Pa., Mar. 19

Lancaster Conference annual meeting, LMHS, Lancaster, Pa., Mar. 20-22

Inter-Mennonite Women in Ministry Conference, Bethel College, Kan., Mar. 27-29

Atlantic Coast Conference Third Assembly, Cedar Grove, Greencastle, Pa., Mar. 27-29

Mennonite Church General Board, Windsor Inn, Chicago O'Hare area, Apr. 8-10

Goshen College commencement, Goshen, Ind., Apr. 12

Eastern Mennonite College President's Inauguration and college homecoming, Harrisonburg, Va., Apr. 24-26

Indiana-Michigan Mennonite Conference, Yellow Creek Mennonite Church, Goshen, Ind., July 19-21

items and comments

Argentina leads U.N. list of missing persons

Argentina alone accounts for more than half of the 11,000 to 13,000 people reported missing and presumed victims of political terrorism, says a new United Nations report. The U.N. human rights commission also listed Bolivia, Brazil, Chile, Cyprus, El Salvador, Ethiopia, Guatemala, Indonesia, Mexico, Nicaragua, Peru, the Philippines, South Africa, and Uruguay.

The agency said the missing persons cases it had investigated warranted "the deepest concern both for the danger to the life, liberty, and physical security of the disappeared persons and for the anguish and sorrow caused to relatives."

Delegates to rural convention agree on need to organize

"We're not like *The Waltons* or *Little House on the Prairie* anymore," said Richard Margolis. "That's too simplistic, too idyllic a depiction of rural America now." Mr. Margolis, its first chairman, spoke to the fifth annual convention of Rural America, a Washington-based coalition of grassroots rural organizations.

Delegates to the meeting declared that the interests of rural Americans were being misrepresented by the Reagan administration and that need to organize was never greater. "We're right back in an era that assumes what's good for corporate agriculture is good for America," said Rural America's current director, David Raphael. "The problem is that there appears to be no recognition for the need of a specific rural domestic policy."

East Africa famine cited in actress's plea for compassion

One of the greatest challenges facing the U.S. Congress this year is how, in the face of economic crisis, lawmakers can "balance conservatism with compassion," said Rep. Arlen Erdahl (R-Minn.). Mr. Erdahl, speaking for himself and other members of Congress, appeared with actress Liv Ullman at a press conference to discuss aid to the starving in East Africa in a year when financially "no cow is sacred."

Nearby in the Capitol, President Reagan was holding an unusual meeting with House and Senate leaders to argue for tax and spending cuts.

"I am aware of the budget cuts," Miss

Ullman said, "but I cannot believe that America would cut 70 percent from aid to these countries while people are starving. If we do, we are literally condemning 17 million people to death."

Cuba, Poland, India, and U.S. church aides mount relief effort

Ten technicians from Cuba, Poland, India, and the United States will join in a new \$6 million Kampuchea development program funded by the National Council of Churches. The two-year project is a new phase of Kampuchea redevelopment efforts by the council's relief and refugee agency. Church World Service, which has already spent more than \$6 million on food and other aid. During 1980, CWS led a six-agency coalition called Action for Relief and Rehabilitation in Kampuchea (ARRK) and is now continuing that work.

Because of the refusal of the Vietnamese-backed regime to permit personnel from the West to work directly in the country on relief projects, CWS has recruited staff from socialist countries acceptable to Kampuchea.

Top educators of three Lutheran churches say time to unite is now

Education officials in three Lutheran denominations considering a merger have issued a "call to Lutheran union now." The group, which included nine seminary presidents, expressed a conviction that "the union of Lutheran churches in the United States at this time is not an option to be considered but an action to be taken."

Bible last year made it into 27 more languages

The complete Bible is now available in 275 languages, says the Bible Society of London. In a report collating statistics from Bible translation agencies around the world, the society said parts of the Bible appeared in 27 more languages in 1980, making a total of 1,710 languages in which at least one book of the Bible is available.

Among the most recent works is one called "Today's Chinese Version," a translation into modern Chinese.

Cleveland neurosurgeon reports church experience in Soviet Union

Robert J. White, a Catholic neurosurgeon from Cleveland who recently visited the Soviet Union accidentally discovered an Orthodox Church while on the way to tour an art gallery. In an article for the *Plain Dealer*, he described the several worship services which were occurring at the same time.

"This outpouring of piety," he wrote, "seemed to me to be dissolving the materialistic limitations that Soviet philosophy

sets upon human existence. "For that one hour that I was in that church, I felt more at home in the Soviet Union than I have during all my previous visits in that country. I left this Christian worship service refreshed and uplifted and confirmed in my own religious beliefs."

Omaha priest replies to hostages that he'd do nothing differently

Despite criticism by several of the 52 former U.S. hostages in Iran, an Omaha, Neb., Roman Catholic priest says he would not have done anything differently during the 444-day crisis. Darrell Rupiper, 43, who has been criticized for saying after trips to Teheran last February and April that the hostages whom he saw were apparently well treated, said in a telephone interview from Chicago, "I would not have done anything differently because I reported as faithfully as I could and I'm sure that other members of the delegation did also."

Drive is launched to reduce violence on U.S. television

President of the Coalition for Better Television, Don Wildmon, a United Methodist minister and head of the National Federation for Decency in Tupelo, Miss., has announced that between 4,000 and 4,500 monitors from the coalition's 200 affiliated groups would chart sex scenes, violence, and profanity on television for three months beginning on Mar. 1.

At the end of the period, the coalition "will select one or more advertisers who rank among the top sponsors" of objectionable programs, "and ask for a one-year voluntary boycott of all their products," Mr. Wildmon said. Such extreme action is warranted because other attempts to influence the networks have been met by "an arrogance and indifference rarely matched in the history of corporate America," he added.

Herbicide moratorium asked by church owners of Dow Chemical stock

Twelve Protestant and Roman Catholic organizations have filed a shareholder petition asking Dow Chemical Company to study the health effects of a controversial herbicide and to call a moratorium on its international production until a report is published. The resolution urges the company to appoint a review committee composed of managers, employees, outside directors, and noncompany medical and scientific experts to investigate the health hazards linked to the herbicide 2, 4, 5-T.

The church shareholders, which include three Protestant denominations and one missions agency, seven Catholic religious orders and one diocese, own a combined total of 98,267 shares worth more than \$3.2 million. The motion will come up for a vote at Dow's annual meeting this spring.

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Living out of the Bible

I began to read the Bible at about the age of 8. My Sunday school advocated reading it through. So I set out bravely. Somewhere about 2 Timothy I got bogged down, as I recall, and my father, who hadn't seemed to pay much attention before, suddenly came forth to say that if I had gotten this far, I should keep on and finish. I suppose I did, though I have no memory of a dramatic finale at the end of Revelation.

By whatever process, I gained a familiarity with the Scriptures which stood me in good stead for many years. More recently, as my mind is less flexible and more cluttered, I use a concordance more than I used to.

While the child's task is to become familiar with the Scriptures, the adult's is to learn to understand them, and truly this is the larger responsibility. I hope that for the rest of my life I may continue to develop in this area. In reality, the Bible is a compendium of varied materials, many of which do not yield their secrets easily. Yet it is remarkable to see that people with little training can find inspiration and help while at the same time those willing to make the effort can move to continually new levels of understanding.

For me the following are important aspects of the task of biblical interpretation.

1. **Historical backgrounds.** Though historical criticism was considered a naughty exercise when I first heard of it, I believe that the study of historical backgrounds is important for understanding the Scriptures. I believe there is a more mature understanding of the contribution and limitations of historical criticism now than formerly. Even so, there are debates between scholars which many of us can barely comprehend. Yet I believe that I have a place to stand within the Christian tradition while investigating historical evidence for what it may contribute.

2. **Inductive study.** Coupled with historical backgrounds, inductive study of the Scriptures provides illumination that breaks in gradually. (By inductive study I mean careful examination of the text.) There are two accounts of creation, one right after the other. Why is this? There are

contradictory materials related to kingship in Israel. Was Samuel in favor or against it? There are four Gospels. Why did the church preserve all four, and why not try to harmonize them? Answers are not readily available, but the issues are worth pondering.

A similar matter is the authorship of Isaiah. Many hold that there were two, even three writers of the material in Isaiah. How can we know? A good way to begin to find out is to study the text for similarities and differences. The modern versions are useful in this comparison.

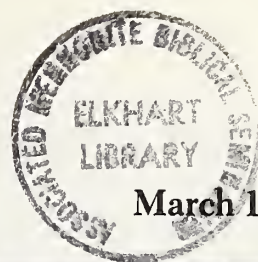
3. **Biblical theology.** The comparison of Scriptures and the attempt to develop biblical themes is a useful enterprise. Observing how Old Testament ideas are used in the New is a good start. First Peter 2:10 is an example. It works with ideas from Hosea 1:6—2:1 in a reinterpretation of the Old Testament notion of the people of God.

Elizabeth Achtemeier calls attention to how the theme of the Exodus is regularly reinterpreted throughout the Scriptures "depending upon the situation with which the Word is spoken. The original event is never lost, but it is seen in many different lights, and the case is no different when we speak the Word in our new situation" (*Creative Preaching*, p. 54). This leads to my next point.

4. **Practical theology.** The ultimate goal of Bible study is the ability to do theology in our time and place. How does the biblical Word come alive for today? This is our most urgent issue. We must reject a wooden literalism as Jesus did when He deliberately turned some of the Old Testament assumptions on their heads. Nevertheless, we should not slough off the hard sayings of the Scriptures too easily.

Our response to the Bible is formed by our tradition. This is why a Mennonite and a Presbyterian will inevitably read some texts differently. Knowing this, the task of the interpreter of Scripture is nevertheless to listen to the text with all the resources at hand and listen to the Spirit to find the message for the day. In the Anabaptist-Mennonite tradition it is assumed that this listening is a group as well as an individual responsibility.—Daniel Hertzler.

Gospel Herald



March 10, 1981



Hope: the remedy for despair

by Kenneth L. Gibble

The first funeral I can remember was my uncle's funeral. Because I was only four at the time, my memories of my uncle are scant. Once, I recall, he and my aunt stopped by our house for a visit. I can remember the tall, dark man who looked very much like my dad walking into our large kitchen and saying a friendly hello to all of us.

My next memory is that of my uncle lying in the casket at the funeral home and of my father holding me as he stood looking at the pale, silent face that once was his brother. I think I remember the occasion not so much because my uncle had died, but rather because it was the first time I saw my father cry. It bothered me very much to see this big, strong man who

We cannot earn or achieve the things that really matter. All are gifts from God.

had always seemed in control of everything standing there sobbing. I remember feeling like something had gone wrong with the world.

It was only years later that my mother told me my uncle had not simply died. He had committed suicide. Of course, I wanted to know why. And she could only tell me sadly that no one knew why. But she supposed that he felt he just couldn't face life anymore.

The effect of my uncle's death was profound upon those closest to him. The religious faith we had been nurtured in left little hope that such a terrible thing could be justified in the eyes of the Almighty. Although he never spoke about it to me, I know my father carried the scars of his brother's death for the rest of his life. And Dad was the only person I heard in my growing-up years who spoke with some sympathy and understanding of that disciple who betrayed Jesus and then, in terrible remorse, took his own life. I think my dad saw in Judas one who had suffered unbearable pain and that if Jesus could forgive Judas, maybe he could also forgive the man who had once been my father's playmate when they were boys back on the farm.

What drives people to suicide? We don't really know. At best, we have some clues. When we consult the statistics we discover that for Americans, the suicide rate rises to its highest in retirement years. We know that the suicide rate for men is more than three times that of women, and that for women, the ages between 40 and 59 produce the most suicides. We know that the suicide rate among teenagers and young adults has risen sharply in the past several decades. We know that of all the persons who end their lives by their own hand, perhaps 60 percent are judged to be "clinically depressed." Still, having looked at such information, we cannot say for sure what drives people to suicide.

There are many kinds. There are many kinds of suicide. Think of the person who is helpless in the grip of alcoholism. His suicide may be drawn out over a much longer period, but he is as surely taking his own life as the person who slashes his wrists. While still a seminary student I remember visiting a friend in the hospital. In his early fifties, he was addicted to cigarettes. Lying there in his room he told me the doctor had warned him that his smoking was going to kill him. Then he pulled out a pack, lighted up, and said, "I know he's right, but I just can't quit."

Other kinds of suicide are even more subtle. There are some who kill themselves emotionally. They deny or repress parts of their personality that they fear are too threatening. Some people, for instance, are afraid of their own anger. And so they push it down, pretend it isn't there. They may not know it, but that anger then turns against them and, in effect, kills off a vital part of them. Studies in recent years have revealed how stress affects our bodies. When we do not acknowledge and deal with the stress we live with, it becomes a kind of unconscious suicide.

Still other people do themselves in by withdrawal from friends or loved ones. Relationships have brought them too much pain. Rather than risk being hurt again, they keep to themselves, refuse to share intimately with anyone. This too is suicidal, because God created us to live in relationship. To draw in upon oneself is to die, both figuratively and literally.

How explain the many kinds of suicide and their increase in recent years? Thomas Merton said that we might think suicide is something which incidentally happens in every age and happens more frequently now simply because there are more people to be defeated and life is more ruthless. Yet, he argued, life is in many ways *less* ruthless than ever before. For the well-to-do—and they are the ones who are most suicidal—there is comfort, security, no end of distraction, and so life should be livable and even happy. They are able to have almost anything they want. Almost. There are a few things that cannot be had on demand: such things as self-respect, love, faith, peace, fulfillment.

The failure to have all these leads to despair. And it is despair that is the root cause of suicide. We can define *despair* as an extreme form of depression in which there is an utter lack of hope. In some ways Americans are especially susceptible to it because we are taught to believe we can have anything we want if we will only apply ourselves: study hard, make friends, work diligently. We can make it if we try hard enough. But it turns out that what we really need—such as a sense of integrity and self-worth and life that has meaning—these cannot be had merely by *willing* them to happen. The final realization that this is so causes many people to fall into despair.

A remedy for despair. People who are in despair are capable of suicide. And so our best hope for prevention of physical and emotional suicide may lie in discovering a remedy for despair. And at this point we look to our faith for help.

The Bible says very little about suicide. The word itself never appears in its pages. Although the Old Testament contains no laws prohibiting suicide, the rarity of its occurrence points to the general disapproval of it. Unlike some cultures in which suicide was considered an honorable and even religious act, the Hebrews believed that God as Creator

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and Sovereign alone has authority to give life and take it away. Later rabbinic writings do specifically prohibit taking one's own life.

The early Christians in general followed the rabbis, but some of the church fathers taught that suicide was permissible to achieve martyrdom, to avoid apostasy in the face of torture, and to retain the crown of virginity. St. Augustine, however, swept away these exceptions; and by the time of the Middle Ages, the dictum of St. Thomas Aquinas became the official church position. He wrote: "Suicide is the most fatal of sins, because it cannot be repented of."

Yet obviously, no civil or church law against suicide gets at the root of the problem. A law can never be a remedy for despair. What we need instead is hope, a promise of something better, an encouragement to doubt our doubts.

If, as Thomas Merton suggests, despair comes from our realization that we cannot make life the way we want it to be, then the remedy for despair will come as a word that a fulfilled life is not something we *earn* but something that is *given*. And our faith in God the Creator and Sustainer, God and the Father of our Lord Jesus Christ, tells us that in fact we cannot earn, we cannot achieve, the things that really matter—not happiness, not self-esteem, not love. All these are gifts from God.

And so the first step in moving out of despair is the giving up of the egocentric notion that we are masters of our own fate. Ironically, there is a kind of death involved in this initial step. But it is not suicidal. It is not an effort to destroy oneself. Rather the intention is to be saved, to be created. Jesus said it like this: "Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it" (Lk. 17:33). That is, when we are willing to die to the notion that we can shape life as we want it, can make people do what we want them to, whether it be to respect us or like us or love us, only in this kind of dying can we be born into a new kind of living—one that accepts all things as gift, as grace, as blessing from the God who loves us.

The only remedy for despair is hope. Around us we see the effects of our suicidal age. We see people choosing death in many forms. The world is a terrifying place. Added to the threat of nuclear war are the gloomy predictions of overpopulation, a polluted environment, and an end to energy resources.

Make no mistake. We ought not close our eyes to the dangers around us. But neither ought we give in to despair. We need to claim hope. And this hope is not just wishful thinking, a "hoping against hope" kind of thing. No, it is grounded ultimately in what life itself teaches us.

A true story can illustrate this one told by James H. Forest in "Astonishing Hope," (*Sojourners*, Feb. 1980):

It's about a young man named Mel Hollander, who in the late 1960s was in Vietnam as an American civilian social worker. Doctors discovered he was suffering from a cancer of the lymph system and estimated that he had, at most, six months to live. He went to New York in hopes of a medical cure. His doctors found no hope.

A class on **Revelation**. He heard of a course at Union Theological Seminary for those who would be working with the dying. He registered for it and also signed up for a class on the Book of Revelation, taught by Daniel Berrigan. Mel

Hollander arrived at the appointed classroom for the Berrigan lecture. Other students arrived. The teacher arrived. The hour for the class to start arrived. And it passed. The room was silent and still. Mel Hollander did not realize that it was Dan Berrigan's custom to begin a class with a brief period of meditative silence. The silence made Mel Hollander very nervous. When the teacher's eyes settled on him—by now a very pale, rather woeful-looking figure in the late stages of his cancer—he became still more nervous.

At last the silence was broken. Daniel Berrigan spoke directly to Mel Hollander with the simplest of questions: "What's the matter?"

And he answered, "I'm dying. I'm dying of cancer."

There wasn't a pause in Berrigan's response. Nor was there a sudden convulsion of sorrow or pity in his face. He said, "That must be very exciting."

That may strike you as a very strange thing to have said. But is it not a parable for us? Like the dying man—and we are all of us dying—you and I are fearful of what lies ahead. Sooner or later we come to see that our own efforts cannot save us. And we feel sorry for ourselves; we fall into despair. We fall victim to the suicide mentality.

But hope says to us—Look again. Look at the way life goes on. Look at the signs of new life all around you. Touch someone who loves you. See the spark of wonder and delight in the eyes of a child. Pay attention to the act of kindness that has power to help and heal. Listen to the songs people sing. Isn't it exciting?

That is hope speaking. It is hope in the words of Forest in the article mentioned above, "soaked with the resurrection—a profound confidence in the power of God and God's unspeakable commitment to us." It is a sure hope that "God intends to save us, and has already done so." Thus we can, as individuals, as a church, as a people, embrace our time, claim hope as the remedy for despair, and surprise both ourselves and others with the words, "Isn't it exciting?" ☺

All things for good

Today, through tears, I praised Him.
I watched a vision die,
a dream I long had cherished.
I could not help but cry.
I saw its framework broken,
I saw its promise fade
as buds the frost has taken.
God knows that I had prayed!

I dared not plead nor question
for I had sought His will;
and if this was His answer
It is my answer still.

Because He knows the future,
because His ways are wise,
I praised Him for my broken dream
with tears still in my eyes.

—Lorie Gooding

Love is never lost

by Peter Dyck

We are concerned about changing the world, improving conditions for all people everywhere. The Marxists have the same concern and goal. So did our Anabaptist forefathers of the sixteenth century. So did Jesus. All are concerned about making a new person, a new society.

Attempts have been made to predict what societies will be like in the year 2000. While that is difficult, it is nevertheless possible to sketch broad outlines based on past experience and present trends. The picture is not reassuring.

—The current population of 4.2 billion will be 6.5 billion, with 80 percent non-Christian.

—The crises characteristic of the cities will spread to the entire global village in terms of energy shortages, pollution, and crime.

—Strong dictatorial governments and rule by military will increase.

—The deep chasm between the rich and poor will widen, and accelerate the dehumanizing process.

—Violence, revolutions, and wars will continue and increase.

—Some predict the collapse of the present monetary system.

—The church's center of gravity will shift from the northern to the southern hemisphere.

—The church will become more diversified and smaller denominations will increase.

—North American and European mission efforts will be retrenched.

—Four periods will come to an end: (a) the Western dominance of the world, (b) the era of capitalism, (c) the agrarian age, and (d) the age of belief.

What does it mean for the church to be a worshiping and serving community of God in that kind of world?

Several observations come to mind:

1. While change seems to be accelerating at a frightening speed, in the realm of human improvement and of learning to live with each other, change is crawling along at a snail's pace. Technology has enabled man to get to the moon, but we don't have the resources to help us get along with each other. The problem is not outer space but inner space.

2. While structures can and often do enslave people, changing the structures seems to be no sure guarantee that people are going to be changed, that their behavior to each other will be improved. In the MCC Exchange Visitor Program we have had occasion to observe that young persons coming from Poland only too often have all the characteristics of the unregenerate capitalist heart, notwithstanding the fact that they have never known any other so-

ciety than their socialist/communist environment.

3. While revolutions intend to make "all things new," in reality sometimes the only change is in the rulers—one set of bad guys is replaced by another set of bad guys. Often revolutions in South America, for example, only rearrange the furniture and don't improve the lot of the common people.

4. No economic or political system can be called Christian because only persons living within systems can be Christian. Christians must face the fact that it seems the tilt of the future is toward socialism. When Khrushchev said, "We will bury you," he did not mean that the Soviet Union was going to declare war on the U.S. and win, but expressed his confidence that in time Soviet socialism would win over American capitalism. And it seems an observable historical fact that after every war since World War I, another part of the world has become socialist.

Karl Barth said, "A real Christian must become a socialist (if he wants to be serious about the reformation of Christianity). A real socialist must become a Christian (if he is really concerned about the reformation of socialism)." Helmut Gollwitzer, quoting Adolf Grimme, said, "Socialists can be Christians: Christians must be socialists."

5. Sincere Christians are divided into two camps on the methodology for change, with one side insisting that the new day will dawn only after the old structures have been pulled down, and the other insisting that nothing will change or improve until and unless the individual human heart is changed, until people are right with God. Anabaptists have believed that both are necessary, new structures and new heart.

I personally, too, believe that both structures and individual hearts must be changed if the world is going to experience any kind of renewal. I find it impossible to choose between one or the other, structures or heart.

I have a deep distrust of people who want to make things new, but who have not experienced in their own lives a renewal of the spirit. I tend to endorse the November 6 (1980) *Mennonite Weekly Review* editorial on "How to Change This World," which concluded as follows: "Only by leading people to respond to Christ's call—'Follow me'—can the world really be changed. Unless we get to the root of the problem, the corrupt, self-centered nature of man, all efforts to build a better world are only dabbling in superficiality."

On the other hand I am dismayed at the lack of concern of born-again evangelicals for the poor, for justice, for peace, and a life of human dignity for all men and women everywhere. If we take our cue from Jesus, the Lord of history and the Lord of our lives, we will go right from our meetings into the streets and marketplaces of our world to

(continued on page 190)

Peter Dyck gave this message to a symposium on Anabaptism and East European expressions of Marxism. It is reprinted from *Peace Section Newsletter* by permission.

Exalting Christ in Missions



By Paul Landis, President, EMBMC

I praise God for the way our supporting congregations have exalted Christ in missions during 1980. I look back on my first year as President of Eastern Mennonite Board of Missions with thanksgiving for a church that cares about missions and evangelism.

New churches have been planted; many people around the world have come to know Christ as Saviour and

We see the congregation as the center of evangelism.

Lord and have entered a meaningful church fellowship. Youth have been given opportunities to express their enthusiasm for Christ. And ministries were given "in the name of Christ" because the church cared and responded to need.

This year we searched together to reaffirm our foundation for mission, based on the Scriptures and Christ's command to "go into all the world." The result is a pamphlet, *Pilgrimage in Mission*, which sets directions for the Eastern Mennonite Board of Missions.

We see the congregation, the local expression of the Body of Christ, as the center of evangelism. Eastern Mennonite Board of Missions helps congregations do what they can only do together in outreach and evangelism. As the gospel is shared in new areas, new congregations emerge; they in turn become new centers of evangelism in that locality or culture.

At mid-year David W. Shenk became Secretary of Home Ministries. We are grateful for the past ministry of Chester Wenger.

Home Ministries now focuses on church planting, urban ministries and evangelism. One of their goals is to help plant five to seven new congregations each year. God has blessed these efforts with congregations that are nearly self-supporting in a few years' time and are developing relevant witnesses in communities ready for the gospel.

New frontiers continue to confront us overseas. The opening door to re-enter Somalia is an answer to prayer and a response to the faithful witness, life and suffering of the past. Spiritual and physical needs around the world continue to grow, with indications that the future will bring even greater crises and disastrous needs.

We continue our desire to enter one new unreached field each year. When our nation seems to be becoming more self-centered and security-conscious, our vision as Christians must be to look outward and reach out to others in self-giving and vulnerability.

We thank God for our youth who have made themselves available to Voluntary Service and are finding opportunities for personal growth

We desire to enter one new unreached field each year.

and service. One of the new aspects of our program this year has been the Youth Evangelism Service (YES) program, which by the end of the year had 20 persons serving in ministries of discipleship and mission exposure. A new Discipleship Ministries department has been developed which in-

corporates VS, YES, and Special Projects.

As we look forward to exalting Christ in 1981, we see Him calling us into new areas, into new home

Youth Evangelism Service already involves 20 youth.

missions communities, into new approaches to church planting and development of urban churches, into a new emphasis on youth ministries and missions, into deeper levels of partnering with national churches overseas, into giving evangelism and missions high visibility and priority. Let us commit ourselves anew, personally and collectively, so that as our congregations work together, Jesus Christ may be exalted as Lord and Saviour of the world. □

For a detailed 1980 financial and program report, write to:


**Eastern Mennonite Board
of Missions & Charities**
Salunga, PA 17538

(continued from page 188)

challenge wrong wherever we find it, bind up wounds, dry tears, share bread and the Bread of Life with men and women everywhere.

We will want to be careful that we do it in the way and spirit of our Master—sometimes working quietly behind the scenes for change, like yeast in a lump of dough, sometimes working through negotiation or even confrontation, but never in hate or with threat or violence. We need to be careful that in our zeal for reform we don't sin against the oppressor who needs to be freed and loved just as much as the oppressed and unloved.

As Christians we also need to recognize, as the Marxists do, that the change we struggle for is never achieved in a once-for-all event, but will always be an ongoing and continuing process.

And we need to have the confidence that love is never lost. A loving word or deed once spoken or done will go on to eternity. It may be hidden for a time, or it may reappear in changed form, but it continues to do what love always does—make new men and women more like Christ. This I affirm and believe. 

Planned giving

by Ivan Kauffmann

At our house on New Year's Day we planned our giving schedule for 1981. We think that this kind of planning is in harmony with the meaning of 1 Corinthians 16:1-2: "Now about the collection for God's people. . . . On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made" (NIV). Apparently Paul was in favor of planned giving rather than having people merely respond to emotional appeals. It is my opinion that this is a model which all of us would do well to follow. Let me share some of the characteristics of the plan for our family.

1. **Resource giving.** The amount which we plan to give in 1981 is in proportion to our expected income. We are saying to ourselves that this is the minimum of what we want to give in proportion to that which the Lord has given to us.

2. **Top priority.** Our giving will be taken off the top of the paycheck rather than out of what may be left after the bills are paid. First we will see that the church receives what we have planned to give, and then we will pay the other family expenses. We think that Christ and the church should come first.

3. **A Mennonite bias.** Nearly all of our giving will go to the Mennonite congregation where we are members or to a Mennonite churchwide agency. We have chosen to belong to the Mennonite Church and thus our loyalty to Christ and

His church will be expressed through the Mennonite route. We don't know of a better way to get the most mileage from our giving.

4. **Extra for some.** We are giving some extra dollars to some of the churchwide agencies which are having financial problems. Not only will they receive from us the per-member amount which they are requesting, but we will give more than what is being asked by agencies such as Illinois Conference, the Board of Congregational Ministries, and the General Board.

5. **Regular giving.** We will do our giving on a regular basis, that is, our giving will be done when the paycheck is received. We will not wait until year-end to do our giving, lest we get too far behind and be unable to catch up. Also we know that the church has bills to pay in every month of the year and we don't want to put the church's servants in the bind of being unable to meet the church's obligations. Also, even though we are absent on a given Sunday we plan to see that our offering gets to the treasurer.

6. **Year-end review.** We hope to give more than what we have planned. When we do get near the end of the year we will review our situation and the existing needs in the church. In the past we have experienced some unusual ways in which the Lord has blessed, and likely that will be the case at the end of 1981. If such includes extra dollars, we will want to share them with the church.

7. **Emotional appeals.** We will likely respond to some pressing needs and some emotional appeals for funds. However dollars given to these will not come from our regular schedule of giving. The ongoing program of the church needs our regular support, and the church's program should not suffer because of special appeals for funds by other agencies. The dollars for these special appeals, if we feel they are worthy, will need to come out of our living expenses. We will find ways to make the necessary sacrifices in our living habits in order to free up those dollars for the special appeal.

8. **Cheerful giving.** We feel good about giving to the work of the church. We believe that we are investing in something important and eternal. We are investing in people for whom Christ died and who are being called to accept and follow Him. We believe that these dollars will produce eternal results, whereas dollars used for food, gas, clothes, car, etc., are "spent" and gone.


9. **Records.** We will keep a record of our performance, and at the end of the year we will know if we lived up to our commitment. We pray that God will be pleased with what we achieved, and hope that we can thank Him for enabling us to do so.

10. **Congregational counsel.** We are ready to share our giving plan with the congregation and hope that they will take the time to counsel us about it. It may be that we haven't done as well as we thought, and if so, we want to be admonished accordingly. When Paul talked about the "rich generosity" of the Macedonian churches in 2 Corinthians 8:1-5 he also revealed the secret behind their giving. It was that "they first gave themselves to the Lord." In my opinion the church's biggest problem is lack of commitment, not lack of finances.

Now not many of us would want to admit a halfhearted commitment to Christ. But if we are cool toward the con-

Ivan Kauffmann is general secretary, Mennonite Church General Board.

gregation where we are members, and if we are not supporting it enthusiastically with our dollars, then we will need to recognize that as lack of commitment. For the church, including the Mennonite Church, is Christ's body and our

commitment to Christ is measured by our relationship to the church where we have placed our membership. The church should be calling people to commitment and that includes the use of their dollars. 

History and some crucial questions

by Marie K. Wiens

Strangers Become Neighbors, by Calvin Redekop, Herald Press, 296 pp., \$19.95

Paraguay seldom makes the news, and when it does it is usually in connection with stories of repressive measures taken toward critics of the government, Nazi war criminals hiding in Paraguay, or more spectacularly, the shooting of Somoza on one of the main streets of Asunción. Here is a book to provide at least some background information.

Strangers Become Neighbors is the story of the Mennonites who came from Russia and from Canada, for different reasons, to tame the Paraguayan Chaco and establish an autonomous way of life as a minority in this country. It is the story of another minority group living side by side with the Mennonites—the Indians. In a sense it is an update to *Pilgrims in Paraguay*, a book by J. Winfield Fretz published in 1953, which covered the early years of the Mennonites in Paraguay.

In 1971 Mennonite Central Committee invited Redekop to do a 10-year progress evaluation of the Indian resettlement program and he spent an extended period in the Chaco. However, he has not been in the Chaco since 1972. Hence many of the tables and statistics are out of date. Where possible an update has been done, but the eight-year lapse between the research and publication is a weakness.

Redekop puts a disclaimer on his book by saying it is not written for the social scientist, nor for the historian. Rather he has sought to describe as objectively as possible what is taking place in the Chaco as the inhabitants there work for peoplehood.

The book is valuable from a statistical point alone, however. Thirty-two tables provide a large amount of information. There are five maps, 13 photos, children's drawings, texts of the Indian Settlement Board Constitution and the special law passed in Paraguay to accommodate the Mennonites.

The book is divided into 10 chapters. Particularly helpful for those interested in the Indians is the chapter called "The Original Settlers." It must be pointed out that when Mennonites came to Paraguay very little information about the indigenous people in Paraguay was available—the country did not consider them sufficiently important to be counted in its census until many years later. There is an impressive partial bibliography in back, and even this is obviously far

from complete. From a "non-people," the Indians today are a subject worth writing about.


Chapter four gives background on the arrival of the Mennonites: Menno colony people from Canada; Fernheimers from Russia in 1930; Neulaenders, after World War II. This is followed by a chapter on the encounter of differing traditions. The author approaches this with commendable sensitivity. The picture is anything but simple, as he points out, when circumstances throw together so many different cultures in a limited space, in a depressed economy, with half a dozen languages, and all this under the watchful eye of anthropologists for whom the Chaco experiment was of intense interest.

One might assume that when the Mennonites and Indians met, the Mennonites had a great deal to teach the Indians. But the learning was not all on one side, and the encounter has shaped and honed all the Chaco citizens—Indians, Mennonites, Paraguayans.

The author points to the dilemma of the Mennonites. They had come to establish themselves economically, religiously, educationally, socially. Because they were successful, the Paraguayan government delegated civil responsibilities to them, and looked to them to be an example, a teaching tool to their Paraguayan neighbors. "The Mennonite group which hoped to remain a minority group, left alone to its own life, found itself becoming the leader responsible for the physical, economic, social, and religious well-being of a number of societies."

The crucial questions in the future for Mennonites, Indians, and Paraguayans in the Chaco may well be land acquisition and the special privileges which the Mennonites enjoy to the exclusion of all other citizens. Mennonites by their very aggressiveness and progress are seen as interlopers. Redekop ponders the question whether the disparate groups, each with a different culture, will in the future accommodate one another, or whether there are forces and factors there which do not bode well for the survival of all the groups.

The final chapter, "Emerging Peoples," is an unsatisfactory ending, for it presents a great deal of conjecture and theory. But perhaps that is the only way to end a book about a people who are still making an uncertain history.

The book is well worth reading. The author has treated the people about whom he wrote with sensitivity and with considerable understanding. The title, *Strangers Become Neighbors*, is testimony to this. 

Marie K. Wiens worked in Paraguay from 1950 to 1965 as a representative of Mennonite Central Committee.



The William Rittenhouse Homestead situated in Fairmont Park.

Historic Rittenhouse Homestead opened to public

The Rittenhouse Homestead, built by immigrant William Rittenhouse, will be open to the public for the first time this year, operated by the Germantown Mennonite Church Corporation. The historic buildings and plot of ground on which the first paper mill in America stood were owned by William Rittenhouse, the first Mennonite minister in the New World, who arrived here about 1689.

The site consists of about one quarter acre of ground with two buildings, both built by Rittenhouse and his son Nicholas, who was also a Mennonite minister and papermaker. The older of the two buildings was built around 1690, and is a typically Germanic building with

large fireplace and bake oven. The newer building was begun in 1707 by William in the same style, but finished in 1713 by Nicholas in a more modern style.

The homestead is situated in Fairmont Park and is surrounded by trees, other colonial buildings, and the Monoshone Creek on which the paper mill once stood. It is owned by the Fairmont Park Commission, which has restored both buildings and now leases them to the Germantown Mennonite Church Corporation.

The Rittenhouses were influential in early affairs of the Mennonite Church, as both men served in the ministry. Nicholas attended the 1725 conference which published the Mennonite Confession of Faith. The family of Rittenhouse continues to be found in the Mennonite Church, and descendants still live in the Germantown area.

The Rittenhouses were also important people in our nation's history. As the first papermakers in the New World, they provided an essential product to the newspapers and printers of the day.

In 1732 David Rittenhouse was born at this site. He would later become renowned as a scientist, a patriot during the American Revolution, a member of the American Philosophical Society, and director of the U.S. Mint.

The Germantown Mennonite Church Corporation is happy to be able to offer this attraction to visitors, say the directors. The Corporation also maintains the 1770 Germantown Meetinghouse, "mother church" of the Mennonites in America, and the 1768 Johnson House. The Rittenhouse Homestead will be open on Saturdays from 10:00 to 4:00, and Sundays from 2:00 to 4:00, beginning on Apr. 4, or by appointment.

Rittenhouse was the first papermaker in North America and a Mennonite church leader.



Fun, food, and stories at

On any given Thursday, squeals of laughter and the clatter of toys are apt to be heard at the homes of Robin Gibson and Betty and Charles McGee. Since last May Betty McGee of Kitchener, Ont., and Gibson of Toronto, Ont., have been working with neighborhood children in Lithabangeng, Lesotho, in an innovative children's club.

McGee and Gibson started the club with the assistance of local women. Explains Gibson, whose full-time assignment is working with a Christian Council of Lesotho program for migrant laborers and their families: "The club developed partly as a wish to become involved in the community in which I lived, partly as a response to need that I saw around me, and also as a desire to do something helpful in a more tangible way than the 'behind the scenes' involvement of the migrant labor project."

Many of the residents of Lithabangeng, a village on the outskirts of Lesotho's capital city, live in conditions of extreme poverty. A large percentage of the fathers are away working in South African mines.

Notes McGee, "The children are bored, do not play together well at all, and are often begging. We thought it would be a good idea to give them something to do, something to look forward to on a regular basis."

In May, McGee and Gibson invited neighborhood children to come after school one day for a time of singing, games, and snacks. The response was enthusiastic and 60 showed up. Since then the group has grown to over 200.

In December, when mothers joined their children for a special Christmas party, 376 children and adults filled the McGees' yard. The different age-groups sang for their mothers, showed off some of their crafts, and helped act out the Christmas story.

At the party the mothers were encouraged to become involved with the club. Says McGee: "Our biggest problem now is numbers and lack of help. The days I have five people to help me we all have a good time together. However, the days I have only two or three it's pretty hairy around here. We all pitch in and survive until it's over."

Some fathers have objected to the mothers' assisting because they don't get paid. But notes McGee: "If we pay the mothers to help, then we must charge the children to come, and we don't want to do that."

With only two or three helpers to supervise around 100 needy children, playthings easily disappear. McGee remembers one afternoon when someone went off with a toy car. "At six o'clock there was a timid knock at our door. I was so surprised when we opened it and found this wee guy with his older sister returning the car. What joy that brought to our hearts!"

McGee and her husband, who works with mechanics of the ministry of agriculture, spend a lot of time each week repairing books and toys. They are also continually collecting cans,

children in Lesotho

eggshells, toilet roll spools, old Christmas cards, pictures from magazines, and Styrofoam containers for crafts.

McGee wishes they had a bigger area at which to meet. There is a slight chance they will be able to move to a house with a large fenced yard, where they could install some playground equipment.

Despite their current space limitations and need for more help, McGee and Gibson enjoy their weekly sessions and the opportunities they provide to form ties with the children and the community as a whole. Notes Gibson: "The people of Lesotho have a saying: 'If you love my child, you love me.' That makes the children's program doubly worthwhile."

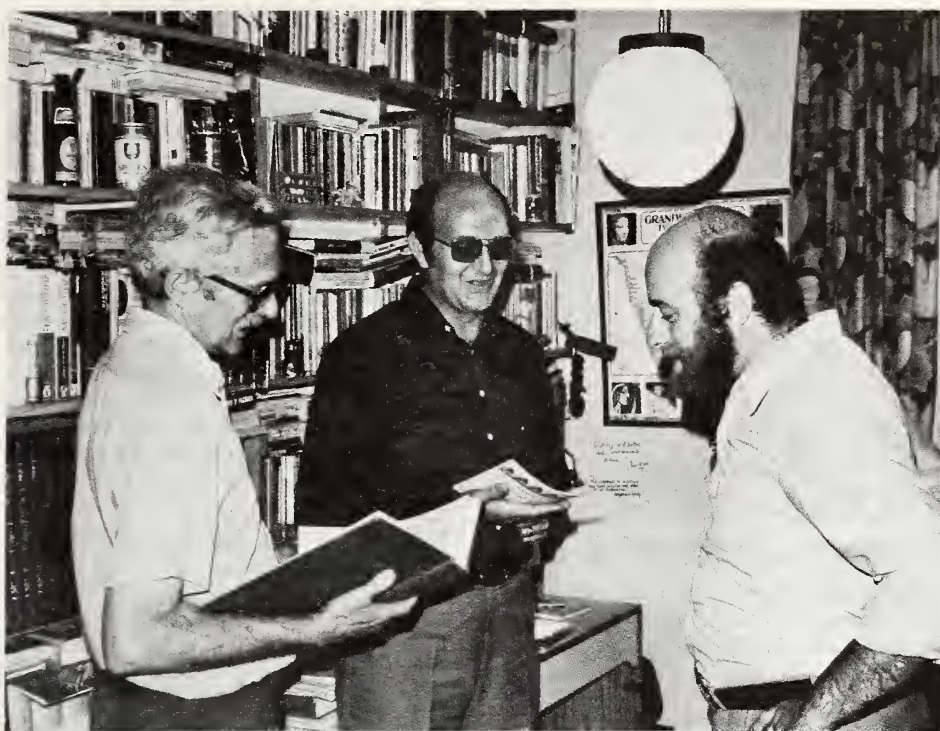
Afghanistan: Temporary withdrawal of assistance

"The International Assistance Mission, a group of Christian workers serving the people of Afghanistan through medical and rehabilitation programs, has decided on a temporary withdrawal of all personnel." This is the first public statement released by IAM since the brutal murder on the night of Dec. 30 of IAM workers, Erik and Eeva Barendsen in their home in Kabul. The motive for the murder is as yet unknown, and the investigation continues. The Barendsen's two children Asco, aged 5, and Ulla, aged 3, were also at home at the time but were physically unharmed. They have since found a new home with Eeva's relatives in Finland.

The Barendsens had been members of the IAM since 1972. Erik worked as pharmacist at the NOOR (National Organization for Ophthalmic Rehabilitation) Eye Institute in Kabul. The memorial service which was held on Jan. 12 was "a great testimony to the grace and glory of God," according to the IAM release. It was attended by a large number of Afghan colleagues and officials.

The IAM recognized the need of its workers, who were shocked and shaken by the killings, to have a time for recuperation and assessment outside the situation and to reassure their families and supporting agencies. All 22 workers including Mennonite workers have left the country and are on standby furloughs until further assessments can be made of the situation at the Apr. 7-11 meeting of the IAM board of managers. The majority of the workers have expressed their willingness to return.

In recognition of its commitments to the Afghanistan government, according to protocol, the International Assistance Mission is continuing to provide resources for its projects in Afghanistan, and has ensured that the work done through the Noor Eye Institute and the Herat Ophthalmic Hospital will continue in the absence of its own personnel who have temporarily withdrawn.—Hilda M. Dueck



John Driver (left) with two other members of Comunidad Cristiana.

Comunidad Cristiana begins third year in Spain

This is the third year for Comunidad Cristiana in Barcelona, Spain, as a committed covenant group, though the presence of Mennonite Board of Missions, Elkhart, Ind., in Spain extends back to 1975 when John and Bonny Driver began their teaching ministry.

Many doors that had opened in evangelical church circles in Spain during the past years are suddenly closing to Anabaptist teaching. When a community began to embody these concepts—nonviolence, simple lifestyle, and others—it became threatening to the official structures.

Less official groups, on the other hand,

began to show interest in this biblical teaching. Thus, there has not been a lack of teaching opportunities, nor a slack in the demand for Anabaptist literature.

During the past year, *Comunidad Cristiana* took on the challenge of working with neighborhood children through crafts and Bible study classes. The response has been positive.

Another ministry, parallel to the itinerant preaching conducted by John Driver, was the discipleship classes which the community organized for interested local people.

Informal social work has also been a natural community outreach as we become aware of needs around us. This can be anything from changing bandages on a cancerous cyst to having a single mother move in for a few weeks with us. We do not attempt to be highly visible with this ministry—we simply try to respond where we can—but the neighborhood notices. When I bought wood recently, I got about 40 percent of the price knocked off since it was for "the community that does social work."

Although Drivers' departure for short-term assignments in North and South America left a vacuum no one else can fill, *Comunidad Cristiana* faces new challenges in 1981. The arrival of John Paul and Wendy Lederach complements some new directions the community is taking.

One is the rental of a storefront for worship services, community meetings, and children's activities. We already sense that we are being pushed into new ways of evangelization and serving our neighborhood.—Tom Rutschman

Council on Aging launched in Chicago

The Inter-Mennonite Council on Aging Ministries held its first meeting in Chicago, Ill., Feb. 6. Seven representatives plus Mennonite Health Association staff attended the initial meeting.

The council is made up of Mennonite Conference representatives, Mennonite Central Committee U.S., and Mennonite Health Association. Sponsored by MHA, the council will be concerned with the task of finding ways for the Mennonite Church to strengthen activities and meeting the needs of the aging.

The council's focus will be congregational and it will not be involved in institutional programs, except as coordination is developed within MHA.



Kirk Alliman

Kirk Alliman elected Hesston College president

Kirk G. Alliman, a 38-year-old native Iowa Mennonite scholar and administrator, will become president of Hesston College on July 1. The Mennonite Board of Education, meeting on the campus of Christopher Dock Mennonite High School in Lansdale, Pa., Feb. 14, unanimously elected him to that position as Hesston's chief executive officer.

A unanimous recommendation had come to the Board from the Hesston College Presidential Selection Committee, a committee jointly appointed by the Mennonite Board of Education and the Hesston College Board of Overseers, and the Board of Overseers.

Since 1978, Alliman has been serving as the Southern Asia director of Church World Service (New York), a refugee, relief, and development agency.

Alliman succeeds Laban Peachey, whose 12-year tenure as president ended on June 30, 1980. James Mininger has been serving as interim president in addition to his role as Hesston College dean. Previous presidents have included D. H. Bender, Milo Kauffman, Roy Roth, and Tilman Smith.

As a member of the Church World Service board, Atlee Beechy, Mennonite Central Committee leader and Goshen College professor, has maintained contact with Alliman, observing him in action as an administrator. Atlee has this to say about his observation: "Kirk's work has reflected a deep sense of caring for the needs of people everywhere, and a conviction that the church must be Christ's ministering presence amidst the suffering peoples of the world."

Kirk is deeply committed to the Mennonite Church and to the educational ministry within the Mennonite-Anabaptist context. "My first priority as president is on renewing relationships with Mennonite friends and with constituents of Hesston College," says Alliman.

In choosing to come to Hesston, Alliman expressed that he was "heartened by the international experience and the depth of commitment at Hesston."

Twelve-month report of contributions to the churchwide boards and agencies of the Mennonite Church—January 31, 1981

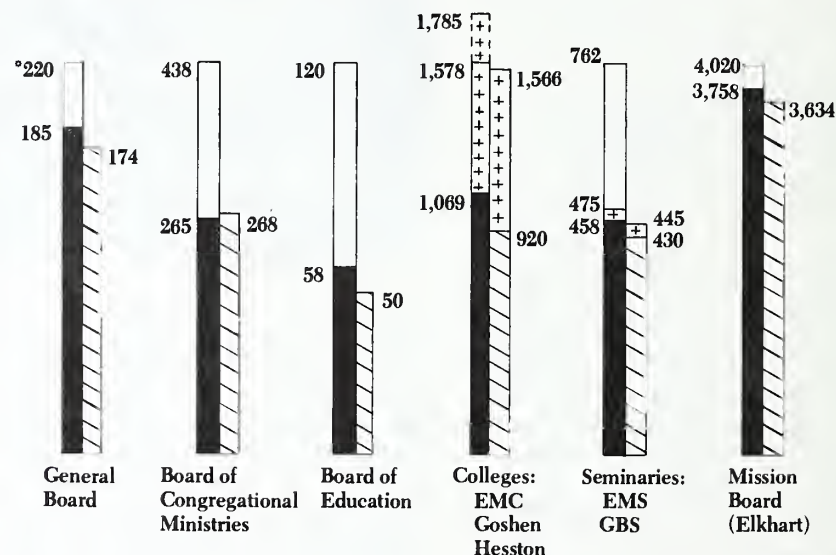
During the 1980 fiscal year (Feb. 1, 1980, to Jan. 31, 1981) contributions to the churchwide boards and agencies increased 5% percent over the 1979 fiscal year.

Total contributions (excluding alumni gifts) were \$5,793,000; this was 81 percent of the total requested for budgeted program by the boards and agencies.

For the schools additional funding was received from alumni gifts. For some other agencies there was a cutback in program. A

few agencies ended the year with an operational loss.

In behalf of these boards and agencies I want to thank the church constituency for all of these contributions which helped to make all of the many church programs possible. May God bless your giving, and may He guide you in the exercise of your stewardship in the coming year.—Ivan Kauffmann



* figures in top row are amounts requested from church for program by each churchwide board and agency
 (shaded columns: contributions received for twelve months
 lined columns: contributions received for same period in 1979
 +++ total with alumni contributions added
 add 3 zeros -000- to all figures given above in chart)
 1980 figures are subject to auditing revisions.

Ivan Kauffmann
 February 18, 1981

Bibliography of 1-W resources completed

Dirk Eitzen of Barto, Pa., and Tim Falb of Dalton, Ohio, have completed a 60-page listing of historical source materials on the experiences of Mennonites with the 1-W program. The listing, completed under the sponsorship of Mennonite Central Committee U.S. Peace Section, includes a description of the archival materials held by Mennonite conferences and organizations and a bibliography of published materials.

Despite the significance of the 1-W program for the church—about 15,000 Mennonite and Brethren in Christ young men performed two years of 1-W service as an alternative to military service between 1952 and 1975—there has been little historical evaluation of the 1-W years. This lack of study is partly the result of the decentralized church response to alterna-

tive service and the widely scattered records.

Besides gathering a listing of available materials, the two compilers also identified some of the issues and questions that the 1-W experience has posed for Mennonites, suggesting possible directions for further research. The *Mennonite Quarterly Review* will print an essay based on their research in 1982.

While gathering their bibliography, Eitzen and Falb consulted materials held by Mennonite Church, General Conference, Mennonite Brethren, Brethren in Christ, Beachy Amish, and Holdeman conferences, as well as MCC and the National Inter-religious Task Force on Conscientious Objectors.

This new listing makes the material more accessible to researchers and is available at most Mennonite historical libraries.

Selfhelp Crafts sales reach \$1.5 million in 1980

Sales of Selfhelp Crafts items in Canada and the U.S. reached a million and a half dollars in 1980, with U.S. outlets selling \$940,000 worth and Canadian outlets some \$600,000.

The sales figure represents the growth of interest among North American Mennonite communities in items which local artisans from 21 countries produce and which Mennonite Central Committee markets nonprofit through Selfhelp Crafts. But more important, it represents three-quarters of a million dollars returned directly back to those local artisans when Selfhelp bought the items.

"We're talking about direct benefit to producers, not the overhead, transportation, or personnel costs," says Paul Leatherman, director of Selfhelp. "It's a way of helping which is not paternalistic. The self-help approach builds dignity because the people have earned the money; they are not taking a handout. And they are able to use their earnings for their families in the way they want."

Leatherman estimates that at least 30,000 people and families earned either their livelihood or extra cash for necessities through the program last year. That averages \$25 each, but Leatherman points out that translated into its value in the producers' cultures, the value of the money is many times greater than for North Americans. In many Indian villages, for example, the average daily income is one dollar.

In the last few years Selfhelp Crafts has been operating without direct contributions from the church. It attempts to set prices at a level which provides fair rates to producers and pays for operation expenses.

With the program's growth, however, Selfhelp has found itself with surplus funds in 1980. The amount would be lower if cost of warehouse space, which MCC provides free at its material aid center in Ephrata, Pa., were included in expenses. Still, in consultation with the board of MCC, administrators are considering ways the organization can return surplus funds to the communities which produce items.

Leatherman gives examples of a few of the 60 different producer groups which supply over 1,500 items for sale in North America: A cooperative in Grande Riviere du Nord, Haiti, where MCC worked for over 20 years, has 80 members, each of which may employ two or three persons. Producing wooden handicrafts is the only source of income for the families besides Haiti's sparse agriculture.

North American Mennonites are only one market for The Jute Works in Bangladesh. It sells 10 percent of its production to Selfhelp Crafts and 90 percent to other alternative marketing organizations in Europe.

Selfhelp made what Leatherman called "a major effort" to market items from refugees in

Thailand during the last year, and increased purchases by over 100 percent. For those in camps, handicraft production is their only source of income.

Leatherman notes that any producer group which depends entirely on exporting is vulnerable to changes in foreign markets, although diversifying sales as The Jute Works does can help. He encourages every group to sell at least 50 percent of its work within its country, and to only use the export market as a cushion.

Meanwhile, staff is looking for ways to increase the number and kinds of outlets for selling items in North America. Two main ones are through MCC relief sales and in MCC-related thrift shops. A smaller vehicle in the last three years has been the selling of Third World-produced Christmas cards by writing directly to congregations.

In Canada, Selfhelp also uses sales representatives who sell crafts items out of their own homes. The method brings 85 percent of sales in Ontario.

Leatherman plans to introduce some system of sales representatives in the U.S. also. He is especially interested in finding representatives for areas where there are no thrift shops, and mentions Mennonites who have moved out of traditional Mennonite communities to large cities. "A representative with good business sense could sell \$1,000 worth a year and we could have 250 representatives."

Hesston to get physical development center

Lyle and Erma Yost, alumni and longtime supporters of Hesston College, recently pledged \$500,000 toward the construction and endowment of Hesston's planned physical development center. This marks the largest single gift in Hesston's history.

"I'm convinced that the private denominational college has an important role in our society. The quality of education is better," reflected Yost, founder and now chairman of the board and chief executive officer of Hesston Corporation. "I also heartily recommend taking the first two years of an education at a two-year college."

Lyle and Erma Yost have had a long association with Hesston College. Yost grew up in the Hesston area, attended church at the college as a child, and graduated from the Academy in 1931. Erma Martin came to Hesston from Minot, N.D., in the fall of 1933 as a college sophomore. They met early in that school year.

The physical development center gift follows Yost's long interest in athletics and sports. During his academy and college years Yost participated in basketball, baseball, and track and served as athletic director in 1933-34.

Projected total costs for the building are \$1,050,000. In addition the Mennonite Board of Education requires \$500,000 endowment to cover operating costs.

MBM newsgrams

Gene E. Yoder of Elkhart, Ind., was named executive director-elect of Greencroft at a special meeting of the Greencroft board of directors on Feb. 19 in Goshen, Ind. Sponsored by MBM, Greencroft is the largest retirement community in Indiana. It has 537 apartments for the



Gene Yoder

elderly and 180 nursing center beds. Based in Goshen, Greencroft also has facilities in Elkhart. Gene will assume his responsibilities on Aug. 1, succeeding Robert W. Hartzler, who is retiring after 14 years as executive director. Gene has been associated with Greencroft for seven years and for the past year has served as assistant executive director.

Seminars on marriage and theology have been given priority for 1981 by the committee that oversees the special ministry in the Colorado ski resort of Aspen. Sponsored by Mennonite Board of Missions, Elkhart, Ind., the ministry centers in the Chapel of the Prince of Peace—a well-known Mennonite-built landmark in the community. Meeting in Aspen

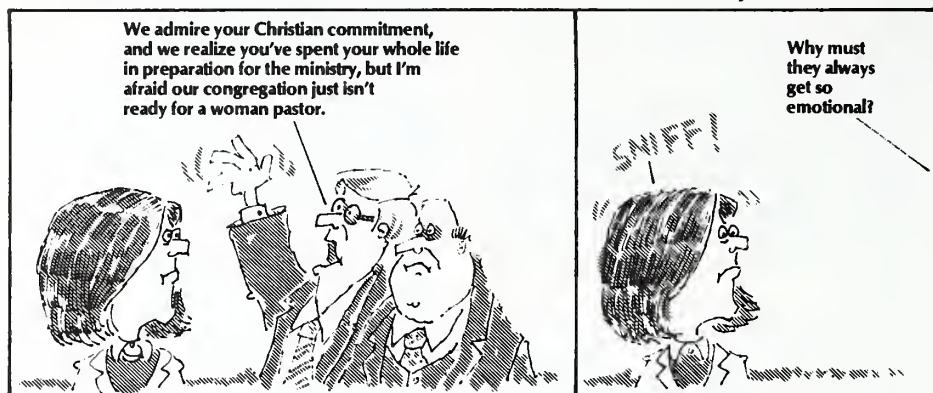
Feb. 1-2, the six-member committee thanked Gregg and Kay Anderson, directors of the ministry, for their efforts in counseling, creative worship, community outreach, chapel maintenance, seminars, and the arts. Andersons said the chapel continues to be in much demand for weddings. This provides income for the ministry and a chance for Andersons to conduct premarital counseling. Ray E. Horst, MBM vice-president for home ministries, presented a proposed 1981 Aspen budget of \$79,000. MBM will provide \$15,000 of that.

Carol Erb, a worker in Afghanistan, returned to North America on Feb. 6 following the withdrawal of the entire staff of the International Afghan Mission. Carol has served with IAM as a secretary-receptionist at an eye institute in the capital city of Kabul. The political and economic situation in Afghanistan has steadily deteriorated since the Soviet invasion of the country two years ago, making IAM work increasingly difficult. The final blow was the murder of two IAM workers Dec. 30. A decision on the future of IAM will be made at a meeting of its board of directors in April.

Grace Wilson, a 21-year-old from Kingston, Jamaica, joined the Media Ministries' staff, Harrisonburg, Va., Feb. 16 for six months of

Sisters and Brothers

by Joel Kauffmann



office training and experience. She is helping to sort and file archive material, type, and do general secretarial work. Her educational experience includes a year of study at the Jamaica Commercial Institute and a year at the Henderson Secretarial College. Before coming to the States, Grace was active in the Good Tidings Mennonite Church in Kingston and worked a year each in the Way to Life broadcast and Faith Express Transportation offices in Kingston. Her training experience in the U.S. is under the MCC's International Exchange Visitor program.

A church building was dedicated recently by the first Mataco Indian congregation to officially join the United Evangelical Church (*Iglesia Evangélica Unida*) in Northern Argentina. "This Mataco community is in the Pilagá area of Formosa Province and the Pilagá believers have encouraged and stood by them in the face of severe local opposition ever since the Matacos decided to organize a congregation a year ago," reported Albert and Lois Buckwalter. "It was a great celebration of several days attended by all ten of the Pilagá church leaders and many of their people from as far away as 100 kilometers, and also a number of Tobas from even further." Buckwalter encouraged the establishment in the 1950s of the United Evangelical Church, which now includes four Indian tribal groups.

Willis and Byrdalene Horst, workers in Argentina since 1970, arrived back in that country on Feb. 7 following a one-year furlough in North America. Horsts serve the United Evangelical Church as Bible teachers, counselors, and literacy workers among the Toba Indians. Their address is Casilla 196, 3600 Formosa City, Formosa Province, Argentina.

Flying with Mark and Darlene, the final Children's Caring Project for the 1980-81 Sunday school year is now available. Mennonite Sunday school children are being invited to help raise the support costs of Mark and Darlene Weaver, MBM-supported workers who serve the Mennonite Church of Zaire and North American missionaries in Zaire through

Mission Aviation Fellowship. Materials for the new project may be ordered from Mareta Hersherberger at MBM, Box 370, Elkhart, IN 46515; telephone (219) 294-7523.

New address for Roy and Florence Kreider: 13 Shaanan Street, Ramat Gan, Israel 52453.

"There is ferment in the Japan Mennonite Church," reported Charles Shenk, a worker in Hokkaido with Mennonite Board of Missions (Elkhart, Ind.), following a church leaders meeting on Jan. 2 and 3 in Ashoro. "People are not satisfied with the status quo. They want to see more aggressive service and outreach. Many are ready to study full- or part-time to get involved in the work that ought to be done." Charles said that the church leaders now have the task of taking the ideas, the long-

ings, and the enthusiasm of the Ashoro meeting and molding them into concrete plans.

Arden Shank has resigned, effective May 31, as Student and Young Adult Services (SYAS) urban director for Washington, D.C. Arden served in that position nearly six years. SYAS is a program of MBM. Persons interested in succeeding Arden on a less than full-time basis may contact Betty Roth Weaver at MBM, Box 370, Elkhart, IN 46515; telephone (219) 294-7523.

Frank Byler, longtime missionary in Latin America, is recuperating from open-heart surgery which was performed on Feb. 19 at South Bend (Ind.) Memorial Hospital. Following release from the hospital, Frank and his wife, Anna, will live temporarily in Goshen, Ind., until they are able to travel to their new assignment in Paraguay. Bylers' new furlough address is 1402 S. 14th St., Goshen, IN 46526.

Glenn and Lois Musselman, workers in Brazil with Mennonite Board of Missions (Elkhart, Ind.), have resumed their work in Curitiba following a one-year furlough in North America and a six-month assignment in Jundiá, Brazil. Their new address is Rua Henrique M. Torres, 528 (Boqueirao) 80000 Curitiba, Paraná, Brazil.

Eugene and Millie Hershey, Mennonite workers in Bolivia with Wycliffe Bible Translators, returned to North America in December for a one-year furlough. They have been overseas mission associates with MBM. Gene is the son and grandson of MBM missionaries. Hersheys' furlough address is c/o Glenn Guengerich, Box 95, Wellman, IA 52356.

mennoscope

J. David Yoder was elected to a two-year term as chief administrator of EMHS beginning on July 1. The EMC, Inc., board of trustees, acting on the recommendation of the EMHS overseers, elected Yoder during their Feb. 19-20 quarterly meeting. Yoder will succeed Samuel O. Weaver, who has been chief administrator of EMHS since 1969.



J. David Yoder

Due mainly to economic conditions and the cost of travel, Galen N. Buckwalter announces the cancellation of the 1W-VS reunion scheduled for Phoenix, Ariz., in March.

The 23rd Annual Illinois Mennonite Relief Sale will be held on Friday evening, Mar. 6, and all day Saturday, Mar. 7, at Exposition Gardens, Peoria. According to sale co-chairman Donald F. Roth, of Morton, "Hundreds of volunteers from 35 Illinois Mennonite churches, as well as people from other

denominations, have been working for months quilting, painting, baking, canning, and wood-working in preparation for this sale."

Ervin Beck, professor of English, and Anne Hersherberger, associate professor of nursing, at Goshen (Ind.) College, will receive a year's leave and funding from the Lilly Endowment to study and do research in their fields during the 1981-82 academic year. Beck will spend his fellowship year in England, pursuing an interest in folklore at the University of Sheffield. Hersherberger said she plans to spend her fellowship year in Washington, D.C., examining topics of current concern in her field of nursing: bioethics and teenage pregnancy.

Total contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$180,155.42 as of Friday, February 27, 1981. This is 24.0% of the total needed. 287 congregations have made contributions. Ninety-two individual gifts have been received amounting to \$34,675.55.

Three conferences will convene on the Goshen College campus in March. A conference on Mennonites and philosophy, sponsored by the division of Bible, religion, and philosophy, will meet Mar. 12-14. "China in the '80s" will be the theme for another conference on Mar. 20 and 21. This one is sponsored by the college and the Indiana Consortium for International Programs. The music department is sponsoring a workshop on "Time, Space, Energy in Music" also on Mar. 20 and 21. It will be held at the Eighth Street Mennonite Church.

The Johnstown Christian School of R. 2, Box 166, Hollsopple, PA 15935, is accepting inquiries and applications for the school year 1981-82 in the following positions: two elementary teachers, grades 3 and 5; and two high school teachers, English and science. Contact the principal, Luke A. Gascho, for more information.

The People's Place, Intercourse, Pa., is sponsoring its Fourth Annual Visual Arts Conference with Jan Gleysteen, Abner Hershberger, and Ardis Grosjean, Mar. 13 and 14. Jan Gleysteen, artist, writer, and historian, will lead a workshop on "Making Decisions About Church Architecture." The workshop led by Abner Hershberger, artist from Goshen College, will be: "Working with Watercolors." Art historian, Ardis Grosjean from New York City, will lead a "Looking at Picasso" workshop. For a complete program or further information and registration materials call or write: The People's Place, Main Street, Intercourse, PA 17534 (717) 768-7171.

Hesston College, Victoria DePinto, and Harvey County have been named as co-defendants in a \$1,750,000 wrongful death suit following a truck-van accident on Mar. 12, 1980. Newton resident Richard G. Dirksen was killed when a van transporting 12 Hesston nursing students to a Newton hospital for clinical instruction struck the pickup truck Dirksen was riding in. Ron Eason, driver of the truck, suffered fractures in both legs. Almost all of the nurses were injured. The petition, filed by Dirksen's wife, Cindy, is on behalf of herself, her son Richard R. Dirksen, her daughter Julie Ann Dirksen, and surviving heirs. In the petition, Hesston College was named as owner of the van, and Victoria DePinto, former nursing student from Des Plaines, Ill., as driver of the van. Harvey County was named as contributor to the accident because of road maintenance.

Correction: There is an error in the caption for the photos on the cover of the Mar. 3 issue. It should read as follows. Clockwise from upper left: Delbert Erbs, Argentina; John Beachys, India; Lester Hersheys, Puerto Rico; David Hostetlers, Brazil.

A Mennonite Central Committee reunion for all persons who have served under MCC in East Africa, Malawi, and Zambia is scheduled to be held at the Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Aug. 7-9.

For further information contract Norma Johnson, 21 S. 12th St., Akron, PA 17501.

Opportunities: Belleville Mennonite School needs a music teacher for kindergarten through grade 12. Experience preferred. Write or call John Yoder, P. O. Box 849, Belleville, PA 17004. Phone: (717) 935-2184.

Hesston College needs a full-time music instructor with instrumental and choral responsibilities. Job begins in August 1981. Send letter of application and résumé to Erv Glick, Hesston College, Hesston, KS 67062, or call collect (316) 327-8205.

Combination soccer coach/physical education teaching position open. One-year position.

Contact Dean Albert Keim, Eastern Mennonite College, Harrisonburg, VA 22801.

Special meetings: David Thomas, Lancaster, Pa., at Sandy Hill, Coatesville, Pa., Mar. 8-15. Glen Sell, Manheim, Pa., at Media, Oxford, Pa., Mar. 15-22.

New members by baptism: one at Clinton Brick, Goshen, Ind.; two at Anderson, Ft. Wayne, Ind.; one at Mountain View, Lyndhurst, Va.; two by baptism and one by confession of faith at Des Moines, Iowa; two at Locust Grove, Burr Oak, Mich.; four by baptism and eleven by confession of faith at Towamencin, Kulpsville, Pa.; one by confession of faith at East Bend, Fisher, Ill.

readers say

I believe that Brother Daniel Slabaugh has been misled in his search for the path of obedience in the light of such Scriptures as Mark 12: 14-17 and Matthew 22:16-21. ("A Testimony Regarding the Payment of War Taxes," Feb. 10). Jesus' answer to the religious people of His day was to give to Caesar the things that are Caesar's and to God the things that are God's. He didn't say that they should withhold the portion of the tax that would be used for war purposes. The money that we have is U.S. currency. They have a legal right to take it as they see fit. I don't believe that you can put the paying of war taxes and serving in the military on an equal basis. We belong to God. Our citizenship is in heaven. The money we use or have is U.S. currency.

Romans 13:1-7 tells us that rulers are the ministers of God and that their responsibility is to execute wrath on those that do evil. He doesn't bear the sword in vain. In this sinful world where murder, theft, and immorality are prevalent on every hand, I appreciate a police force.—Ralph Yoder, Adair, Okla.

...

Helen Lindhorst (Readers Say, 1/6/81) suggested that many articles in the *Gospel Herald* should be studied and discussed in groups. The Waterford Mennonite Church has had a *Gospel Herald* class for about 10 years. Our discussions are lively, inspira-

tional, and thought provoking. I would like to recommend it to other groups.—Glenola Leinbach, Goshen, Ind.

...

Dear Marian and Darrel: On Jan. 6, we read Darrel's article "Why did God let this happen?" in the *Gospel Herald*, Oct. 21 issue.

We both thank God for what and how you have written of your experiences, of your searching on the way, of several of the things you have learned. Our response comes out of our own pilgrimage with our daughter, through the valley of the shadow of death. To be sure our own experience includes some differences from yours. And our searchings may include some variations. But we identify deeply with what we read of your experiences and searching. Two really important questions for us were "Just what is God saying to us?" and "What does He want us to do now?" And the questions which you wrote were ours as well.

Words you used stir our feelings deeply: cancer, cobalt, chemotherapy, surgery, faith healer, releasing (our child) to God, sleep, (chances) nil, (our child) was dead.

We assume that your learnings may have included more than the three of which you wrote. We affirm you in choosing to write about these particular ones. And we wholeheartedly affirm you in what you have

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written of each. And your words describe our own learnings very well. We consider our learnings as being more than valuable. We count them precious. They have been so very costly. Thank you for sharing with us so precious a part of yourselves.

We send a copy of this to the *Gospel Herald* editor hoping we may thereby speak our "Amen" to your message before the whole congregation.—Neta Faye and Marvin K. Yoder, Sapporo, Japan.

I would like to express my concern about items such as Joel Kauffmann's cartoon, p. 125, Feb. 10, in a church paper. The communion service is too sacred a service to make light of in this way. Joel has many good thoughts which I believe would be lessons for us without the pictures. This one should not have been published even without a picture. God bless you and Joel as we serve Christ together.—A concerned brother, Jacob H. Musser, E. Earl, Pa.

I have two serious concerns about Ivan Kauffmann's "An Invitation to Berne, Indiana" (Feb. 24).

1. The invitation seems to be coming from Ivan,

or the General Board staff and General Assembly officers. I understand that the conveners are Eugene Witmer and pastors Kenneth Bauman, Bill Detweiler, Bob Detweiler, and Albert Epp, and that the consultation is entirely at their initiative and under their sponsorship and planning. My second concern is related.

2. It is important that the General Board staff and others do not minimize the real differences between the Smoketown statement and the thrust of General Board and some other church leaders. True, the concerns may lie in the same general areas, but there are essential differences in the approach to the concern. I "feel" major differences between the two columns of "similarity of theme" Ivan listed. I plead with all to allow the magnitude of these differences to surface, and to refrain from covering them up or smoothing them over.

There has been a growing dichotomy between denominational leadership and the intellectual community, and the more evangelical grass-roots community of our church. Smoketown, I believe, was addressing concerns from the latter perspective. I understand Berne is intended to test and develop these.

The Berne conveners and speakers are proven and trusted men of God. General Board staff, General Assembly officers, and others—*please* allow these brothers to bring their concerns to the church! Give them room! The answer that comes from the church might be painful, but if we really want to know "What is the mission for the Mennonite Church in the '80s?" we might better first ask, "What is God's word to the Mennonite Church at Berne?"

I credit Ivan Kauffmann with speaking from a generous spirit in wanting to affirm Berne, but feel he is unwise and unfair in trying to "water down" its significance and its distinctiveness of message by injecting the General Board and General Assembly names.—Ken Stoltzfus, Kidron, Ohio.

Thank you for your openness in printing articles concerning issue in which there is no "clearly formed churchwide consensus" (i.e., Daniel Slabaugh's, "A testimony regarding payment of war taxes, Feb. 10). What better way to stir us into dialogue within our own congregations, and to help us search together for appropriate responses to difficult issues!—Keaton and Betty Shenk, Luray, Va. 22835.

marriages

Arnold—Weaver.—Keith Arnold, Maytown, Pa., Church of God, and Wendi Weaver, New Holland, Pa., New Holland cong., by J. Stanley Earhart, uncle of the bride, and Merle Arnold, uncle of the groom, Feb. 14, 1981.

Pierce—Medberry.—Jesse Pierce and Linda K. Medberry, both of Des Moines, Iowa, by Paul H. Martin, Dec. 20, 1980.

Sensenig—Shirk.—Jerry Sensenig, Ephrata, Pa., Ephrata cong., and Mary Alice Shirk, Terre Hill, Pa., Evangelical Congregational Church, by John A. Dillon, Feb. 7, 1981.

Zimmerman—Fasnacht.—Jeffrey Zimmerman, Akron, Pa., Ephrata cong., and Kim Marie Fasnacht, Ephrata, Pa., Church of the Brethren, by Albert Souls, Jan. 25, 1981.

births

Barthelmes, Lee and Debbie (Bashioum), Burton, Ohio, first child, Megan Leigh, Dec. 31, 1980.

Bowman, David and Bonnie (Ramseyer), Kitchener, Ont., first child, Jennifer Lee, Feb. 11, 1981.

Burkholder, Ed and Carol (Lehman), La Junta, Colo., second son, Conrad Lynn, born on Oct. 23, 1980; received for adoption on Feb. 18, 1981.

Detweiler, Rodney and Betty (Zoss), Metamora, Ill., first child, Kristen Elizabeth, Dec. 15, 1980.

Driedger, Jim and Irene (Leifso), Chesley, Ont., second child, Jennifer Anne, Oct. 27, 1980.

Freed, Lowell and Linda (Yoder), Lagrange, Ind., second child, first son, Laramy Lowell, Feb. 2, 1981.

Hochstetler, Eli and Vesta (Raber), Berlin, Ohio, first child, Heidi, Feb. 15, 1981.

Jantz, Curtis and Marcia, Willow Springs, Mo., Rochester Alan, Feb. 9, 1981.

Kumher, David and Faith (Bontrager), Middlefield, Ohio, second child, first son, Michael David, Dec. 21, 1980.

Leakey, Mike and Joyce (Miller), Centerville, Pa., first child, Andrew Scott, Feb. 1, 1981.

McCombie, Steve and Debbie (Grove), Hanover, Ont., second child, Michael Adam, Dec. 2, 1980.

McKean, Robert and Marilyn (Wiebe), Hanover, Ont., first child, Matthew Robert, Nov. 13, 1980.

Miller, Gordon and Susan (Steider), Strang, Neb., first child, Sonya Denise, Feb. 6, 1981.

Miller, Willard and Sheila (Maynard), Windsor, Ohio, first living child, Joshua Cody, Dec. 20, 1980.

Nisly, Sheldon and Miriam (Yoder), Kalona, Iowa, third son, Aaron Albert, Feb. 9, 1981.

Ressler, Paul and Ruth Ann (Swartzendruber), Fairview, Mich., third daughter, Kristen Janelle, Feb. 15, 1981.

Rice-Smucker, Eber and Beckie (Rice), Phoenix, Ariz., first child, Noah James, Feb. 17, 1981.

Roth, Philip and Joyce (Kropf), Tavistock, Ont., first child, Natasha Joy, Feb. 8, 1981.

Schrock, Phil and Rayene (Rohrer), Wooster, Ohio, second child, first son, Jason Michael, Jan. 30, 1981.

Shank, Ivan and Carol, Sterling, Ill., first child, Crystal June, Dec. 6, 1980.

Sommers, Lambert and Rosetta (Swartzendruber), Mt. Gilead, Ohio, first child, Miriam Rose, Feb. 2, 1981.

Spicher, Tom and Sharon (Peachey), Phoenix, Ariz., third child, first son, Brian Thomas, Feb. 14, 1981.

Stevanus, Dale and Linda (Reinhart), Kitchener, Ont., first child, Aaron Myron, Feb. 1, 1981.

Stutzman, Roger and Mary (Beckler), Buhl, Idaho, second daughter, Rebecca Nicole, Feb. 7, 1981.

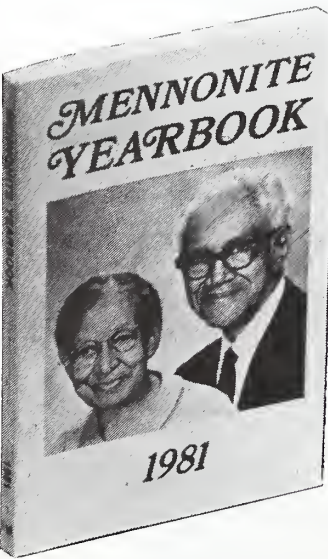
Stutzman, Tim and Shayla (Robertson), Dorchester, Neb., second child, first son, Aaron Joe, Jan. 22, 1981.

Styan, Brent and Jennifer (Miller), Evanston, Ill., first child, Christopher Brent, Feb. 3, 1981.

Talanoa, Nano and Jan (Cullar), Fresno, Calif., first children, twins, Paul Eugene and John Siketi, Feb. 3, 1981. (John deceased.)

Troyer, Al and Debbie (Baker), Uniontown, Ohio, third daughter, Alison Rae, Feb. 13, 1981.

Troyer, Russell and Arlene (Boshart), Milford, Neb., second child, first daughter, Brandi Laine, Feb. 9, 1981.



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Troyer, Syl and Betty (Hershberger), Dover, Ohio, second child, first son, John Eric, Jan. 17, 1981. (Daughter deceased.)

Wagler, Norman and Theresa (Walls), Hartville, Ohio, first child, Kimberly Dawn, Feb. 11, 1981.

Wideman, Edgar and Beatrice (Martin), Wallenstein, Ont., third daughter, Stephanie Leanne, Dec. 29, 1980.

Yoder, Eli and Muriel (Troyer), Sugarcreek, Ohio, first and second children, twins, Tod and Tiffany, Feb. 6, 1981.

Yoder, Gary and Jewel (Heatwole), Fishersville, Va., first child, Brendon Keith, Feb. 14, 1981.

obituaries

Conrad, M. Edith, daughter of William and Georgia Marcus Martin, was born in Sherman, Ky., Feb. 18, 1900; died at St. Francis Hospital, Peoria, Ill., Feb. 6, 1981; aged 80 y. On Feb. 19, 1915, she was married to Jesse Conrad, who died on May 31, 1961. Surviving are 2 daughters (Helen—Mrs. Roland Smith and Joyce—Mrs. Joe Jacobson), 7 grandchildren, 3 great-grandchildren, 2 brothers (Webber and Kenneth Martin), and 2 sisters (Mrs. Ethel Sanders and Mrs. Luona Dunn). She was a member of Highway Village Mennonite Church. Memorial services were held at Leroy Schmidt Memorial Chapel, East Peoria, in charge of Stan Haxton and Clarence Sutter; interment in Williamstown, Ky.

Gerber, Palmer, son of John and Alta (Armstutz) Gerber, was born at Winesburg, Ohio, Mar. 6, 1921; died of a heart attack at Sugarcreek, Ohio, Feb. 5, 1981; aged 59 y. Surviving are 6 brothers (Oris, Russel, Clyde, Benton, Willard, and Walter), one sister (Mrs. Helen Rudy), and one half brother (Clifford Armstutz). He was a member of Walnut Creek Mennonite Church, where funeral services were held on Feb. 9, in charge of Alvin Kanagy; interment in Walnut Creek Church cemetery.

Lapp, Lela A., daughter of John and Amelia Oesch, was born in Garden City, Mo., Oct. 21, 1900; died on Jan. 18, 1981; aged 80 y. On June 8, 1921, she was married to Daniel Lapp, who survives. Also surviving are 2 sons (Harold and Elwin Lapp), one daughter (Arlene Shanks), 4 grandchildren, 10 great-grandchildren, one brother (Harold Oesch), and one sister (Bernice Hooley). She was a member of Mountain View Mennonite Church. Funeral services were held at Johnson Funeral Home, Kalispell, Mont., Jan. 21, in charge of Glenn L. Roth and Jerome Jackson; interment in Conrad Memorial Cemetery.

Miller, Lily May, daughter of Gideon and Clara (Heckler) Moyer, was born in Bedminster Twp., Pa., Apr. 7, 1912; died at her home Feb. 7, 1981; aged 68 y. On Sept. 14, 1940, she was married to Samuel O. Miller, who survives. Also surviving are 2 sons (James M. and Merrill M.), 2 grandchildren, 2 brothers (Stanley and Dwight Moyer), and one sister (Mrs. Kathryn Baumaster). She was preceded in death by a son (Lester), Aug. 11, 1961. She was a member of Deep Run East Mennonite Church, where funeral services were held on Feb. 11, in charge of John M. Ehst; interment in adjoining cemetery.

Musser, Harry G., was born on Jan. 15, 1905; died at Ephrata (Pa.) Hospital, Feb. 15, 1981; aged 75 y. On June 7, 1930, he was married to Lena Glick, who survives. Also surviving are one daughter (Edna—Mrs. Stephen Stoltzfus) and 2 sons (Nevin and Alvin). He was a member of Rockville Mennonite Church. Funeral services were held at Conestoga Mennonite Church on Feb. 18, in charge of Millard Shoup and Herman Glick; interment in Conestoga Mennonite Cemetery.

Myers, Emma, daughter of Harvey and Mary Ann (Nash) Keeler, was born in Bucks Co., Pa., Dec. 7, 1893; died at Allentown General Hospital, Allentown, Pa., Feb. 8, 1981; aged 87 y. She was married to Clarence Myers, who died in August 1968. Surviving are 2 sons (C. Garwood and Emerson Myers), 4 grandchildren, and 7 great-



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grandchildren. She was a member of Perkasio Mennonite Church. Funeral services were held at Eastern Mennonite Home and Anders Funeral Home on Feb. 12, in charge of James A. Burkholder and Richard C. Detweiler; interment in St. Luke's cemetery.

Oswald, Anna, daughter of Fred and Lucy Schneider, was born in Kansas on Mar. 7, 1899; died at St. Mary's Hospital, Detroit Lakes, Minn., Jan. 29, 1981; aged 81 y. On Feb. 25, 1920, she was married to Amos Oswald, who survives. Also surviving are one son (Dale), one daughter (Mrs. Grace Erb), 18 grandchildren, 19 great-grandchildren, 2 brothers (Andrew and Norman Schneider), and one sister (Verna—Mrs. Ben Oswald). Funeral services were held at Lake Region Mennonite Church on Feb. 2, in charge of Glen I. Birky; interment in church cemetery.

Shank, Edna M., was born in Whiteside Co., Ill., Aug. 8, 1892; died at Sterling Care Center on Jan. 21, 1981; aged 88 y. On Dec. 19, 1915, she was married to Weldon Michael Shank, who survives. Also surviving are one daughter (Wilma—Mrs. Leslie Long), 4 grandsons, 11 great-grandchildren, and 2 brothers (Lester and Noah Ebersole). She was a member of Science Ridge Mennonite Church, where funeral services were held on Jan. 23, in charge of Phillip N. Helmuth and H. C. Hatton; interment in Science Ridge Cemetery.

Talanoa, John Siketi, son of Nano and Jan (Cullar) Talanoa, was born prematurely in Fresno, Calif., Feb. 3, 1981; died on Feb. 6, 1981; aged 3 d. Surviving are his parents, one twin brother (Paul), paternal grandparents (Mr. and Mrs. Esafe Talanoa), maternal grandparents (Mr. and Mrs. Harold Cullar), paternal great-grandparents (Mrs. Latu Esafe Talanoa and Mr. Ika Aonga), and maternal great-grandparents (Mrs. Rena Cullar and Mr. and Mrs. Kenneth Thomas). Graveside services were held at Mountain View Cemetery on Feb. 10, in

charge of Edmund Janzen.

Yothers, Paul Rush, son of I. Erwin and Nora (Rush) Yothers, was born on July 21, 1913; died of a cardiac arrest at Grand View Hospital, Sellersville, Pa., Jan. 28, 1981; aged 67 y. Surviving are 7 sisters (Naomi, Ruth, Miriam, and Esther Yothers, Margaret—Mrs. Howard Leatherman, Alvena—Mrs. Daniel Hunsburger, and Florence—Mrs. Harold Bucher), and 2 brothers (Richard and I. Erwin, Jr.). He was a member of Deep Run East Mennonite Church, where funeral services were held on Jan. 31, in charge of John M. Ehst and Chester Derstine; interment in adjoining cemetery.

calendar

Lancaster Conference Assembly, Mellinger congregation, Lancaster, Pa., Mar. 19
Lancaster Conference annual meeting, LMHS, Lancaster, Pa., Mar. 20-22
Inter-Mennonite Women in Ministry Conference, Bethel College, Kan., Mar. 27-29
Atlantic Coast Conference Third Assembly, Cedar Grove, Greencastle, Pa., Mar. 27-29
Mennonite Church General Board, Windsor Inn, Chicago O'Hare area, Apr. 8-10
Goshen College commencement, Goshen, Ind., April 12
Mennonite Board of Education, Harrisonburg, Va., April 23-24
Rocky Mt. Mennonite Conference, Denver, Colo., May 1-3
Franconia Conference spring assembly, Line Lexington, Pa., May 2
Gulf States inspirational conference, May 2-3
Mennonite Board of Missions, Elkhart, Ind., May 14-16
Comité Administrativo, Goshen, Ind., May 22, 23
Black Council, Philadelphia, Pa., May 22-23
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 22
Eastern Mennonite College commencement, Harrisonburg, Va., May 24
Hesston College commencement, Hesston, Kan., May 24
Goshen Biblical Seminary commencement, Elkhart, Ind., May 29
Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 29-30

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On behalf of chastity

It is occasionally said that there has been a "sexual revolution" in the United States. Such a "revolution" is harder to date exactly than the French Revolution or the Russian Revolution. No doubt the appearance of *Playboy* magazine in the 50s was a sign. Likely the Kinsey report on human sexuality was another. Probably another was the continued popularization of Freud's thinking on the pervasiveness of sexuality.

One of the results of this change in perception about sex has been greater freedom to acknowledge and talk about sexuality. Other signs of a change have come in terms of what is permitted in public programming. Related to this are the apparent assumptions of the public media. For example, sometime in the 30s or 40s *The Reader's Digest* published an article in defense of sexual morality. "The Case for Chastity" I believe it was entitled.

How many public media would today take a position on behalf of sexual morality? Do not many of them assume that immorality is the norm? I suppose that television is the worst. Seeming to be singularly devoid of creative ideas, television comedy moves from sex to violence and back again. It can be imagined that many programmers would explain that sexual laxity in TV programming is intended as humor and not to be taken seriously. This argument would have some validity if it were not that millions of children view these programs and children often fail to make this kind of subtle distinction. One of the visible results of the sexual revolution is that the sexually promiscuous keep getting younger, venereal disease is pandemic, and girls become pregnant when scarcely in their teens.

Yet, except for the sophistication of the hardware, hardly any problem that faces us today is completely new. There have been sexual revolutions before. They came, they passed. The world struggled on.

In his comments on Matthew 5 and 19, William Barclay tells of the revolution when the Romans encountered the Greek culture. According to Barclay, the Romans were strong in family life. Greek males were promiscuous. What the Romans learned from the Greeks well nigh destroyed Roman family life. Marriage, he says, came to be avoided to

the extent that the unmarried were taxed, evidently in order to force them to marry and have children. Says Barclay, "With Christianity there had come into the world an ideal of chastity which men did not dream."

It is depressing to live in a time when standards that once seemed well supported have fallen. One longs for the older days when it seemed there were some things you could count on. When you get under the surface you find that not all was well at that time either. Furthermore, the knowledge of the dilemma we are in gives us a place from which to depart.

Hardly any who started out to follow Christ have felt that they did so perfectly. Many have made excuses, some for one fault and others for another. To put it another way, many who have a clear testimony on one issue seem fuzzy or confused on another.

As a group the Roman Catholic Church and the moral majority have a clear testimony against abortion, but fail utterly to relate this stand to the immorality of war. A similar confusion was exhibited by a slogan popular in the sixties: "Make love, not war."

The disregard for human life, the prostitution of sex, and the misuse of natural resources are all of a piece: they take God's creation and turn it into an object of violence or selfish abuse. To make illicit love, to make war, or to cheat another out of his just reward are all a part of the same arrogance toward God and others.

Jesus tied these all together when He sent the rich man away sadly, stopped all men in their tracks by equating lust with adultery, and rattled the disciples with His pronouncement against divorce. Faced with these, many turn away like the cigarette smoker who would not stop smoking, so decided to stop reading the evidence of its harm.

A better way is the historic vision of the church which Barclay describes. It holds that sexuality, like all God's gifts, is good, not bad. Those who love God and their fellows reject illicit sex as well as violence. They find in this Christian pilgrimage a quality of life that improves with the living.—Daniel Hertzler.

Gospel Herald



'The Lord turned and looked on Peter' by Carl Bloch

Is Lent for Mennonites?

Why not? asks Larry Augsburger

Lent can be a time not only to practice discipline in eating, but also to do some of the good you always mean to do.

Is Lent for Mennonites?

by Larry Augsburger

One sunny spring day in 1972 a friend and I explored the prairies south of La Junta, Colorado. In addition to a rattlesnake which narrowly missed my leg, we stumbled on an interesting set of adobe ruins. We saw them off to the right of the road miles from anywhere. Stopping to explore, we discovered several buildings defined by half-standing walls and in some cases, mere foundations. One building in particular interested me. It was relatively large, but had no interior walls. Rather than being rectangular in shape, it had some unusual projections including one that was a semicircle.

As I stood in the midst of this puzzling ruin suddenly Mary Oyer's efforts in Sophomore Fine Arts at Goshen College paid off. In a flash I realized I was standing in the ruins of a Catholic church. The unusual projections were the transept of the cross-shaped building. The semicircle was the apse, facing east as it should.

My triumph at sleuthing out the fact that this was a church was soon replaced by wondering what it was doing out here, miles from the nearest town. Was this a ghost town? A ranch that had had a chapel? An old mission? The answer I got later that day was hardly one I expected.

Although I received conflicting reports on specifics, the general story was that the ruins were the remains of a colony of devout Mexican Americans known as Penitentes (Pen-ten-tays). For most of the year they lived in regular communities doing common work. But during either the last portion or all of Lent they would congregate at special isolated settlements such as the one which we had found to enter into a period of deep penitence, sacrifice, and self-denial in an attempt to symbolize and experience the suffering of Christ and to once again understand the deeper meaning of the Christian faith. Stories differed about the degree of rigor with which they expressed their penitence, but all agreed that it was a severe discipline. As the crowning event of their encampment, one member would be chosen to experience crucifixion. Some of my sources said this person would remain on the cross for only a period of time and then be removed and revived. Others said he was actually left to die.

Whichever way it was, I knew immediately that I was glad I wasn't a Penitente. It wasn't only the possibility of crucifixion, whether to death or not, that disinterested me. Just the mere observance of Lent was to me a strange and unnecessary discipline. That was something for Catholics. As a Mennonite I had no regard for such practices. So I assigned our afternoon's discovery to my store of interesting experiences and wrote the Penitentes off as a bunch of religious fanatics who have nothing to say to me.

Extreme lengths in suffering. In the years that have passed since that spring day I have from time to time encountered other instances of persons going to extreme lengths during Lent to experience Christ's suffering. One that stands out in my mind is a Filipino who is crucified for a period of time each Good Friday. Now there is no question but that such excess is unnecessary. Yet as I grow in my Christian walk, I am beginning to realize that these people may have something to teach us.

The thing I feel we have to learn from them deals with the spiritual growth that can result from self-denial and discipline. Jesus and the apostles taught that Christianity was to be a movement of self-denial and suffering. Anyone with a good awareness of the Scriptures can easily think of several passages which bear this message. These following passages, two from Jesus and two from the apostles, are representative of many others that can be found in the New Testament.

Matthew 16:24 and 25: "Then Jesus told his disciples, 'If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it.'"

John 12:24-26: "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it for eternal life. If any one serves me, he must follow me; and where I am, there shall my servant be also; if any one serves me, the Father will honor him."

1 Corinthians 9:25-27: "Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. Well, I do not run aimlessly, I do not box as one beating the air; but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified."

1 Peter 4:1 and 2: "Since therefore Christ suffered in the

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flesh, arm yourselves with the same thought, for whoever has suffered in the flesh has ceased from sin, so as to live for the rest of the time in the flesh no longer by human passions but by the will of God."

In addition to passages which show the expectation that Christians will experience suffering and self-denial, we can find examples in both the Scriptures and church history of the benefits of this kind of discipline. The period of 40 days seems to be associated with these significant spiritual events. In Exodus 24:18 and 34:28 we learn that in both the first and the second giving of the law on Mount Sinai Moses fasted for 40 days. In 1 Kings 19:8 Elijah fasted 40 days as he fled from Ahab to Horeb. Verses 9-18 report the significant spiritual experience that followed this act. Turning to the New Testament we see that Jesus fasted 40 days in preparation for his ministry and had a significant spiritual triumph at the end of this period.

Church history bears many testimonies to the spiritual benefits of self-discipline as people have either fasted or denied themselves in other ways in the attempt to draw closer to God. There is no question that some of these attempts have been bizarre and extreme such as our Penitente friends, our Filipino crucifixion victim, Martin Luther's attempts to purify himself before he discovered the miracle of salvation by faith alone, and the church's early hermit and monastic movement. Despite these excesses, the practice of self-denial is a reputable one which has led many Christians into a deeper and more fulfilling walk with God.

The 40 days before Easter. One of the ways the church has tried to institutionalize the spiritual benefits of self-denial is the practice of Lent. For centuries it has set aside the 40 days before Easter (not counting Sundays, which always are a celebration of resurrection) for fasting, self-denial, penitence, and preparation for the supreme anguish of Good Friday and then the triumph, victory, and alleluias of Easter Sunday morning. Protestants and particularly Mennonites have failed or refused to enter into the exercise of Lent. I imagine that one of the reasons for this has been the fact that it is so clearly a Catholic institution. Another reason has been the argument that Lent tends to segregate to 40 days of the year what should be central to all 365 days of the year.

With all due respect to the advancers of these arguments, I think it's time we blew the whistle on such reasoning, especially the idea of self-denial 365 days a year. There are very few Mennonites living lives of self-denial consistent with what we can learn from the teachings of Jesus. The reactions of travelers across the church are much the opposite. Mennonites are affluent. They are a full people who are living well, with little evidence of self-denial and strong spiritual discipline. A few Mennonites are moving in the direction of self-denial as they try to live more with less, but they are a minority. Ironically those who do make the serious effort only end up discovering how full they still are. Self-denial 365 days a year is not a strong Mennonite trait.

Spiritual deepening, renewed understanding. If that truly is the case, and if self-denial is indeed a part of the teaching of Christ and the route to a deepened spiritual experience, might we Mennonites not benefit from the institution and use of Lent in our membership so that at least

during that 40-day period we might exercise some degree of self-denial? True, we may wish to de-Catholicize it. We don't need palms and ash crosses on our foreheads. But what we do need is a way of creating an opportunity for each member to experience the spiritual deepening and renewed understanding of the significance of Jesus Christ that comes with an effort to identify with His suffering and death.

I entertain no grandiose dreams of such an idea being accepted on a large scale across the church. But I do hope that there might be some who will realize the need to experience the self-discipline needed for a deepened spiritual walk. Ideally, this realization could become a 365-day-per-year thing. If not it would still be helpful if during the 40 days of Lent people would choose in some way to deny themselves and exercise some spiritual discipline.

Methods we might use to experience this kind of spiritual discipline are manifold. The classic way is that of fasting, a spiritual exercise that can still have validity among twentieth-century Mennonites. Fasting can vary in rigor from skipping one meal a week to not eating for one or two days. During mealtimes one can spend the time in Bible reading and prayer. A modification of fasting would be to limit one's intake of certain foods. A person might decide to give up all candy and sweets for Lent, or might vow to accept only one serving at meals or to refuse all desserts. Another vow would be to avoid all between meal eating. If people choose to practice self-discipline in this way, they must be careful to see it as a spiritual discipline, not a dietary one. That is, they refuse the chocolate layer cake not because they are watching their weight but because they are watching their spirit.

In addition to the discipline of depriving oneself of things, there is the discipline of involvement in things one ordinarily never gets around to doing. Lent would be a good time to explore the possibilities of a more active devotional life. A person could vow to spend at least 30 minutes in Bible reading and prayer every day, or to increase devotional time by 15 or 20 minutes. One could vow to read one quality religious or devotional book a week or to read the entire New Testament in the 40 days.

Visitation, calling, entertaining. Other things a person never gets around to doing that could be done during Lent include visitation, calling, and entertaining. We could vow to make at least one call a week upon a shut-in or nursing home resident, either the same one six times or six persons one time. Vow to entertain for a meal a person or persons you always meant to have, but never did. Decide to call lonely Mrs. Smith every day for the 40 days. Offer to carry a meal in for her every Thursday noon or Tuesday evening and visit with her as you eat together. The possibilities are endless. The effort required is really not that great. The benefits are outstanding.

Lent for Mennonites? Why not? Do we not need to be reminded of Jesus' teaching on sacrificial living? Do we not need the spiritual benefits that come from such discipline? Cannot even those who live sacrificially 365 days a year benefit from a 40-day redoubling of efforts and reminder of the teaching of our Lord? I feel there is not a single Mennonite who could not benefit from the exercise of Lent. I invite us to try.

SCJ

Between Wichita and Strasbourg

An interview with Paul Kraybill

by Phil Kliewer

The following interview with Paul Kraybill, executive secretary of Mennonite World Conference, comes midway between the tenth and eleventh assemblies of Mennonite World Conference. The eleventh assembly will be held in Strasbourg, France, July 24-29, 1984. Interviewer Phil Kliewer was traveling in Europe and crossed paths with Kraybill in Strasbourg. Both men are members of the Lombard (Ill.) Mennonite Church.

Phil: How would you describe Mennonite World Conference to those who are new to the Mennonite family?

Paul: The major concern and emphasis of Mennonite World Conference is fellowship among the various Mennonite groups. MWC is a multicultural group that crosses national boundaries and brings people together from every part of the world, from every cultural group, and from every language and ethnic background. We are not an administrative body and we don't have programs. We want to maintain a fellowship that culminates in a worldwide gathering every six years.

In its early days MWC was particularly concerned with the relationship between Europe and North America. More recently, with the development of churches in Asia, Africa, and Latin America, the work of MWC has been expanded so that it is truly now becoming a world conference.

Phil: How recently would that be?

Paul: Well, it was at Wichita in 1978 that we first had a truly representative group of people from non-Western countries. In addition, in 1978 we organized a new General Council with a representation pattern that was the same for Europe, North America, and for the rest of the world.

Phil: What were some of the differences and tensions we experienced at Wichita?

Paul: We are diverse. We have very diverse ethnic and cultural backgrounds. We come from the city, we come from the country. We are educated, we are uneducated. We are rich, we are poor. We are liberal, we are conservative. We come from communist nations, from socialist nations, from democratic nations, and from nations dominated by military dictatorships. So inevitably there would be enormous variations and differences in our style, in our thinking, in our habits.

Phil: In view of the diversity you just mentioned, what is it that ties us all together?

Paul: Perhaps at times we tend to overemphasize our divisions. We do have a deep-flowing unity. We share a common heritage in the Anabaptist movement. We share a



Paul Kraybill, executive secretary, Mennonite World Conference

sense of value, a deep commitment to radical discipleship, to following Christ whatever the cost. We share a commitment to voluntarism. We say that following Christ involves a responsible decision on the part of each individual, which must be expressed in that person's life, conduct, and attitudes. We share a concern for separation from the world. We are committed to loving our enemies, to living peaceful lives, and to expressing our love in service. We are committed to standing over against the powers of the world and calling them into question wherever and whenever they bring us into conflict with the demands of the gospel and loyalty to Christ.

Phil: You spoke of the importance of our heritage in the Anabaptist movement. Do Mennonites in Asia and Africa feel a part of that movement?

Paul: Absolutely! I had a fascinating conversation just a few days ago with two brothers in Africa. They said that regardless of the faults and problems, the spiritual heritage of the Anabaptist movement is theirs and they have the same right to it that we have.

Phil: In the past, non-Mennonites in North America have identified us by our ethnic trappings. In your travels, do you find that the world at large is aware that we are outgrowing the ethnic cocoon?

Paul: Very much so. We are identified in several ways. We are identified as a people who are aggressive in mission; as a people who are committed to loving our enemies and believing very deeply in a peace witness. We're identified as people who are active in serving the needy of the world. That's the image that we're developing throughout the world.

Phil: What do we have to offer to the world? What contribution are we in a position to make to the kingdom

The demands of totalitarianism will make it more difficult in the years ahead for Christians to honor Christ and obey God first.

of God during the remaining years of this century?

Paul: I think the thing that we must keep emphasizing is our commitment to a quality of life and discipleship and servanthood. It's this style of living that is missing throughout the world. We're all aware of the enormous political movement in North America on the part of conservative Christians. Throughout the rest of the world this is very difficult to understand, because it tends to identify Christians with power, defense, militarism, and other forms of North American presence in the world which often are negative and unfortunate. Somehow we must communicate our tradition of peace and live a quality of life that demonstrates acceptance, humility, and servanthood.

Phil: Are we having a growing impact on the world?


Paul: Yes, I think so. I'm impressed and deeply moved by the fact that, wherever I go, when my identity is known, I'm immediately linked to a group that people around the world are observing and watching with great interest and genuine appreciation and respect. As I contemplate the future, one thing stands out: the tensions and crises that we will experience. The demands of totalitarianism, of leftist and rightist governments, are making it more difficult for Christians to live a life that truly honors Christ and obeys God first.

Phil: In the more immediate future, we will have another world conference assembly in 1984 here in Strasbourg. It has been said that Christianity in Europe is dead. What

tone will a worldwide Mennonite assembly take on in this setting?

Paul: First of all, we don't begin with the assumption that Christianity is dead in Europe. We begin with the fact that the church is here, and we are a part of that church. Our base for planning the next world conference in Europe is the presence of Mennonite churches in Europe. We must remember also that the Anabaptist reformation also faced almost insurmountable odds, but that out of that movement came a ray of hope and light. I think that one thing we must do as we go to Europe is to refresh ourselves regarding the roots of our faith and heritage, and ask ourselves what that has to say about the restoration of New Testament Christianity in a society that has lost its understanding of that faith.

Phil: Why should an average North American Mennonite plan to attend Strassbourg 1984?

Paul: As part of the Mennonite and Brethren in Christ family, each of us should want to attend the conference to expose ourselves to each other, to accept the discipline of international, cross-cultural discussion, to see how the gospel has taken form and shape in the lives of people from other cultures, to hear, to share, to give and receive, to teach and to learn. Strasbourg will be an opportunity to look at ourselves and to be humbled and to be touched by the healing power of our brothers and sisters whose lives have been shaped and conditioned by a totally different set of circumstances. 

Why did I leave? . . .

I did not leave, you did.

My reason for leaving the Mennonite Church is very simple: the church is no longer Mennonite. Oh, true, they belong to the Old Mennonite Church Conference, are accepted by them, but that hardly means being Mennonite. At least, not as I think of it.

Let me hasten to say that I am not depending on my Anabaptist background for salvation. I believe in the atoning work of Jesus Christ on Calvary's cross. It is true that my forebears came from Switzerland. Our family history is steeped in Mennonite lore. I visited those ancestral areas on a tour several years ago. And I wept at some of the spots we visited in Holland and Switzerland.

And I wept today when I placed on paper why I no longer attend your church. I care, I am not a Mennonite pharisee.

At present I am in limbo regarding a church home. I am visiting churches, and, believe it or not, have even talked with an Amish bishop regarding my search. I suppose that tags me. I doubt very much if I could adapt to their standards and accept their doctrine. But I want to be fair and as scientific as I can in my quest for a new church home.

When my home church lost their nonconformity witness, changed in regard to the divorce question, became involved

in the affairs of the state, supported liberal issues of the world, I raised my voice in protest. It went unheeded. I stayed and tried to fit in, but I could not be happy. I was a square peg in a round hole, one eroding, the fit becoming looser.

Frankly, I am not happy now. I do need the body of Christ, to be a part of a Christian fellowship. I am looking closely at the Conservative Mennonite Conference. Today, they are where we were twenty-five years ago.

I want to be honest with you. Part of the problem may be mine. Perhaps I have leaned too much on tradition. But those traditions were a part of my life and those of my ancestors. They served us well. Now they are gone. And there is a vacuum. I am lonely for what I once knew, loved, and respected. That vacuum, that loneliness, may say something about me that is not good. People have told me that such are security blankets. I see them as something more.

The recent years have been traumatic for me. My first thought was to ignore your questionnaire because it brought up painful issues. I believe, however, it has been good to put my thoughts down on paper. It may show weaknesses on my part, but I have tried to be faithful. X. Menno

Questions about peace

by Katie Funk Wiebe

I came away from the two-day exploratory peace study held in Hillsboro, Kansas, in March 1980 and sponsored by the U.S. Board of Reference and Counsel of the Mennonite Brethren Churches, with enough questions for an entire quarter of study.

The process of opening up the discussion of this topic was gentle, with a genuine attempt to be open to varying opinions on peace issues. Many of the 120 to 150 people who attended had much catching up to do, for the last time this kind of intensive study was conducted was several decades ago. It took a while for the younger ones to catch up on the history of the Mennonite Brethren doctrinal position. It also took a while for the older persons present to feel at ease with the modern generation's concern with nuclear warfare and possibilities of overkill and positions of noncooperation.

But there was a mutual listening and a freedom to raise questions. I gathered the following from these input sessions as the discussions continued.

- Why does this question of peace and nonresistance come up only during a time of threat of war? Isn't it a total life issue?

- Why has the teaching on nonresistance, which is part of the Confession of Faith, not been emphasized in recent decades? Why has the vision not been transmitted to the congregations? Why have Mennonite Brethren themselves criticized this position which is part of our historical position, making it difficult for pastors and other leaders who hold to it to speak out on it? Why are pastors preparing for ordination allowed to remain neutral on this point, thereby assuring their congregations will never hear about it?

- We're also weak in other areas of theology. What is our view of church and state? Have we got one? What is our teaching on the kingdom of God?

- Why do we call a policeman readily when a thief steals our car or television set, yet are unwilling to be a policeman or in the military to protect others? If we believe in civil order at home, why don't we believe in national order?

- How do we deal with our own suppressed violence as a people? Some of us become as angry as the non-Christian when our rights are violated, and we harshly demand justice. How can we learn to deal with this anger—and also the anger we have against those who do not agree with our doctrinal positions?

- Why do we seem to identify more with America and its way of life and so little with Christians in other lands under other kinds of governments?

- Some of us think that the peace position will stand in the way of evangelism and church growth. If we are faithful to God, won't He be faithful to us and bless our growth? Do people actually refuse to come into the kingdom because of the offense of nonresistance or because they refuse to accept the sovereignty of God in their lives?

- We are concerned with how we, as members of the Historic Peace Churches, can respond to evangelicals who make a strong case for going to war. Yet, at the same time, aren't we blind to the trend among the evangelicals toward accepting the peace position?

- We seem to be struggling to find the position which will sell in our home churches, so that growth will not be hindered or which will not make us incompatible with the National Association of Evangelicals rather than answering the question: "What does it mean to be faithful to Christ without minimizing the cost?"

- In dialogue with those who are not nonresistant, the question usually comes up, what I would do if soldiers were at my front door intent on destroying my family? Why are we reluctant to admit that we haven't got all the answers, even to such questions, but that our desire is to respond with the mind and actions of Christ?

- Those who oppose the peace position, criticize us because of our inconsistencies. That is our own fault because we don't know where we stand. We have become intimidated by fear of criticism as a result. Can we admit our failures and inconsistencies, recognize God's forgiveness, and use the situation to present Christ's way?

- Shouldn't the questions of peace and nonresistance and our response to registration and the draft be answered from a different context because we are in the nuclear age? We can't speak of trenches and fronts and picking bullets out of bodies as we did in World Wars 1 and 2. Can we uncritically accept the wrong use of power? Shouldn't our witness work toward changing evil structures in a nonviolent way?

- How can we discuss peace issues in congregations where the subject is unfamiliar, and possibly unacceptable, without polarizing a congregation?

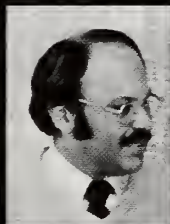
It became clear that we have a lot of catching up to do in studying Scripture, history, and especially in learning to dialogue with others about peace and love as a way of life without creating rifts in the unity of the congregation. But these few days showed the way. The U.S. Board of Reference and Counsel planned to wrestle with the issue for another few days, using the results of these discussions to come up with a statement for presentation at the August conference of the U.S. conference. Yet even clearer seemed to be the need to live the life of love and peace so that any other position would seem incongruous.



HOW CAN WE ENCOURAGE TODAY'S YOUTH TO DEVELOP A DEEPER KNOWLEDGE AND UNDERSTANDING OF THE SCRIPTURES?



Orv Gingerich



Ken Seitz, Jr.



Jesse Byler



Ervin Mast



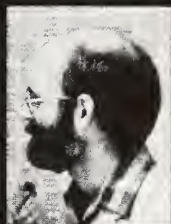
John Drescher



Kathryn Seitz



Ross Collingwood



Dave Glanzer

Eastern Mennonite College and Seminary Faculty Members Offer Some Thoughtful Ideas . . .

"It is critical that our young people build careers rooted in a deeper knowledge and understanding of the Bible and how it relates to their lives today. To help make this possible we must:

- "Provide a clear, concise history of God's people throughout the Old and New Testaments, emphasizing their struggles to lead faithful lives, and God's faithfulness to them in their human endeavors
- "Build continuity between biblical issues from Genesis to Revelation, and relate those issues to life in today's world.
- "Reaffirm the primacy of the Bible as the central rule of faith and practice.
- "Motivate students to join together with us in a scholarly pilgrimage of search for truth and understanding."

At EMC&S we believe that increased biblical knowledge, integrated with our Mennonite-Anabaptist heritage, is a necessary component for preparing our generation of youth for mission and service in church-related and other careers.

The EMC&S faculty wants to be a resource to help congregations strengthen their Bible teaching and Christian education programs. If you want to know more about how we can assist your congregation or conference, return the coupon below.



Yes, we're interested in gaining EMC's help in discussing the issue of "biblical knowledge and understanding among our youth today."

J9

- ☐ Please send me information on EMC&S faculty who can help our congregation deal with biblical understanding issues.

Please send information on:

- | | |
|-----------------------------------------------|------------------------------------------------|
| <input type="checkbox"/> Biblical Studies | <input type="checkbox"/> Peace & Justice |
| <input type="checkbox"/> Christian Ministries | <input type="checkbox"/> Philosophy & Religion |
| <input type="checkbox"/> Missions | <input type="checkbox"/> Youth Ministries |

- ☐ Please send details on how we can have a student mission group in our congregation.

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

PHONE () _____

Send to:

Mr. Larry E. Nolt,
Director of College and Seminary Relations
Eastern Mennonite College
Harrisonburg, Virginia 22801
703/433-2771

Eastern Mennonite College, Inc., admits students of any race, color, and national or ethnic origin, regardless of handicap.



Home Ministries seeks greater teamwork with conferences

The move to encourage more responsibility for Home Ministries in the various conferences of the Mennonite Church was reaffirmed during the Feb. 18-21 meeting of the Mennonite Board of Missions, Elkhart, Ind., Board of Directors.

The reaffirmation was made in response to a report by Ray E. Horst, MBM vice-president for Home Ministries. The following is a condensed version of that report:

As a Home Ministries staff, we are clarifying our philosophy of working with district conferences and implementing action plans that are consistent with the decisions made in 1960 to have home missions programs administered by and responsible to conferences.

We believe that the annual Home Ministries Consultation with all conferences will become a major factor in determining Home Ministries programs and policies. If we are teamed with the conferences, we need to take seriously their concerns and their interests and at the same time serve as a clearing house for inter-conference programs and the channel for providing some churchwide vision and strategy.

We hope to find a working pattern that will simplify the lines of accountability and responsibility of minority pastors and congregations. We want to use most effectively the resources of the church to assist in these ministries. We want to find a way to eliminate some of the current confusion and duplication of efforts that exist.

Organized last year as a division parallel to Overseas Ministries, MBM Home Ministries includes five departments:

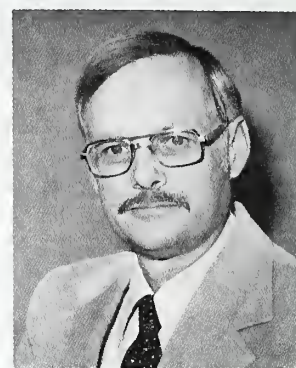
Health and Welfare. The Health and Welfare Task Force, set up by the MBM Board of Directors to determine future direction for



Ed Taylor



John Sauder



Ken Schmidt

Sauder, Taylor, Schmidt appointed at Mission Board

John Sauder was appointed vice-president for administration and resources at Mennonite Board of Missions, Elkhart, Ind., during the Feb. 18-21 meeting of the MBM Board of Directors. Edward Taylor and Kenneth Schmidt were named directors of Home Missions and Health and Welfare, respectively, at the same meeting. All three men had already been serving in their positions in an acting or interim capacity.

John joined the MBM staff in 1978 as office manager. Later he was named director of services and facilities—a position which he has continued to carry even after his temporary and now full appointment as a vice-president. John serves on the executive council with president Paul Gingrich, the vice-presidents for

Overseas Ministries and Home Ministries, and the corporate secretary.

Taylor joined the staff of MBM Home Missions in 1978 and assumed leadership of the department last June. He commutes weekly to Elkhart from his home in Wickliffe, Ohio—a suburb of Cleveland. A native of Dublin, Ga., Ed is a former businessman and former pastor of Cleveland Heights (Ohio) Community Church.

Ken joined the MBM Health and Welfare staff in 1978 and took leadership of the department the following year. Ken worked previously as a medical technology supervisor in Texas and as administrator of Pioneers Memorial Hospital—an MBM-sponsored facility in Rocky Ford, Colo.

the Health and Welfare department, has had two meetings. Glen Miller, from the Board of Directors, serves as chairman of the group; Kenneth Schmidt, director of Health and Welfare, serves as secretary.

Media Ministries. Construction of the new studio and warehouse for Media Ministries continues to make progress. Virginia expe-

rienced unseasonably cold weather this year, and the contractor was delayed a number of weeks.

Media Ministries is involved in a special project through the Inter-Mennonite Media Group. They are exploring the possibility of a television special built around the late Doris Janzen Longacre's book, *Living More with Less*. No final decision has been made regarding the project. A meeting of IMMIG with Producer David Tapper to discuss the development and treatment of the subject will be held in early March.

The directors also approved a working relationship with a group of young artists who wanted to film *The Weight*, a Herald Press novel by Joel Kauffmann on the question of a peace position taken against unfavorable odds. The relationship has since been scuttled.

Home Missions. Director Edward C. Taylor and his staff are continuing to find ways to bring our administrative patterns into line with the action of 1960 that recognized the responsibility of district conferences for home missions. For various reasons, not all home missions programs are within these guidelines. This calls for negotiations with the conferences to spell out lines of accountability and responsibility for programs located within their geographical areas.

Exchange visitors share joys, frustrations at midyear

Seventy-one exchange visitors, representing approximately 16 different countries, met at the Glennon Heights Mennonite Church in Denver, Colo., for their midyear conference Feb. 3 to 9. The conference marked the end of their first six-month term and served as a send-off for their second six-month assignment.

The exchange visitors prayed, sang, laughed, worshiped, and played together during the week. Roelf Kuitse, director of the Overseas Mission Center in Elkhart, Ind., spoke to the group about the Christian community as portrayed in the early church and as recorded in the Book of Acts.

Time was also given to the exchange visitors to share and discuss the joys and frustrations of their first term. Most experiences were good ones. One spoke of "the friendliness toward me of the many young people in the church." Another appreciated the opportunity to "learn about children, teachers, and McDonald's hamburgers!"

However, there were also times of loneliness, and times when cultural differences created misunderstandings. "People saw me as they perceived someone from my country should be," complained one.

Sharing of experiences helped each one to realize he or she was not alone in this cross-cultural venture and also gave each person a new sense of direction and adventure for the months ahead.

church news

Ed is also making arrangements with the conferences for the transfer of titles to real estate that MBM is currently holding. We believe that these properties should be the responsibility of the conference or the local congregation.

The Home Missions Department wants to be a resource to conferences in the area of church planting. It is also our hope that we can gradually allow the financial responsibilities for program to rest primarily with conferences and that MBM Home Missions will be responsible only for soliciting funds that can be shared with some of the smaller conferences to carry out mission programs within their areas.

Student and Young Adult Services. Director Richard Mojonner has worked with various district conferences in placing staff persons in key cities. Currently we have regional directors in New York and San Francisco and urban directors in New York, Philadelphia, Washington, and Chicago. SYAS also is relating to an Allegheny Conference staff person in Pittsburgh and is working with a Columbus, Ohio, congregation in developing a campus ministry.

We hope that SYAS might begin ministries that can be picked up by our urban congregations. SYAS must be congregationally based. We must develop stronger urban congregations who can take responsibility for young adult ministries.

Last year, 1980, was the first year that we had a unified student and young adult services program in the Mennonite Church. Prior to Feb. 1, 1980, there was a separate Eastern area program. The eastern area committee disbanded in favor of the SYAS Committee of MBM. This has worked well and had provided an excellent tie among Eastern conferences.

Relief and Service. The Relief and Service Committee has decided to make the Discipleship Program a self-supporting effort within the department. This program continues to provide a meaningful experience for those who are participating in it in Phoenix, Ariz., and Richmond, Va. A new project in Harman, W. Va., is being explored in cooperation with Virginia Conference.

The Relief and Service Department is working with MBM Health and Welfare and Maple Lawn Homes in developing a community-based program for the elderly in Eureka, Ill. We feel this is an exciting new cutting edge. A new ministry, based in Kidron, Ohio, is also being set up to assist with deaf ministries.

Relief and Service director Rick Stiffney continues to represent MBM in discussions regarding alternative service.

Relief and Service is budgeting for a quarter-time person who could give leadership in developing an alternative service program. This person might be the same person who could take half-time responsibility for peace education with Mennonite Board of Congregational Ministries and a quarter-time responsibility with New Call for Peacemaking.—Steve Shenk of MBM

MHA has broad purpose, specific objectives

The Mennonite Health Association held its first annual meeting from Feb. 28 to Mar. 4 at the Hotel Menger in San Antonio, Tex. The time and place were keyed to the Protestant Health and Welfare Assembly (PHWA), which met in the same city.

To speak of this as the first assembly without qualification is to overlook the past. For 29 years, said Ernest Bennett, now executive secretary, it was an organization of health-related institutions. Now it has been reconstituted and membership is to be drawn not only

from organizations, but also from individuals involved in health care.

Yet, in his opening address, President Robert W. Hartzler took particular satisfaction from the more than 200 Mennonite-related health care institutions in the U.S. and Canada. He mentioned also at least 800 Mennonite physicians, 600 nurses, and 34 chaplains. The Health Association board of directors is made up from representatives of these and other subgroups.

It was puzzling to see that the new president, Ronald Schertz, is an attorney from Peoria, Ill. But then it came out that he is a hospital trustee and a member of the Mennonite Board of Missions Health and Welfare Committee.

The meeting had the upbeat tempo of a new organization combined with the family reunion spirit of an old one. The organization's five-point statement of purpose appears to cover just about every possible health-related activity and concludes with 5; "To carry out its activities and purposes in a spirit of Christian love, and in recognition that good physical and mental health includes both spiritual and unspiritual needs." More specifically, its proposed objectives include 3c: "striving to extend the life expectancy of Mennonites by two years by the year 2000." In tacit support of this objective, physician Willard Krabill wondered if the normal life span should not be 120 years.

The impact of a program may be assessed by the response of persons who attend. A few scattered remarks were of interest. Laban Peachey, former president of Hesston College, was present in his role as chairman of the board of Prairie View mental hospital, Newton, Kan. "I suddenly discovered such a thing as Mennonite health," he remarked. "To realize that our Mennonites, as small as we are, have this kind of force, amazed me and gave me a new vision. . . . I believe in direct missionary kind of work, but the ministry of our hospitals and health programs, I think, is an example of the ministry of Jesus."

While we waited for a bus to the airport, I asked Ed Longenecker, administrator of Landis Homes near Lancaster, Pa., what he would do differently as a result of attending the meeting. In response he referred to a seminary on energy use led by LeRoy Troyer, a Mennonite architect from South Bend, Ind. The seminar alerted him to possibilities in energy conservation at Landis Homes. "I hope to have him meet with my board of trustees," he said.

Paul Lehman of nearby Mennonite Home remembered the emphasis on service to people. "I am told I am not enough oriented to people. I want to work harder at this."

Next year's meeting is scheduled for Louisville, Ky., again in conjunction with the PHWA.—Daniel Hertzler



Sally Schreiner

Schreiner to administer MCC U.S. VS Units

Sally Schreiner of Evanston, Ill., has entered the post of assistant director for the Mennonite Central Committee U.S. Program. Her primary task will be to administer Voluntary Service units.

Schreiner comes directly from unit leadership in Atlanta, Ga., where she has served since November 1979. Originally from Pittsburgh, Pa., she graduated from Northwestern University, Evanston, in 1972. She then joined Reba Place Fellowship, also in Evanston, where she continues her membership.

From her involvement in close-knit Christian households at both Reba Place Fellowship and the Atlanta MCC unit, Schreiner brings a "dedication to making group life and work a positive experience," says Harold A. Penner, U.S. Program director. He also noted "her leadership abilities, her strong personal relationship with God, sensitivities to persons around her, and commitment to Christian service."

Brad Boyd, chairman of the Atlanta unit's reference committee, says that Schreiner's "strengths and gifts are strongly linked to Sally's vision and understanding for what VS can and should be as a holistic expression of Christian life and service."

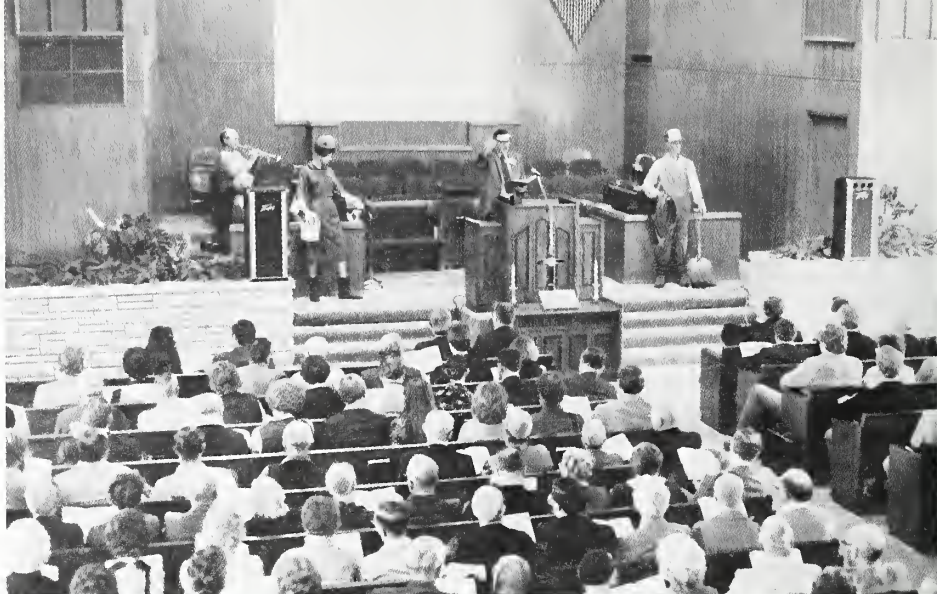
All-unit MDS meeting hears how disaster affects victims, Enid, Oklahoma

The effect of disaster on its victims, along with testimonies from some beneficiaries of Mennonite Disaster Service (MDS) work, received the special attention of the annual All-Unit MDS meeting Feb. 13 and 14.

More than 550 people converged at the Enid, Okla., Mennonite Brethren Church, coming from California to Puerto Rico and from British Columbia to New Brunswick. The Oklahoma MDS unit hosted them.

While much of the meeting featured reports from major areas of MDS work during the past year, the participants also learned of the impact of disaster on people's mental health from Robert Carlson of Newton, Kan. Carlson is director of pastoral services at Prairie View Mental Health Center.

While conceding that "we know only in primitive fashion the psychological impact of disaster on personal lives," Carlson challenged the popularly held notion that disasters trigger significant increase in mental illness, suicide,



Mannequins at front of church displayed MDS volunteers at work

alcoholism, and other ills.

"Very few people become grossly disturbed," said Carlson in citing recent studies, but "there are a lot of problems in living and adjustments." Those most likely to undergo some emotional hardship are those who have lost family members, the poor, the unemployed, and the children.

Agencies cooperate to advance cause of Christian ed, pastors gather from across the country for study

Three church agencies banded together to study "Education in the Local Congregation" at two locations, Feb. 3-26.

Eastern Mennonite Seminary developed the course, working together with the Board of Congregational Ministries and the congregational literature division of Mennonite Publishing House. Ten students, coming from as far away as Florida and Oregon, participated in the winter mini-term course. It was divided into two parts.

The first consisted of an on-campus experience at EMS in Harrisonburg, Va., with study and lectures. A Don Augsburger, professor of work of the church, was coordinator and primary instructor. David Helmuth, associate secretary for congregational literature and education with BCM, was with the class during the first week. The focus was on the nature and mission of the free church as these relate to education in the local congregation.

Laurence Martin, head of the CLD at MPH, was with the class in Harrisonburg during the second week. Moral and faith developmental theories were studied. Attention was given to the formal and informal settings for congregational education.

The third week was spent in Scottsdale, Pa., at MPH. Housing was provided through the Laurelville Mennonite Church Center. The week consisted of lectures and discussion by various persons of the CLD and other sectors of the Publishing House. Tom Hershberger,

head designer, talked about layout and design in congregational printing; Laurence Martin and Levi Miller, of curriculum, discussed youth education and introduced the new youth Foundation Series, James Horsch and David Cressman, also of curriculum, looked at the education of children in the believers' church setting. Marjorie Waybill took the group through a session of the children's Foundation Series and, along with Jan Gleysteen, examined intergenerational learning in the congregation. Dan Hertzler, editor of *Gospel Herald*, joined the class on Friday of the third week to discuss the shape of the believers' church in the '80s and to talk about the role periodicals play in the life of the church.

The Scottsdale segment of the course ended with participation in the "Congregational Education Conference" held at Laurelville from Feb. 20 to 22. Donald E. Miller of Bethany Seminary, Chicago, was the resource person. His topics covered the age of accountability in the believers' church, the faith community as teacher, and discipling in the church.

Roy Roth, associate professor of church music at EMS, was responsible for the worship experiences.

The EMS class members came from various denominational backgrounds, but all expressed appreciation for the insights gained. They felt there was a good balance between theory and practice.—Dennis R. Kuhns

Elderly persons, on the other hand, seem to fare better than others since, according to Carlson, "they have a perspective on life which gives them resources" to cope with disaster.

Carlson stressed the importance of maintaining community among displaced persons as a factor in helping them deal with their loss.

Several non-Mennonites offered testimonies from their contact with MDS. The Dave Zimmers of Wisconsin had \$127,000 damage to their farm when 112-mph winds hit last year. As the Zimmers were wondering what to do, an MDS representative came to their place saying, "We can build you a barn if you get the materials."

Later, a busload of volunteers came and erected the frame in one day.

"My wife and I have gotten so much closer to each other and our family. . . . We're really thankful that at age 28 we could have an experience like this with MDS."

Karen Ramsey, a Presbyterian church worker from Dallas, Tex., told of her involvement with MDS at Wichita Falls, Tex. Enthusiasm for the project at Covenant Presbyterian Church of Dallas mushroomed to the point that thousands of dollars' worth of tools and supplies were donated to MDS, as well as help from volunteer workers.

"Your door was unlocked, and a Presbyterian sneaked in," said Ramsey.

The largest crowd of the weekend, about 750 persons, attended the Friday night banquet at the fair grounds. A choir from Corn Bible Academy gave a music program, and several Oklahoma youths shared from their experiences in MDS work.

A group of persons from the Pleasant View Mennonite Church of Hydro presented a drama Saturday morning on the travails of a local congregational contact person trying to round up help for MDS amid a flood of excuses from "busy" church members.

On behalf of the Tidewater Unit, Mark Lehman invited the gathering to reassemble next year at Hampton, Va.—David Shelly, *Mennonite Weekly Review* staff writer

Nonregistrants meet at Bethel

Nonregistration as an active response to the government's call for draft registration was the focus of a conference on "Conscience and Registration" sponsored by the Bethel College Peace Fellowship, Feb. 19 to 21, on the Bethel College campus, North Newton, Kan.

The meeting brought nonregistrants from several states to gain encouragement and discuss future activities. Other participants, who have not been liable for draft registration, came to find ways to offer support to the young men who have refused to register.

Speakers brought participants up-to-date on the current situation and highlighted areas of particular concern that have had an impact on the nonregistrants' decision.

Thursday evening Robert Kreider of Bethel College took a look at the history of conscription, noting that conscription is less than 200 years old. Delton Franz, on sabbatical from the Washington office of Mennonite Central Committee U.S. Peace Section, encouraged increased efforts in our communities to help people take a deeper look at how we perceive our adversaries. The enormous military buildup planned for the next few years is not the solution to our conflicts, he said.

Friday's speakers included Don Kaufman, speaking on conscription and Romans 13, and Marian Franz, discussing personal motivation for Christian witness and outlining guidelines for determining our own call from God to witness. Robert Hull spoke about the responses of the historic peace churches to conscription and noted that there is dissatisfaction with present

Selective Service proposals for alternative service.

The Friday evening session attracted the largest audience of the conference, with nearly 100 attending. Christine Hamilton of Denver, Colo., drew upon extensive research into the involvement of women in the military to help focus an aspect of the registration process that could become very important if a Supreme Court decision expected this summer finds the present men-only Selective Service law unconstitutional. Bill Durland, of the Center on Law and Pacifism in Denver, discussed the legal implications of nonregistration.

Tom Graff opened Saturday's sessions with a

Silence marks Coordinating Council meeting

The executive officers of each of the churchwide boards and agencies of the Mennonite Church meet together quarterly in what is known as the Coordinating Council. The purpose of this council is to keep the various programs and policies unified. They coordinate budget planning and share information and resources.

On Thursday, Feb. 26, ten of the twelve members met at the Mennonite Board of Missions Guest House at Elkhart, Ind., for a different kind of meeting. Rather than talking about budgets and programs they were silent. Marcus Smucker, currently a part-time faculty member at Goshen Biblical Seminary, led the group in a silent retreat in which Bible study, prayer, meditation, and journaling were the main activities.

Paul Gingrich of the Board of Missions, and Barbara Reber, of WMSC, made the necessary arrangements. In describing the meeting Ging-

rich said: "As we seek to clarify the vision of the church and our place in that broad, overall vision, it is important to come before the Lord seeking His guidance and opening ourselves to Him for direction." Those for whom this was their first silent retreat expressed surprise in the way their normally racing minds were able to slow and focus on spiritual realities.

Others of the Coordinating Council who participated were Ivan Kauffmann, General Board; Al Meyer and Gerald Mumaw of Board of Education; Gordon Zook, Board of Congregational Ministries; Dwight Stoltzfus, Mennonite Mutual Aid; Leonard Gross, Historical Committee; José M. Ortiz and Wayne North, General Board.

Peter Ediger, in a talk entitled "Civil Disobedience: Active Witnessing," urged Christians to take a new look at our definitions of Christian obedience and civil disobedience.

Following the retreat the Coordinating Council spent a day with their regular agenda. Special attention was given to a statement of "Vision" having to do with the mission of the Mennonite Church.—Wayne North

MBM newsgrams

A bid for unionization at the Hattie Larlham Foundation—an institution for multiply handicapped children in Mantua, Ohio, sponsored by Mennonite Board of Missions, Elkhart, Ind.—was rejected in a recent employee election. A group of employees had sought affiliation with the United Rubber Workers—a union which is active in nursing care facilities—to help their drive for better working conditions, benefits, and wages. But, in an election called by the National Labor Relations Board, the services and maintenance employees rejected the union 67 to 48, and the nurses and rehabilitation specialists voted it down 11 to 2. The Hattie Larlham management had opposed the union and had tried to stop the holding of an election on the basis of prior court decisions exempting religious institutions from federal labor laws.

Five of the six congregations of the emerging Bolivia Mennonite Church were represented when more than 100 persons met for a spiritual retreat on Jan. 18 in San Julian.

Eight persons accepted Christ as their Savior, and many others renewed their commitments at the invitation of guest speaker Pedro Ibanez. Other activities included testimonies, drama, special music, and games. "The Spirit of the Lord moved among many hearts that day," wrote Steven and Deborah Fath. This is in counterpoint to some of the cooling of the faith happening at a few of the congregations.

Frank and Susan Farrow, workers in Puerto Rico since 1977, terminated their service there and returned to North America on Feb. 24. They left Puerto Rico earlier than expected because of the serious illness of Frank's father. Farrows assisted Puerto Rico Mennonite Conference in leadership training and local congregational nurture.

A new pediatric unit and a new director of nursing have been acquired by Lebanon (Ore.) Community Hospital—a 96-bed facility sponsored by MBM. The six-bed pediatric unit was remodeled and relocated in an attempt to make the hospital stay as much like home as

possible for children. The new nursing director, Phyllis M. Commeree, succeeds Charity Kropf, who retired recently after 32 years in that position.

Gerald and Valetta Kaczor, workers in Brazil, returned to that country on Feb. 28 after a three-month furlough in North America. Their new address is C.P. 30, 13140 Paulinia, S.P., Brazil.

A staff person is needed to lead a campus ministry for the Mennonite Church and the General Conference Mennonite Church at Ohio State University in Columbus, Ohio. The person will work under the direction of Neil Avenue Mennonite Church. If interested, contact the Personnel Office at Mennonite Board of Missions, Box 370, Elkhart, IN 46515; telephone (219) 294-7523.

New furlough address for Mark and Darlene Weaver, workers in Zaire with Mission Aviation Fellowship and Mennonite Board of Missions: 460 E. Harrison St., Pomona, CA 91767.



A field worker explains family planning, staff also promotes good health practices.

Planning . . . to get out, turning over responsibilities

Programs in agriculture, employment creation, family planning, and others complement each other in working toward one goal: dignity and self-reliance for the people of Bangladesh. So says Mennonite Central Committee.

To help achieve this goal, MCC, after ten years in that country, wants to develop indigenous structures to carry on its programs. In agriculture it supports local institutions such as the Bangladesh Agriculture Research Institute and the Bangladesh Agricultural Development Council. Bangladesh citizens are assuming increasing responsibility for the various projects.

The family planning program trains workers for the government and other agencies as well as its own clinics.

"What they are doing and will do is far more important than what any outsider can ever do," says Maynard Shelly, Newton, Kan., who worked in Bangladesh during 1971. "We can support and encourage, but they will do the work."

MCC's emphasis on Bangladeshi involvement comes at a time when the government is tightening up on the activities of voluntary organizations. It has forced some agencies to leave, but this past September granted MCC approval to stay—unconditional and for an indefinite period of time.

"It is just what we wanted," said Paul Myers of Goshen, Ind., current MCC country representative. "God must still want us to be here."

Maintaining the church's witness in a strict Muslim society through a primarily developmental and social services program has been a prime challenge for MCC in Bangladesh during the past 10 years and will remain one. Says

Myers: "It is not important whether we do a lot or little according to various standards of measurement. It is important that all of our efforts be Christian and that that be obvious."

MCC's role will continue to be one of providing a helping hand to a people who have shown strength and determination in the face of incredible problems. Current food reserves are good and, despite the daunting problems that remain, Bangladesh has the potential to eventually become self-sufficient. Said retiring World Bank President Robert McNamara recently: "There is hope for Bangladesh."

mennoscope

Immokalee, Fla., People's Chapel has planned homecoming celebrations for Mar. 29. All former VS workers who have ever worked in the area are cordially invited. Worship begins at 10:00 a.m., and this will be followed by a fellowship meal. At 2:00 p.m., there will be another service. The Harold Shearer family will participate. Harold was pastor of the chapel for more than 20 years. All activities will be open to the community.

"Swiss Anabaptist Emigration to Germany," the keynote address for the Mar. 28 Genealogy Conference, is scheduled to be given by historian William Woys Weaver, sponsored by the Lancaster Mennonite Historical Society. Lunch will be served in the school cafeteria, where exhibits and displays pertaining to historical and genealogical items will be shown. The last lecture of the day will be given by William Woys Weaver, "Houses Have Genealogies Too!" An evening banquet at the Leola Family Restaurant will feature

Noah G. Good sharing Pennsylvania German "Henner" stories. Additional information about this annual genealogy conference can be obtained from: Librarian Lois Ann Mast, Lancaster Mennonite Historical Society, 2215 Millstream Road, Lancaster, PA 17602.

Diane L. MacDonald, former assistant professor of religion at Goshen College, will present "Menno's Rib: A Feminist Approach to Anabaptist Theology" in Newcomer Center 19, Mar. 18 at 7:00 p.m., and in the Church-Chapel, Mar. 19 at 9:00 a.m. "Both Anabaptist theology and feminine consciousness need each other," MacDonald said. "The lecture will be a further development of our own theology in response to the women's movement." This continuation of Anabaptist theology relies heavily on Alfred Whitehead and process thought, she added. The lectureship, awarded annually by a committee of Goshen and Bluffton (Ohio) College faculty members, is funded by income from a trust established by the late C. Henry Smith, Mennonite historian and professor at both schools.

Upper Volta is "calm" and a Nov. 25 coup has not affected the work of Mennonite Central Committee, wrote country representative Stephen Penner on Feb. 12. "There are still some visible signs that a coup took place. Military personnel stop vehicles coming in and out of town, especially ones loaded with people. There is also a curfew in effect from midnight until 5:00 a.m.," Penner wrote. But he noted that the government does not have the strict military tone one might have anticipated. Half the cabinet of Col. Saye Zerbo's new government is civilian, half military.

The Franklin Mennonite Mission Board announces its eleventh Annual Spring Missionary Conference from Mar. 25 to 29 at the Chambersburg, Cedar St., and Pleasant View Mennonite meetinghouses, all at 7:30 p.m., consecutively. The Saturday services will be held in the Marion and Mercersburg meetinghouses at 8:00 a.m. and 7:30 p.m., respectively. The final meeting is scheduled for the Salem Ridge Mennonite Church on Sunday at 7:00 p.m. The theme of the meetings is: "As Ye Go." Merle Cordell will be moderating the five evening sessions.

Rosedale Bible Institute is offering two weeks of summer school. Dates are July 13 to 17 and July 20 to 24. Write for free brochure to Rosedale Bible Institute, 2270 Rosedale Road, Irwin, OH 43029.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$181,926.44 as of Friday, March 6, 1981. This is 24.3% of the total needed. 288 congregations have made contributions. Ninety-three individual gifts have been received amounting to \$34,812.55.

Roy Allen Webb of Hickory, N.C., was ordained to the ministry in an evening service at the Hickory Mennonite Church on Mar. 1. The ordination service was conducted by Edward Godshall, bishop of the Tennessee-Carolina district of Virginia Mennonite Conference. Pastors Mark Landis and Wellington Moyer of Hickory, N.C., and Frank Nice of Durham, N.C., also participated in the service. Brother Webb who served two years as a licensed minister is now assistant pastor. Mark Landis has been pastor of the 50-member congregation since its organization in 1958. Webb is a math and science teacher in the Fred T. Foard High School. This ordination is part of fulfilling the vision and goal of the Tennessee-Carolina district churches to encourage young men to go into the ministry to meet the growing needs for pastoral leadership.

The Neil Avenue Mennonite Church, Columbus, Ohio, has decided to give support to a new student and young adult ministry program. A growing number of young people are coming into the area for educational and employment opportunities. The purpose of the ministry is to assist young adults adjusting in the spiritual and social dimensions of their lives. Program goals are to: challenge young adults to be the church in their setting, develop and conduct seminars on Christian concerns, be a resource in the peace witness, be a liaison between the young adults and their home congregations, and the like. A half-time director for the ministry is being solicited. The congregation gave permission to start the program in August at a Feb. 22 meeting. Glenn Zook, congregational chairperson, may be reached at the church address: 251 W. Sixth Ave. (at Neil), Columbus, OH 43201.

The nominating committee of the U.S. Peace Section of MCC asks the Mennonite and Brethren in Christ constituency to nominate persons for the position of members-at-large. Nominees should be members in good standing of a local Mennonite or BIC church and have a biblical understanding of peace and social justice. Nominations of women and minorities are encouraged. Send the names of your nominee together with a supporting statement to Katie Funk Wiebe, U.S. Peace Section Nominating Committee, 103 East B, Hillsboro, KS 67063.

Rocky Ridge Mennonite Church, Quakertown, Pa., is celebrating the 50th anniversary of its founding over a period of several weeks, beginning on Mar. 29 with Abram Landis as guest speaker. Sunday, Apr. 5 is homecoming day for anyone who has ever attended Rocky Ridge. Linford Hackman will be the homecoming speaker for both the morning and evening services. Then, Richard Detweiler and Ernest Moyer will speak and the Ray Landis family will sing on Apr. 12. Easter Sunday, Apr. 19, the congregation will look to the future.

Christopher Dock Mennonite High School

has an opening for a music instructor. For details, write Elam Peachey, principal, at the high school in Lansdale, PA 19446.

Special meetings: Ivan E. Yoder, Belleville, Pa., at Otelia, Mt. Union, Pa., Mar. 8-11; at Boyer, Middleburg, Pa., Mar. 15-22; at Carpenter Park, Hollsopple, Pa., Mar. 25-29. Dan Yutzy, Upland, Ind., at Howard-Miami, Kokomo, Ind., Apr. 12-15.

Change of address: Norman and Ruth Kraus, Azabu-Cho, 3 Chome 2-6, Kita-Ku, Sapporo 001, Japan (after April 15). Enos D. Martin, R. 5, Box 822, Old Hershey Road, Elizabethtown, PA 17022.

readers say

I found myself cheering enthusiastically when the article by Pastor Slabaugh on the payment of war taxes appeared (Feb. 10). I hope there will be more and more freedom in church papers to deal with this up and coming concern.

Considerations of conscientious war-tax resistance point up some larger problems that we as the Mennonite Church live with but don't necessarily resolve. These problems have to do not with the ample biblical teaching supportive of noncompliance with war support, but rather, with the lack of practical models as well as awareness of support resources and groups. These facilities would greatly enhance our ability to work out responsible individual witness stances. Several kinds of practical questions seem to emerge.

In the first place, what ranges of governmental receptiveness (especially IRS receptiveness) have been encountered by members of our faith and what constructive follow-up responses have we Mennonites explored after we are categorized as tax-evaders? Second, and more specifically, what kinds of deduction possibilities have been attempted and upon what rationale? Third, how may we relate the quality of committed Anabaptist peace perspectives to the degree we withhold tax dollars? Finally, what types of congregational support models have emerged and what growth has occurred in each process?

I seem to hear the Apostle Peter speaking across a vast expanse of time and firmly addressing not only a failing government but a growing church as well with a burning perspective—"One should obey God more than men" (Acts 5:29). Yes. Now how does it happen within the war-tax arena in practical terms?—Ed Benner, Shaker Heights (Cleveland) Ohio

There is much discussion about the war tax. Maybe we should also give some thought to the balance of our tax money. We can name the education tax, the research tax, welfare tax, road tax, regulatory tax, as a few. We can also identify the abortion tax, tobacco subsidy tax (although maybe this isn't a concern since we accept the fact that a lot of grain goes to the liquor industry), the waste and fraud tax, and of course the congressman salary tax that pays the people that vote for the war tax. On the local scene we have others, including the state, county, and city police tax. I wonder if paying the tax for local law enforcement could be understood to say that we recognize that the state needs to carry a stick. Is it possible that it's the church's responsibility to decide how big that stick should be? All this gets somewhat complicated and confusing. It would be much simpler if taxes were just taxes.—Amos J. Miller, Goshen, Ind.

births

Alwine, Daryl and Doris (Neufeld), Johnstown, Pa., second child, first son, Kevin Jon, born on May 21, 1980; received for adoption on Feb. 24, 1981.

Bontreger, Jason and Linda (Miller), Manistique, Mich., first child, Jason Abraham, Jan. 3, 1981.

Degnan, John and Diane, York, Pa., fourth daughter, Allison Rene, Feb. 8, 1981.

Derstine, Marlin and Rosario, Elkhart, Ind., second son, Elias Ottavio, Jan. 29, 1981.

Dietzel, Kenneth and Judy (Sheppard), Germfask, Mich., second daughter, Angela Renee, Dec. 28, 1980.

Hochstetler, Glenn and Betty (Mullet), Sarasota, Fla., second child, Lindsey Rae, Feb. 16, 1981.

Hochstetler, Marlin and Donna (Sommers),

Christian Living makes for better families.

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David and Janie Miron write about some of the joys and pains of trying to blend a marriage from the two traditions in the April *Christian Living*.

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Uniontown, Ohio, first child, Nichole Lin, Feb. 23, 1981.

Keiser, Chris and Donna (Sensenig), Pioneer, Ohio, first child, Joshua Henry, Jan. 21, 1981.

King, Daniel and Jeanette (Neuenschwander), Miami, Fla., second son, Philip Jonathan, Nov. 9, 1980.

Landis, Stephen and Emily (Bontrager), Grand Marais, Mich., third daughter, Sallie Elizabeth, Nov. 29, 1980.

Long, Kenneth and Darla (Beitzel), second son, Dustin Joel, Feb. 16, 1981.

Marvin, Bruce and Donna (Miller), Sturgis, Mich., third son, Benjamin Matthew, Feb. 24, 1981.

Miller, Virgil and Sylvia (Smith), Virginia Beach, Va., first child, Laura Kate, Feb. 21, 1981.

Nelson, Ben and Susan (Gardner), Richmond, Va., first child, Emily Gardner, Jan. 21, 1981.

Nussbaum, Dallas Junior and Kristi (Arter), Orrville, Ohio, first child, Megan Nicole, Feb. 5, 1981.

Phend, Michael and Amy (Conrad), Muncie, Ind., first child, Sarah Elizabeth, Dec. 18, 1980.

Rohrer, John and Bonnie (Lapp), Lancaster, Pa., fifth child, third son, Jason Blaine, Feb. 19, 1981 (first son deceased).

Roth, Luke and Cathy (Frederick), Springfield, Ore., second child, first daughter, Emma Lisette, Feb. 15, 1981.

Rufenacht, Corwin and Peggy, Archbold, Ohio, first child, Brian Dale, Feb. 21, 1981.

Stevens, Lee and Betty Lou (Lazer), Hollsopple, Pa., second daughter, Brooke Alayne, Feb. 8, 1981.

Stoltzfus, Robert M. and Debbie (McLaughlin), Cochranville, Pa., first child, Andrew Robert, Jan. 2, 1981.

Vien Tan, Nhon and Thao, Souderton, Pa., second son, Christella Thu, Jan. 19, 1981.

Weaver, John W. and Ruth (Dye), Stuart, Fla., fourth daughter, Juanita Dawn, Dec. 29, 1980.

Weber, Arnold and Alvira (Dueck), Tofield, Alta., second child, first son, Collin Duane, Feb. 16, 1981.

Wismer, Scott and Robin, Telford, Pa., first child, Conrad Scott II, Jan. 22, 1981.

Wyse, Ross and Karen, Archbold, Ohio, second daughter, Andrea Lanae, Feb. 8, 1981.

Zook, Herb and Marlene (Peachey), Salem, Ohio, second daughter, Kimberly Jo, Jan. 13, 1981.

marriages

Rodden—Hartman.—Donald A. Rodden, Lima, Ohio, Church of God, and Diane K. Hartman, Elida, Ohio, Pike cong., by Carl V. Yoder and Ken Benner, Feb. 14, 1981.

Yoder—Miller.—Johnny L. Yoder, Goshen, Ind., and Martha Sue Miller, Elkhart, Ind., both from Sunnyside cong., by Clare Schumm, Feb. 20, 1981.

Yoder—Beckler.—Marv Yoder, Sarasota, Fla., Bahia Vista cong., and Lisa Beckler, Cordova, Neb., Lutheran Church, by Stanley D. Kauffman, Feb. 2, 1981.

obituaries

Bickel, Bertha, daughter of William and Anna (Herr) Leatherman, was born at Goshen, Ind., May 30, 1896; died at Goshen General Hospital, Goshen, Ind., Jan. 25, 1981; aged 84 y. On Dec. 23, 1920, she was married to Louis E. Bickel, who died on Jan. 10, 1972. Surviving are 4 daughters (Freda—Mrs. William Fisher, Eleanor—Mrs. Harold Nesbitt, Doris—Mrs. Lloyd Schrock, and Betty—Mrs. Albert Hershberger), one son (Dean), 6 sisters (Goldie Sechrist, Ruth—Mrs. Milo Martin, Stella—Mrs. Clarence Hartman, Virginia—Mrs. Guy Lambricht, Mrs. Edna Brubaker, and Thelma—Mrs. Albert Krieger), 2 brothers (Clifford and Vernie), 25 grandchildren, 26 great-grandchildren, and 3 stepgrandchildren. She was preceded in death by one son (Merle) and one daughter (Mrs. Donnabell DeKink-

ker). She was a member of North Goshen Mennonite Church. Funeral services were held at Yoder-Culp Funeral Home on Jan. 28, in charge of Don Brenneman and Russell Krabill; interment in Oak Ridge Cemetery.

Boettger, Edgar S., son of William H. and Lydia (Wideman) Boettger, was born at Mayton, Alta., Oct. 31, 1915; died of a heart attack while attending an MCC meeting at Edmonton, Alta., Jan. 30, 1981; aged 65 y. On Aug. 6, 1939, he was married to Norma Grace Brenneman, who died on July 25, 1979. Surviving are one daughter (Eileen—Mrs. Tofiel Wegner), 3 sons (Stanley, Kenneth and Delbert), 8 grandchildren, and 4 brothers. He was preceded in death by one son in infancy. He was a member of Salem Mennonite Church, where funeral services were held on Feb. 3, in charge of Paul Voegtlin, Carl Hansen, and Jake P. Doerksen; interment in Salem Church Cemetery.

Detweiler, Edna, daughter of Menno and Dallas (Moyer) Derstine, was born at Franconia, Pa., June 2, 1903; died at Souderton, Pa., Jan. 19, 1981; aged 77 y. On Sept. 23, 1923, she was married to Alvin D. Detweiler, who died on Sept. 15, 1974. Surviving are 2 daughters (Ruth—Mrs. Nelson Brunk and Beulah—Mrs. James Stutzman), 2 sons (Walter and Donald), 14 grandchildren, and 3 great-granddaughters. She was preceded in death by one son (Lester) and one daughter (Mildred). She was a member of Rockhill Mennonite Church, where funeral services were held on Jan. 23, in charge of Henry L. Ruth and Russell M. Detweiler; interment in the adjoining cemetery.

Gingerich, Bessie, daughter of Jacob and Mary (Troyer) Bontrager, was born in Miami Co., Ind., Aug. 25, 1908; died at Kokomo (Ind.) Hospital on Feb. 20, 1981; aged 72 y. In September 1927, she was married to John Gingerich, who died on Oct. 26, 1976. Surviving are her father, 3 children (Carolyn Duncan, John, and Francis), 9 grandchildren, 6 great-grandchildren, and 2 sisters (Lulu Hostetler and Verba Beachy). One brother preceded her in death. She was a member of Howard-Miami Mennonite Church, where funeral services were held on Feb. 22, in charge of Lee Miller; interment in Christner Cemetery.

Grieser, Daniel C., son of Daniel and Anna (Nofziger) Grieser, was born near Pettitsville, Ohio, July 15, 1904; died of a massive heart attack at St. Vincent Hospital, Toledo, Ohio, Feb. 21, 1981; aged 76 y. On Dec. 14, 1929, he was married to Fannie Miller, who survives. Also surviving are one son (Paul D.), 3 daughters (Colleen—Mrs. Ralph Van Arsdalen, Pauline—Mrs. Richard Vereecke, and Lovina—Mrs. James Yocom), 11 grandchildren, one foster grandchild, 6 great-grandchildren, and one sister (Mrs. Mattie Nofziger). He was a member of Central Mennonite Church, where funeral services were held on Feb. 24, in charge of Charles H. Gautsche; interment in Pettitsville Cemetery.

Maurer, Anna Clara, daughter of John L. and Barbara (Roth) Stauffer, was born at Milford, Neb., Feb. 21, 1889; died at Sherwood Park, Alta., Dec. 25, 1980; aged 91 y. On Oct. 20, 1912, she was married to David E. Maurer, who died on Nov. 1, 1966. Surviving are one son (John), 5 daughters (Lorene—Mrs. William Wideman, Mildred—Mrs. Gordon Buschert, Freda—Mrs. Paul Voegtlin, Mrs. Erma Mast, and Edna—Mrs. Neil Good), 22 grandchildren, 18 great-grandchildren, and 2 sisters. She was a member of Salem Mennonite Church, where funeral services were held on Dec. 29, in charge of Carl Hansen; interment in Salem Church Cemetery.

Reil, John R., son of Peter and Lena (Stauffer) Reil, was born at Seward Co., Neb., Jan. 7, 1898; died of a heart attack at Tofield, Alta., Feb. 14, 1981; aged 83 y. On Jan. 7, 1925, he was married to Elvera Stutzman, who survives. Also surviving are 2 sons (Dennis and Glen), 3 daughters (Dorothy—Mrs. Dean Kuhns, Vivian—Mrs. Melvin Eyster, and Violet—Mrs. Leonard Helgeland), 18 grandchildren, 5 great-grandchildren, 2 brothers, and 3 sisters. He was a member of Salem Mennonite Church, where funeral services were held on Feb. 18, in charge of

Harold Boettger and Carl Hansen; interment in Salem Church Cemetery.

Sauder, George G., son of John and Susanna (Good) Sauder, was born in Lancaster Co., Pa., Sept. 27, 1886; died at Landis Homes, Lititz, Pa., Jan. 26, 1981; aged 94 y. On Dec. 22, 1910, he was married to Anna Rutt, who died on Oct. 14, 1964. Surviving are 4 daughters (Celestine—Mrs. Melvin Eberly, Virginia—Mrs. Harlan Hoover, Leila—Mrs. D. Martin Zimmerman, and Kathryn—Mrs. J. Eby Hershey), one son (Melvin), 25 grandchildren, 51 great-grandchildren, and 2 sisters (Mrs. Mary G. Musser and Anna—Mrs. Landis Sensenig). He was a member of Goodville Mennonite Church, where funeral services were held on Jan. 30, in charge of Weaver Martin, David N. Weaver, and Harold S. Reed; interment in Goodville Cemetery.

Schrock, Ida Pearl, daughter of Adam and Anna (Yoder) Miller, was born in Lagrange Co., Ind., Jan. 20, 1896; died at Fountainview Place, Goshen, Ind., Feb. 13, 1981; aged 85 y. On Sept. 12, 1914, she was married to Russell A. Schrock, who died on Dec. 22, 1977. Surviving are one son (Vernon), 9 grandchildren, and 14 great-grandchildren. She was preceded in death by 2 sons (Leonard and Harold). She was a member of North Goshen Mennonite Church. Funeral services were held at Yoder-Culp Funeral Home on Feb. 17, in charge of Don Brenneman; interment in Oak Ridge Cemetery.

Sommers, Esther R., daughter of James and Lydia Kendall (Strebin) Lantz, was born in Miami Co., Ind., Sept. 16, 1900; died at Kokomo (Ind.) Hospital on Feb. 10, 1981; aged 80 y. On Apr. 17, 1920, she was married to Noah Sommers, who survives. Also surviving are 3 sons (Wayne, Darlton, and Byron), 3 daughters (Lois Martin, Miriam Bontrager, and Darlene Miller), 29 grandchildren, 24 great-grandchildren, 3 brothers (Berl, Myron, and Dwight Lantz), and one sister (Iona Rush). She was a member of Howard-Miami Mennonite Church, where funeral services were held on Feb. 13, in charge of Lee Miller and Clayton Sommers; interment in Mast Cemetery.

Stuckey, Evelyn Elizabeth, daughter of Menno and Delila (Grabner) Short, was born near Stryker, Ohio, May 6, 1914; died of a massive heart attack at Toledo, Ohio, Feb. 17, 1981; aged 66 y. On Jan. 3, 1935, she was married to Harold Stuckey, who survives. Also surviving are one son (Burdell), 2 daughters (Eleanor—Mrs. Gerald Nafziger and Jane), 6 grandchildren, and 4 sisters (Leona—Mrs. Milton Short, Orliss—Mrs. Erie Sauder, Mrs. Nola Roth, and Bernice Short). She was a member of Lockport Mennonite Church, where funeral services were held on Feb. 20, in charge of Keith Leinbach and Walter Stuckey; interment in Lockport Cemetery.

Cover by Three Lions, Inc.; p. 204 by Phil Kiewer; p. 209 by Jim King; p. 210 by David Shelly.

calendar

Lancaster Conference Assembly, Mellinger congregation, Lancaster, Pa., Mar. 19

Lancaster Conference annual meeting, LMHS, Lancaster, Pa., Mar. 20-22

Inter-Mennonite Women in Ministry Conference, Bethel College, Kan., Mar. 27-29

Atlantic Coast Conference Third Assembly, Cedar Grove, Greencastle, Pa., Mar. 27-29

Mennonite Church General Board, Windsor Inn, Chicago O'Hare area, Apr. 8-10

Goshen College commencement, Goshen, Ind., April 12

Mennonite Board of Education, Harrisonburg, Va., April 23-24

Rocky Mt. Mennonite Conference, Denver, Colo., May 1-3

Franconia Conference spring assembly, Line Lexington, Pa., May 2

Gulf States inspirational conference, May 2-3

Mennonite Board of Missions, Elkhart, Ind., May 14-16

Comité Administrativo, Goshen, Ind., May 22, 23

Black Council, Philadelphia, Pa., May 22-23

Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 22

Eastern Mennonite College commencement, Harrisonburg, Va., May 24

Hesston College commencement, Hesston, Kan., May 24

Goshen Biblical Seminary commencement, Elkhart, Ind., May 29

Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 29-30

items and comments

Foe of Marcos found God, became Baptist evangelist in Philippine prison

Ten years ago, Roger Arienda was a fiery communist agitator who wanted to overthrow the Marcos government. Today he's one of the newest Baptist evangelists in the Philippines.

He was sentenced to 12 years in prison in 1972 on a weapons charge. During the third year of his term, he picked up a book with a red cover in the prison library, thinking it was about communism. Instead, it was a Bible, but he read it out of sheer desperation.

Through his Bible reading and the influence of Southern Baptist missionaries Howard and Marjorie Olive, Mr. Arienda became a Christian and enrolled in Bible correspondence courses. He soon became a lay preacher in the prison and became the pastor of a prison church through which more than 2,000 inmates, prison officials, and their families were baptized in fishponds or pools.

Graham acts to mute criticism of Falwell and Moral Majority

Evangelist Billy Graham, quoted by *Parade* magazine recently as critical of Jerry Falwell's Moral Majority, Inc., has written to Mr. Falwell to try to smooth over any differences caused by the article. "I am deeply disturbed that there seems to be an attempt to drive a wedge between us," Mr. Graham said in the letter released by Mr. Falwell and verified by Mr. Graham's Minneapolis office.

But Mr. Graham also noted that he has at times expressed reservations "about evangelical Christians becoming so absorbed in political issues that they lose sight of the priority of the gospel."

Teenage drug abuse reported lessening in new federal study

Use of illicit drugs among American youth remains high, but a leveling off trend was seen from 1979 to 1980, says a new study by the National Institute on Drug Abuse. "The dramatic rise over the last two decades in the proportion of young people involved with illicit drugs appears at or very near an end," said Dr. Lloyd Johnston of the University of Michigan, who led the study.

Dr. Johnston said the leveling off in drug use is apparently linked to such trends as "gradually increasing conservatism" among teenagers, rising peer disapproval of drug use, the changing mood of the times, increasing

scientific evidence about harmful effects of marijuana, and rising concern about health risks of illicit drugs.

New U.S. surgeon general is foe of abortion, friend of handicapped

The Reagan Administration has tapped a prominent pediatric surgeon who is an outspoken foe of abortion to become the next Surgeon General. Dr. Everett Koop, 64, chief surgeon at Children's Hospital in Philadelphia and professor of medicine at the University of Pennsylvania, was named deputy assistant secretary of health. He will take office as Surgeon General after Congress lifts the age limit which bars appointment of anyone older than 64 years and 29 days. Congress was expected to pass the enabling legislation by the end of February.

"Raunchy rock" music banned from airwaves at Baylor University

Raunchy rock is no longer being broadcast by student radio station KWBU at Southern Baptist-related Baylor University in Waco, Tex. In response to a complaint from a Waco mother that the lyrics of some of the songs were obscene, university officials told the students to change their programming.

U.S. survey reports human rights picture improved during 1980

Torture, disappearance, and inhumane treatment of prisoners continued to decline in the past year, says the U.S. State Department's annual survey of human rights. Publication of the report which details conditions in 153 nations was postponed for a week at the Reagan administration's request to avoid criticism of South Korea during the visit of President Chun Doo Hwan.

The report, prepared by the departing Carter administration, said that decreases in rights violations had occurred in particular in countries where previous maltreatment came under "intense international scrutiny and criticism."

Southern Baptists make "no ransom" policy official

The Southern Baptist Foreign Mission Board has made official its unwritten rule never to pay ransom if one of its workers is kidnapped.

Although nine Southern Baptist missionaries have been killed in the board's 135-year history, records indicate that none was ever kidnapped for ransom. Observers speculated the board adopted the policy statement as a warning to guerilla groups in several countries where church workers are currently serving, such as El Salvador.

Poll says plateau reached in church membership decline

The 44-year decline in church and synagogue membership reached a plateau in 1980, at 69 percent of all American adults, says an annual Gallup survey. The new figure was slightly higher than the 68 percent membership level registered in the two previous years.

Church and synagogue membership has dropped steadily from the 77 percent level Gallup found in 1936 when it first took this measurement. The latest findings were based on interviews with a representative sampling of 10,982 adults. Since those polled were asked to classify themselves, the figures may include some who attend a church but are not listed on its membership rolls.

"Peace" portfolio outperforms Dow Jones Industrials

Pax World, a mutual fund which eschews investments in the weapons, nuclear power, tobacco, liquor, and gambling industries, reported that it beat inflation and outperformed the Dow Jones Industrial Average index in 1980. Church officials and other "social responsibility" advocates helped start the fund in 1971 as a means of investing in such "life supportive" industries as health care, education, pollution control, food, and leisure time products.

Pax World realized a return of 16.2 percent in 1980—better than the Dow Jones increase of 14.9 percent and above the 12.4 percent inflation rate for the year. The return for 1979 was 18.8 percent.

Virginia and Nevada again reject Equal Rights Amendment

The Equal Rights Amendment (ERA) has been rejected for the eighth year by the Virginia General Assembly. The ERA was also rejected recently in Nevada.

The amendment, which would ban discrimination based on sex, has been ratified by 35 of the required 38 states. But five of the 35 have rescinded their approval and the status of these "deratified" states is unclear. The new deadline for ratification is June 30, 1982.

Life-at-conception pushed in measure backed by pro-lifers

In a new strategy to nullify the 1973 Supreme Court ruling which legalized abortion, "pro-life" forces believe they can push a bill through Congress that would define human life as beginning at conception. The proposal would require only a simple majority in both houses of Congress, rather than the two-thirds congressional majorities and ratification by three-quarters of the state legislatures that is involved in passing a Constitutional amendment.

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Wholeness

"Wilt thou be made whole?" (Jn. 5:6)

The Mennonite Health Association held its annual assembly in San Antonio, Texas, the first week in March. As an observer of the Mennonite scene I went to this assembly to try to understand what concerns this branch of the Mennonite family. The Mennonite assembly meets in conjunction with the Protestant Health and Welfare Assembly, making it possible for Mennonites to have their own program part of the time and also share in the resources assembled by the larger organization.

I was introduced at this assembly to a new set of code words. They were old concepts really, but now and then an old idea which has languished in the shadows is brought out into the sun so that all may see and applaud. The new terms are "wholeness" and the related idea of "wellness" in contrast to "illness."

What to me seemed a foundational address was given to the assembly by William B. Oglesby, Jr., a Presbyterian professor of pastoral counseling. He spoke at length on the biblical view of sickness and health. All maladies are the result of sin, he affirmed, but in the Bible there is no unified position on the relation between sickness and sin, faith and health.

Sometimes in the Bible sickness is not attributed to any one thing. There are no good guys or bad guys in the Scriptures; all have sinned. Yet, he noted, there is Job as an example of a righteous man who suffered and Psalm 73 speaks of the wicked who prospered.

In the New Testament, some in Corinth were "weak and sickly" according to Paul, because of failure to practice the Lord's Supper in a worthy manner and Jesus responded to a cripple, "Son, thy sins be forgiven thee" (Mk. 2:5). He told the man who was healed by the pool to "sin no more, lest a worst thing come unto thee" (Jn. 5:14). On the other hand there was Paul with his "thorn in the flesh" and Timothy and Epaphroditus, both of whom had less than ideal health. So, concluded Oglesby, it is dangerous to draw a straight line between sin and sickness, faith and health.

The basic question is: do you want to get well? To take away the symptom without changing the lifestyle is dangerous. As an example Oglesby cited Jesus' story of the man whose devils were driven out, but not replaced with a higher loyalty and so they returned with a greater force.

In treating illness, said Oglesby, we should make use of all available resources and at the same time pray. Those who hold that God always wills health are right if it is not too

narrowly defined. Also recognition needs to be given to death as a form of health and a merciful act of God.

Others stressed wholeness more specifically. J. Marvin Nafziger of Mennonite Mutual Aid conducted a seminar entitled "Working at Wholeness." He distributed a worksheet which included the statement "we need to develop concepts for health care that take seriously the whole person and the dynamic relationships among stress, lifestyle, and disease."

Wholeness, it seems is a term whose time has arrived. Indeed, according to Alvin Toffler in *The Third Wave*, wholeness in health care is only part of a larger concern in our society for "wholism." Whereas the recent past has emphasized parts, today there is a stress on systems. This is seen in the concern for ecology where environmentalists emphasize the need to consider the effect of specific actions on the whole of nature. These wholistic emphases, holds Toffler, are part of a cultural attack on the assumptions of the industrialized culture which is now passing away.

Whatever its source, the emphasis on wholeness is sensible and worth encouraging. As developed at San Antonio, it stressed the spiritual basis of health, the unity of human personality, and personal responsibility for health. (In two different sectional meetings I was offered longevity questionnaires.)

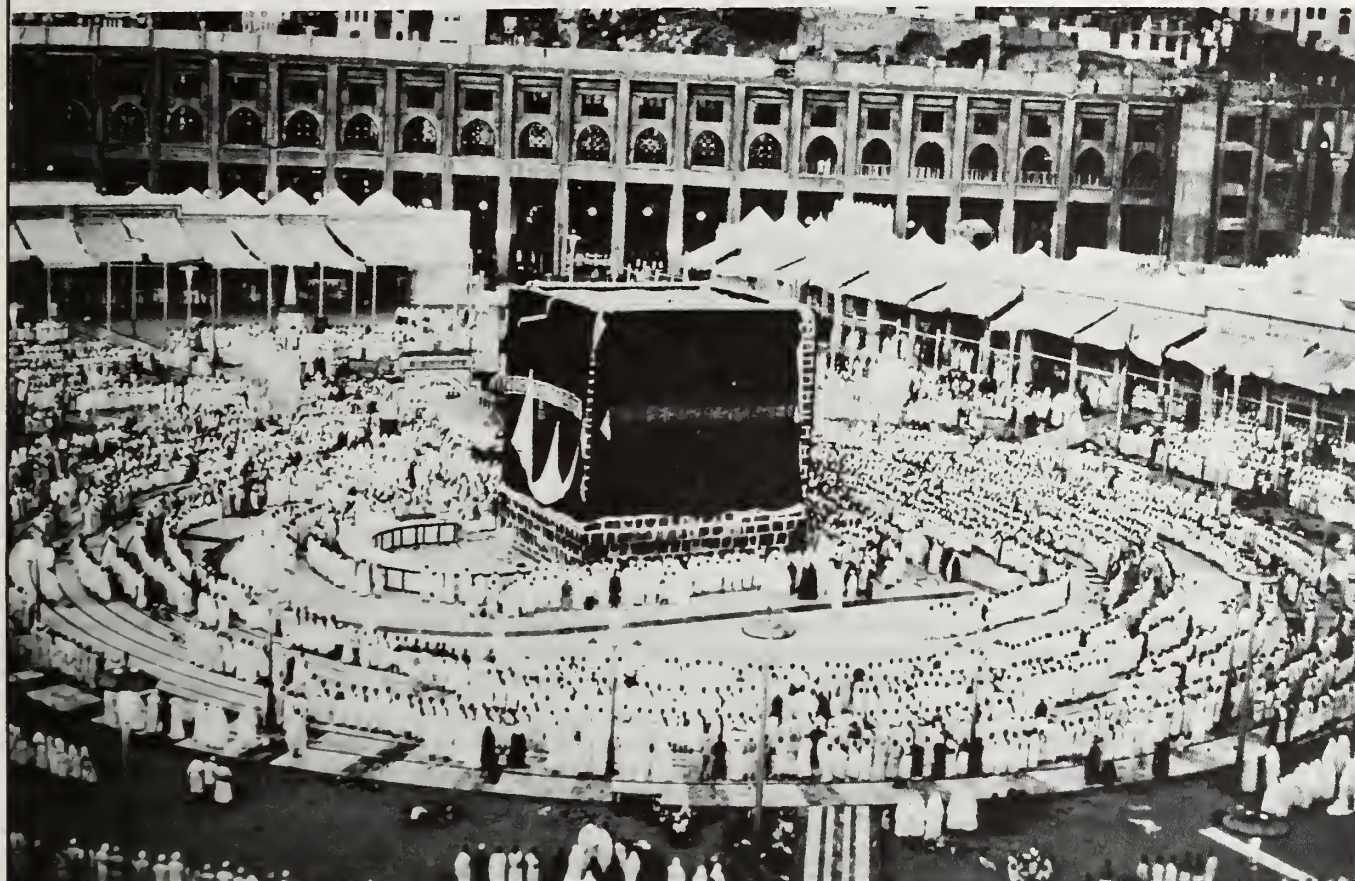
A major section of the health care involves ministry to the aging. It was shown that the residents of retirement homes should be encouraged to live joyfully, to reach out, take care of themselves, take charge of their lives and their health. Of course, when we stop to consider, all of us are aging, simply at different points on an aging scale.

It is important then, that we consider how to live wholly, not halfly. Responsible personal health care is certainly a part of this. (It is said that a man who lived to advanced age remarked, "If I had known I would have lived this long, I would have taken better care of myself.") Considerable personal health care involves a few basic rules and practices. But above and beyond these is the vision of life as lived for the glory of God.

To practice health care for its own sake may be selfish and self-defeating. But as part of a larger concern to live for Christ, it is appropriate and necessary. "Do you not know that your body is a temple of the Holy Spirit?" wrote Paul to the Corinthians (6:19). It was part of an argument against immorality. But it serves also as a challenge to intemperance in all its forms. For the abuse of the body is the abuse of God's property.—Daniel Hertzler

Gospel Herald

March 24, 1981



The holy Ka'ba in the courtyard of Mecca's great mosque, regarded by followers of Islam as the noblest spot on earth.

Islamicists I have known

Reflections toward a Mennonite approach to Islam.

by Fred Kniss

In November 1979, my wife, Rosalyn, and I began our work in Kenya under the Mennonite Islamic Ministries Council. We were given the job of codirecting a community center in a section of Nairobi with a large Muslim population. This is written after one year in the assignment. It is a good time to stop, stretch, sit down, lean back, and pause for a bit of reflection.

I've spent a lot of time learning this year—studying Kenyan history, language and culture, formal study of the Islamic faith, informal reading and observation, and getting to know and appreciate some of our Muslim neighbors.

Through reading and personal contact, I've met many

different people and groups, all concerned with sharing the gospel with Muslims. (The "Islamicists" in the title does not refer to pure scholars who have made a career of doing a careful, objective study of Islamic faith and culture. It refers primarily to the many people involved in the Christian mission to Muslims who have also studied Islam and refer to themselves as "Islamicists".) My milestone offers me a chance to collect my thoughts on paper—thoughts about Christians relating to Muslims and, particularly, what we Mennonites have to offer in this field.

Stereotypical categories. I find myself dividing these



If Mennonites would approach Islam with integrity, our posture must be service, because service is the Mennonite hallmark.

Islamicists into several stereotypical categories. Stereotyping can be dangerous if one accepts the stereotype as a true picture of reality. However, it can also be helpful in identifying and focusing on certain aspects of reality, even though nothing in real life may perfectly conform to the stereotypical image. With that caution in mind, let me explain a few of these categories.

Crusaders. These people use the oldest approach in the long history of Christian-Muslim relations. They are full of vigor and zeal in their desire to see the Christian gospel conquer Islam. They expend much effort in studying the Islamic scriptures and the oral traditions. However, their urge to know does not spring from a desire to understand. Like true crusaders, they are looking for the chinks in Islamic armor where they can make a quick, killing thrust with "the sword of the Lord." The inherent violence in this approach chills my Mennonite heart.

Defenders of the fortress. These folk suffer from a "Masada complex." Their understanding of Islam is influenced by the Hollywood image of galloping Muslim hordes charging over the Arabian dunes, shouting and swinging swords. They view Christianity as a bastion of truth in need of defense against the Islamic heresy set to overrun the world. The current American fear of Arabian investment in the United States and the paranoid response to Iran's ayatollah is a reflection of this mentality. Unfortunately, these Christians are not so concerned with relating to Islam as they are with defending themselves against it.

Technicians. This group is one of the most common in today's mission to Islam. Close relatives to the crusaders, they have chosen to use a less violent approach. Instead, they arm themselves with a good knowledge of sociology and cultural anthropology. They share much the same philosophy as the church growth movement in the U.S. today. With careful, objective analysis of Islamic faith and culture, they hope to find the proper tools to bring Muslims into the fold.

The major disadvantage of this approach is a too-blind faith in Western analytical methods and a belief in the Western assumption that problem-solving is no more or less than finding the proper technology. They forget that Islam is made up of thousands of vibrant, dynamic communities with infinite variations and cultural nuances. This diversity, along with the Muslim's complete submission to the will of God, defies Western logic and analysis and blunts the force of its carefully devised techniques.

Undercover agents. While one hesitates to refer to one's fellow Christians as "sneaky," this group comes close to earning that label. They speak highly of openness, friendship, and cooperation. Their favorite methods in relating to Muslims are dialogue and social services. However, these methods have one primary (and too often unstated) aim—conversion.

Although this approach has much to commend it, it is defeated by its tendency toward deception and hidden mo-

tives. Most of my Muslim acquaintances have a deep-rooted suspicion of any Christian social service efforts. Centuries of often-bitter experience have taught them always to look Christian gift horses in the mouth.

Bleeding-heart liberals. This group of people wear the whitest hats. When discussing Islam, their vocabulary is peppered with words like "beautiful," "rich culture," "close community," "deep commitment," "openness," "dialogue," "cooperation." They are not nearly so kind toward Christianity and, in fact, seem to enjoy a bit of self-castigation. They also tend to ignore Muslim violations of human rights and their suppression of women.

I suppose I would identify myself most closely with this group, if only because the centuries of hostility and oppression of Muslims by Christians seem to call for some sort of counterbalance. But it must be admitted that this approach lacks a certain realism needed in honest, open relationships.

Conclusions in process. Going a step further in my reflection the question comes: "What conclusions have I reached?" This poses a dilemma. If, after only one year of interaction with Islam and Islamicists, I were to offer many firm conclusions and easy answers, I would be more arrogant than wise. If, on the other hand, I leave my thoughts with no conclusion at all, I have simply dug myself into the pit of knowing very well how not to relate to Muslims but remaining in the dark about how to take positive steps forward. Here, then, are three somewhat tentative "conclusions-in-process."

First, I think we can learn something from each of the above categories. From the "crusaders" we can learn enthusiasm and a deep interest in studying Muslim scriptures and oral traditions. From the "fortress defenders" we can learn realism—that is, to recognize that the past 1300 years offer a not-so-pretty history of confrontation, violence, and hatred. We can realize in turn, that even today there are areas in which both must be called to repentance.

The "technicians" teach us the value of getting an understanding of Islamic faith and culture that goes deeper than first impressions. The "undercover agents" demonstrate the value of dialogue and social service in building relationships between Muslims and Christians. From the "bleeding

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Tent city sprung up for pilgrims who come to Mecca for the annual celebration.

hearts” we can learn the importance of respect, compassion, and a genuine appreciation for Islamic faith and culture. Perhaps a synthesis of the worthwhile ingredients in each approach offers a positive model for building healthy Muslim-Christian relations.

Second, if we Mennonites wish to approach Islam with integrity, we must be loyal to our tradition and, in fact, draw heavily upon it. In other words, our posture must be service, because service is the Mennonite hallmark. Mennonites are not known primarily for their theological dogmas or their evangelistic technique. They are known most often as “good people.” (How many times have you heard someone say, “Oh, you’re a Mennonite? I lived near some Mennonites once. They’re *good* people.”)

As Mennonites, with our awareness of community, we do not approach Islam as though it were a monolithic force in world history. Instead, we see its amazingly complex internal diversity. We recognize its many small communities, each with their own unique joys and strengths, problems and weaknesses. We see that these communities are made up of individuals who rejoice and mourn, who celebrate and suffer like other people around the world. And our response is to serve—not as a means to conversion of the Muslim, but as an end in itself. Thus are we true to our Mennonite tradition—by offering the gift that Mennonite communities have offered most often and with the greatest integrity.

Finally, if we are interested in evangelizing Muslims, we must recognize the fact that our mission to Islam is a new enterprise. As such, new models of evangelism are in order. On this topic, Paul Hiebert, former Mennonite Brethren missionary to South India, offers a possible model.⁹ Now a professor at Fuller Seminary’s School of World Mission, Hiebert suggests that there are two kinds of categories which we use to think of Christianity and conversion.

Two views of Christianity and conversion. The first and most common in Western thinking is to see Christianity as a *bounded set*. Christians are similar to apples and oranges in

that they have clearly defined characteristics. One is either a Christian or not a Christian and great effort is spent in defining and maintaining the boundaries between these two sets. Evangelism becomes the major task of Christians—getting non-Christians across the boundary.

On the other hand, we can view Christianity as a *centered set*—that is, a set with a clearly defined center, Jesus, and members defined by their relationship to the center. Those who are very close to the center might not be members of the set because their basic orientation is away from the center (e.g., the Pharisees). On the other hand, people far away from the center may be included in the set because they are moving toward the center (e.g., Zacchaeus or the publicans and sinners with whom Christ ate). In a centered set, the boundaries are not important and, in fact, may be quite fluid. The important thing is the center.

Now, what does this have to do with Muslim-Christian relations? By viewing Christianity as a centered set, we are freed to relate openly and honestly to Muslims without worrying about how to push, drag, or entice them across the boundary into the Christian fold. We are also saved the dreary task of trying to define the point at which a Muslim becomes a Christian.

Because the centered set model is dynamic (everyone is moving toward or away from the center), we recognize that we, too, are on a pilgrimage. Thus our dialogue with the Islamic faith opens us to the possibility of becoming more truly oriented to the center ourselves. Following this model makes it easier for us to avoid some of the pitfalls of the stereotypical categories listed above.

Accepting the fact of my pilgrimage reminds me that my milestone is a good place for reflection—but not for building monuments. I must move on, relating dynamically to those around me, continually evaluating my own progress toward the center while encouraging my neighbors to do the same.¹⁰

⁹See Paul Hiebert’s article, “Conversion, Culture, and Cognitive Categories,” in the October 1978 issue of *Gospel in Context* and his contribution to *The Gospel and Islam: A 1978 Compendium*, ed. Don McCurry, MARC Publications, 1978.

How much have we spent in our churches on the maintenance of what's continuing and how little for the vision with which we started?

The darkness cannot put it out

by Paul Hiebert

What happens when the lights go out? Some of you will remember on July 13, 1977, when the lights in New York City went out after lightning struck. At 9:40 p.m. New York City went dark.

Skyscrapers became great black monuments in the dark; thousands were trapped in elevators; streetlights stopped and there were massive traffic jams. People flooded out of the dark buildings because air-conditioning was shut down. In 20 minutes, 2,000 businesses were looted. Many of them went out of business permanently. Over one billion dollars of damage was done. There were over 1,000 arson fires. Four hundred and eighteen policemen were hurt by the hail of bottles and rocks and 3,776 people were arrested. When the jails were full, they stopped arresting and only tried to keep down the holocaust.

Those of us who watched it on TV, wondered, "How can ordinary people sitting and eating their suppers, watching their television, playing with their children, suddenly turn into this rampaging mass of violence and terror?"

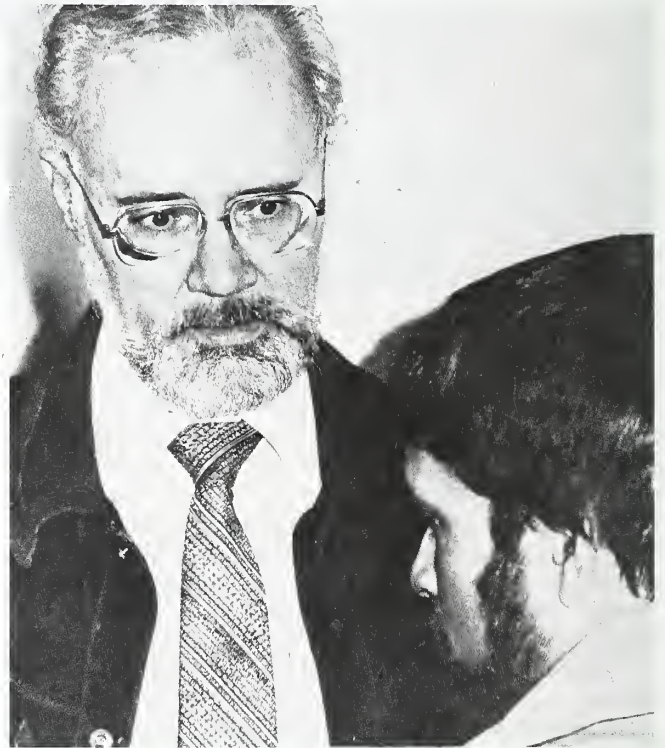
Next day newspaper reporters asked Andrew Young at the United Nations, "How can this happen in a civilized country—in America?" And Andrew Young said, "Well, it all began a long time ago in the Garden of Eden, with Adam and Eve and the snake." They didn't really understand what he was saying. But we understand because we know what lies below the surface of humanity when the lights go out.

The age of darkness. Some have called this the age of darkness. The darkness of poverty and starvation is real for a half billion people, one out of eight on the face of the earth. Yet "a half billion" does not do justice to this. We would have to name each one. These are individuals like you and myself.

And despite the green revolutions and the more recent blue revolutions, we are not catching up with the food supplies. We are only putting off for a short time what is increasingly going to become one of the leading problems of the world—the shortage of food and competition for resources.

The darkness of violence and war is seen in Iran and Iraq, Afghanistan, El Salvador, and in 2½ million killed in Kampuchea. Our minds can't fathom that. This is the age of terrorism. There were two missionaries killed in December in Nepal. This week two missionaries of the Wycliffe translators in South America were taken captive. The common news of Irish terrorism and Lebanese bombs no longer shocks us.

Paul Hiebert teaches in the school of missions at Fuller Seminary, Pasadena, Calif. This article is an excerpt from an address to the 1981 Mennonite Central Committee annual meeting.



Paul Hiebert, Pasadena, Calif.

This is the age of urban violence. In Los Angeles there are three murders a day. In New York, five to six murders a day.

Some of you have watched Carl Sagan in his program "Cosmos," in which he is trying to weave for us a new science of religion, say that science is at the place where it can bring us heaven or hell. In one of his reflections he pensively said, "There is less than 10 percent chance that our world and our civilization will last for another century."

There is darkness of injustice and oppression. We in the West, with 5 percent of the population, consume 35 percent of most major resources. The division between the rich nations and the poor, between rich people and poor, has only increased. And throughout the world the injustices created by massive institutions and multinational corporations have only accentuated the injustices that nations have often perpetuated against one another.

There is the darkness of sin and eternal damnation. Let us not forget that sin still has its way here, that there are many who have yet to hear that Jesus Christ has come to bring salvation. We thought we had brought the gospel to all countries of the earth, but we're beginning to realize that geography isn't really what it's all about—we're talking about people. In South India we were able to reach the un-

touchables. But they are only 20 percent of the people. We have almost no church among the clean castes or among the Muslims or among the gypsies or among the tribals. And though we have a church in one sector, we do not necessarily have churches nor have we effectively evangelized the whole area.

In Los Angeles we have many churches, but they are largely Anglo churches. We have very few Hispanic churches, Japanese churches, Fijian churches, Vietnamese churches. An estimated two billion or half the world does not know enough about Jesus to make an intelligent decision to be His disciple.

But darkness is not really our message, is it? Darkness has always been on the face of the earth. It is the backdrop against which we bring our message of light.

Let me say something about light. I was standing in South India early one morning and I watched the dawn. As I watched, that huge ball that measures 868,000 miles in diameter came up over the edge and turned the darkness into light.

Every second that sun converts 657 million short tons of hydrogen into 653 short tons of helium and turns four million tons of matter into energy that it radiates out into space. (How much is that? By comparison the bomb at Hiroshima converted about one ounce of matter into energy.) From that big ball comes the light shining down

across 92 million miles taking eight minutes and 20 seconds, and it floods the earth with energy, with light. And that is the light that makes this world live. Without it we would be an empty frozen planet in the void of space.

Suppose we took all of Niagara and converted it into gasoline—all the water that goes over Niagara every day, five billion gallons an hour for 200 million years—and we burned it all at one time. That is how much energy comes to us from the sun in one hour.

Without light, no life. We are creatures of that light. Without the light there is no life. This is our message. Isaiah said, "The people that lived in darkness have seen a great light." And John said, "God is light and in him is no darkness at all." And Jesus said, "I am the light and those who follow me shall not wander in darkness but shall have the light of life." And John said, "All that came to be was alive with his life. And that life was the light of men. The light shines on in the darkness and the darkness cannot put it out."

It was He who came and He who fed the poor and the starving. It was He who made peace between Jew and Gentile, breaking down the barriers of religious discrimination and ethnic hatred. It was He who broke down the barrier between slave and free, the differences of class antagonism, who broke down the barrier between male and female

Hear, hear!

Nonresistant Christians pay taxes

Jesus' kingdom is one of testimony to truth, saving truth, truth that changes lives, truth that builds character. Caesar's kingdom was one that used the sword to restrain evil and even to crucify the innocent.

And yet Jesus had told inquirers to show Him the coin used for paying taxes to Caesar.

Then He asked them, "Whose portrait is this? and whose inscription?" "Caesar's," they replied. Then Jesus said to them, "Give to Caesar what is Caesar's, and to God what is God's."

Jesus did not discuss what percent of the tax money was spent for soldiers or for war, even though He knew this. There was no implication in His teaching that taxes paid to Caesar should be called "war taxes" or that nonresistant Christians should try to avoid payment of such taxes because they knew they would be used for military purposes.

In reference to payment of specific taxes for support of the military enterprise such as were imposed by the Continental government in the time of the Revolution, one can understand that nonresistant Christians found themselves unable to pay them and especially so since it was revolutionaries who were asking for them—to subsidize their rebellion.

Then, too, one can understand the attitude of the nonresistant Hutterites in Moravia who were asked to pay a special war tax to support the war against the Turks in the 1500s. Peter Riedemann, their leader, said: "For war, killing, and bloodshed (where it is demanded especially for that) we give nothing but not out of wickedness or arbitrariness, but

out of the fear of God (1 Tim. 5) that we may not be partakers in strange sins" ("Taxation," *The Mennonite Encyclopedia*, p. 688).

I do not agree with Daniel Slabaugh that the federal income tax is a war tax, *per se*. His entire article is based on calling it that (G.H. Feb. 10).

However, it is a good thing to give one's farm to the church (and so reduce one's payment of a tax that is partly used for military purposes). But should such gifts be given to the church only to reduce payment of federal income tax? Would not a more scriptural reason be to help the church in its mission of testifying to the truth?

When I was a young man of 18, I was graciously healed from a critical attack of pneumonia, and I decided to devote my life to full-time service to the Lord, wherever and whenever He would want me to serve. For fifty years I have served in mission work or Christian school teaching on an income basis that took care of my needs (Phil. 4:19), but often exempted me from payment of federal income tax, especially if I was faithful in support of the Lord's work and diligent to claim other exemptions and deductions.

But I do not call federal income tax a war tax, nor think I should promote nonpayment of it on this basis. Should others want to follow my example of devoting their lives and income to the Lord's work I would encourage them to do so, not primarily to avoid payment of federal income tax, but in order to build Christ's church on earth.—Clarence Y. Fretz, Hagerstown, Md.

and the barrier of sexual conflict.

It was He who brought liberation to the oppressed. To those who were oppressed with sickness, He gave sight and healing. To those who were psychologically ill, He gave wholeness and health. He made brothers of servants and masters. And above all, He was the One who broke the stranglehold of sin and damnation of death.

Now that much is clear. But the text that I wanted to choose this night was found, rather, in Matthew 5:14 and 15, and it makes me uneasy. Jesus said there, "You are the light of the world. A city that stands on a hill cannot be hidden. When a lamp is lit it is not put under a bushel basket, but on a lampstand where it gives light to everyone in the house."

Jesus is saying, "You now too are the people of light. You are followers of the Son of God. Go out into the world and change all that darkness."

We are not the sun, but we are the candle that has the stored light of the sun within us. We are the lantern. It takes the oil that is stored from God and converts it into the light.

I think of missionaries who went into the highlands of Papua, New Guinea, as soon as it was opened to foreigners in 1955. As they trudged up into there, somebody said, "Oh, you should go see old so-and-so." And when they came to old so-and-so's house in the village, he said, "I've been expecting you." The old chief in the village said, "When I was young, God spoke to me in a vision and said, 'Throw away your idols. Someday I will bring you the message of the gospel.'" He said, "I did, and they all laughed at me."

But he said, "I knew the day would come when the light would be here." They didn't understand, but they told him about Jesus Christ. And the church began. He did not live many months after that, but today there are 55,000 Christians in Upper Papua, New Guinea.

The darkness cannot put out our gospel. Terrorism is not the end of the gospel. Somehow when terrorism strikes, the gospel seems to grow.

Did you ever notice that no matter how dark a room and how big it is, when you carry in one little candle, though the darkness is everywhere, it can't put out that candle.

Four bushel baskets. But in the passage there is a warning. Jesus warns that we can put our lights under bushel baskets. What bushel baskets do we face in our day, that threaten to put out the light of which we are a part?

There are four such bushel baskets. *First*, I think there is a growing concern for self-preservation in the church. When times get tough and our self-preservation runs into conflict with our beliefs, the danger is that the beliefs will give way to personal interests. In a 1979 poll taken at the University of California at Los Angeles by the college Department of Psychology it was found that students today are 25 percent less interested in the world than they were in 1969, 35 percent less interested in developing a philosophy of life and finding meaning in life, but 52 percent more concerned with being financially well off.

The United States is spending less than one percent of its federal budget for the poor in other countries. Recently in the *Los Angeles Times* David Stockman, Reagan's new budget director, recommended cutting \$1.6 billion from what we are now giving. Half a billion of that is in food for the starving. What is more, he recommended that the aid

which we do give, not be given to those who are the poorest, but to those countries of key importance.

A *second bushel basket* is institutionalization. As we carry on our task and the task grows long, there is a tendency for weariness. There's a tendency for us increasingly to turn our concern to the maintenance of the institution and to spend less on the ministry that we have. This is true of any institution. Look at any of our budgets. How much have we spent in our churches on the maintenance of what's continuing and how little we begin to spend for the vision for which we originally started.

A *third bushel basket* is the influence of civil religion. As we become part of the American and Canadian mainline cultures, it is easier and easier for us to blur the distinction between the people of the kingdom of God and the people who are the kingdom of the earth. It is easy for us to support uncritically the systems of which we are a part.

Now we are to be part of the world in which we live. But a child of God is always set apart because he realizes that his primary citizenship is elsewhere. In times of terrorism and times of war, we are often seduced into thinking that we should turn to our government for protection. There's a more subtle form of this when we begin to think that government should provide us with protection for our workers and our property abroad.

It was at the moment when Jesus was facing the cross, that we read first of His Great Commission: "As the Father has sent me, so I am sending you." It was not said at the moment of His ascension, it was not first said at the time of His resurrection, it was said while they were gathered as a small band of disciples on the way to the Garden of Gethsemane. It looked like the cause was lost. Any political strategist would have said, "Get outta here. Let it cool down, man. Run for your lives. Keep quiet."

And in that moment of utter defeat, Jesus said, "Now we're ready to launch."

The *fourth bushel basket* is the danger that in the long haul we fail to renew the light that is within us. If we are to be lights to the world, we need to make sure that that light continues. Jesus told the parable of the 10 virgins. All of them had light; five of the lights went out because they ran out of oil. We can sometimes so focus on ministry, on whom we are serving, on what we are doing, that we fail to replenish the source of spiritual power within ourselves.

Jerusalem was the center of God's great work in the first half of the first century. It reached out with a witness in ministry, until it was torn by conflict. The church lost its vision for the world, its light was dimmed and God moved on.

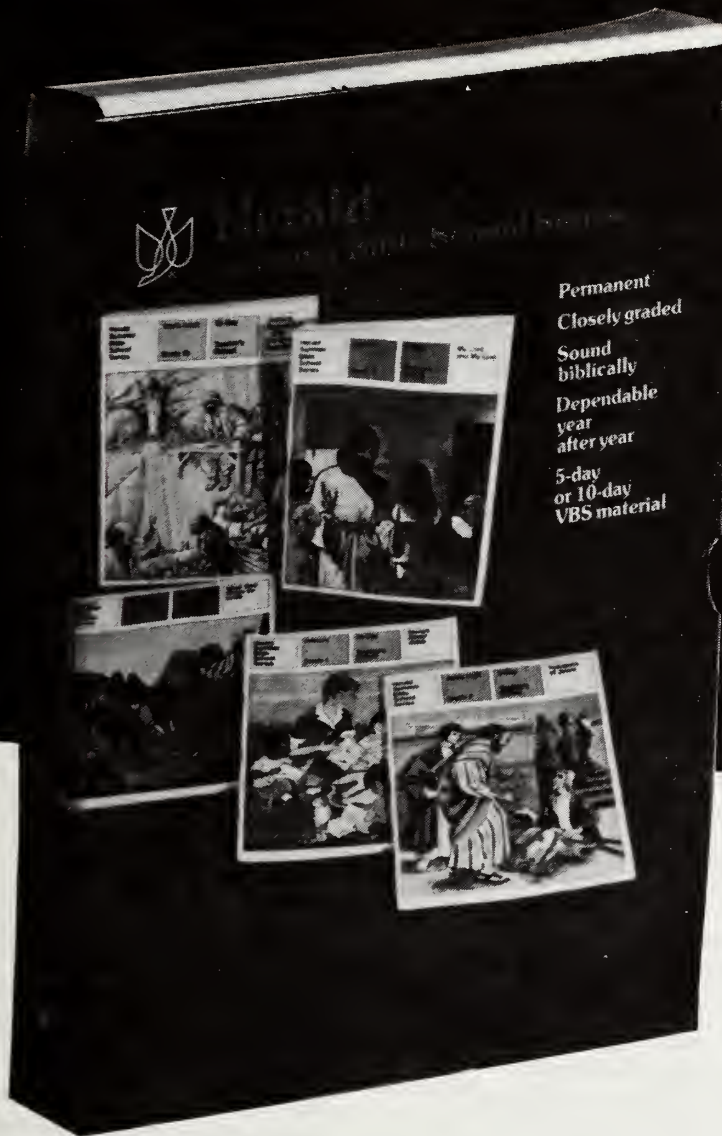
The last half of the first century it was from Antioch that Paul and Barnabas and others went out. But sensualism came there and this church lost its vision for the world. The light dimmed and God moved on.

In the 20th century, some have said, North America is the center of God's light. Have we lived with the illusion that God will always be here? Let us not kid ourselves. When we lose our vision, we can stay as a church ingrown and turned in on itself, but our light will dim and God will move on.

A light is there. It's only a question of whether we are going to be part of that light. And it may well be that God is readying the church in Korea, in Africa, or in New Guinea in preparation for when we begin to falter.



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Plowshares Eight convicted

Defendants and spectators awaited the verdict in Montgomery County's (Pa.) main courtroom on Friday, Mar. 6. Behind the judge's bench could be seen a huge mural depicting Christopher Dock, David Rittenhouse—great-grandson of William Rittenhouse, America's first Mennonite minister—and naturalist James Audubon.

The crime? Shortly after sunrise on Sept. 9, 1980, eight persons walked into General Electric's King of Prussia, Pa., Re-entry Systems Division assembly plant, took out concealed hammers, and began smashing Mark 12A nose cones. "The Plowshares Eight," as they later became known, also brought baby bottles filled with their own blood and poured the contents over the technical blueprints they found in the area.

Then, they laid down their hammers and knelt in prayer, chanting: "Disarm and live!"

The Eight included the well-known brothers Daniel and Philip Berrigan; Dean Hammer, 26, a chaplain; Elmer Maas, 45, a professor of philosophy; Sister Anne Montgomery, 54, a teacher; John Schuchardt, 41, a criminal defense lawyer; Karl Kabat, 47, a former missionary in Brazil and the Philippines; and Molly Rush, 45, a mother of six children and director of the Thomas Merton Peace Center in Pittsburgh.

"The prophets Isaiah and Micah summon us to beat swords into plowshares," said the Eight after their arrest. "We came to GE to expose the criminality of nuclear weapons. We wish to challenge the lethal lie spun by GE through its motto, 'We being good things to life.' As manufacturer of the Mark 12A reentry vehicle, GE is preparing to bring good things to death."

(Note: The Mark 12A is a sophisticated system capable of delivering a nuclear warhead

to within 100 feet of its target. Each Mark 12A carries a bomb 30 times more powerful than the one dropped on Hiroshima.)

"In confronting GE," continued the Eight, we chose to obey God's law of life, rather than a corporate summons to death. Our beating of swords into plowshares today is a way to en flesh this biblical call. In our action, we draw on a deep-rooted faith in Christ, who changed the course of history through His willingness to suffer rather than to kill. Our act was meant to awaken the world to 'choose life so you and your children may live.'"

Finally, the verdict was in: The jury found the Eight guilty of burglary, criminal mischief, and conspiracy.

"How do you fine GE for building genocidal nuclear weapons?" a supporter stood up and asked the jury.

Reactions have been mixed. Thousands of supporters attended "festivals of hope" in New York, Philadelphia, and the trial itself, which ran from Feb. 23 to Mar. 6.

"The action of the Eight is the ultimate act of preventative medicine," Helen Caldicot, head of Physicians for Social Responsibility, told one group. "There is nothing doctors can do after nuclear war. The elimination of these weapons is the key ministry for Christians today."

Montgomery County is home of three Reagan cabinet members: Haig, Lewis, and Schweiker. It is also one of the wealthiest areas in the U.S. Mennonites settled there, near Skippack, as early as 1702, ten miles north of the county courthouse in Norristown.

How have the Mennonites reacted to the Eight? Some have been supportive.

"The Eights' action," said Rebekah Ray of Germantown, "was a positive attempt to offer hope and the light of God's truth."



John Stoner, of Mennonite Central Committee Peace Section, said, "If you're asleep in a burning house, you will be grateful to anyone who awakens you even if they destroy the door to do it."

Al Zook, a founding member of Reba Place Fellowship in Chicago, was perhaps the only Mennonite giving physical support to the Eight.

"I think it would be good for us to try to understand the Eight," said bishop John E. Lapp.

Historian and writer John L. Ruth said, "I personally felt the image of a little hammer damaging missiles has raised my consciousness. Our Anabaptist ancestors took similar actions on occasion."

Mission leaders develop witness vision, strategy in face of increasing martyrdom

The twentieth century has seen more Christian martyrs than all previous centuries of church history combined, says Wilbert Shenk, vice-president for overseas ministries at Mennonite Board of Missions, Elkhart, Ind.

"I make that statement in light of the thousands affected by communist takeovers in such places as North Korea, China, and Russia, and by economic, political, and social upheavals in Africa and Latin America," he said.

"Repression and martyrdom are carried out as part of state policy in many of these countries."

Shenk keeps abreast of Christian mission developments through numerous religious journals, books, and missiological associations. In a recent staff restructuring he has been given the additional assignment of overall mission strategist for MBM.

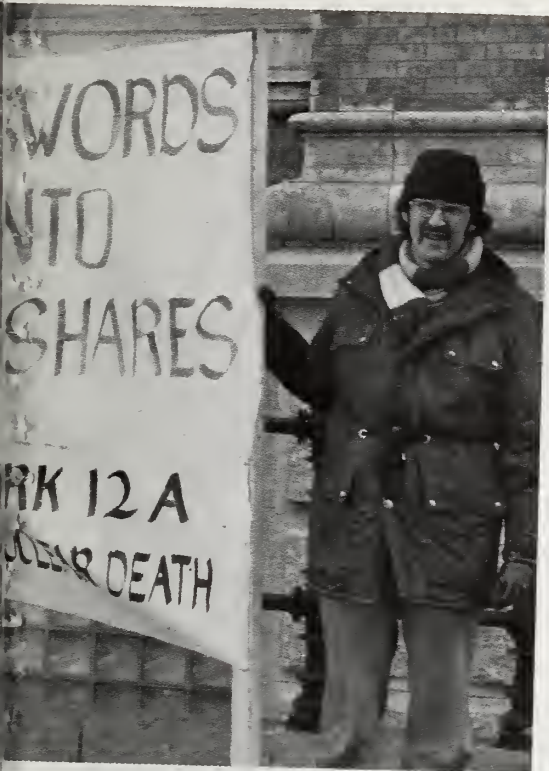
Paul M. Gingrich, MBM president, said Wilbert's role involves "helping all of us on staff resource the church with the best up-to-date methods for being missionary communities that reflect a Mennonite mission vision."

Paul sees MBM staff filling more of a consultant function to Mennonite Church conferences than investing in program

administration itself. The role has been MBM's intent for the past 20 years, and Paul hopes to accelerate the changeover in the next five years.

Paul sees Wilbert's services being extended to member conferences and in the future to a teaching role for Mennonite seminarians. "We haven't perceived the church as a missionary community," he said.

"We fall far short of the ideal of being the witnessing communities Christ intended local bodies to be," Wilbert said. He finds some congregations grasping the vision and being revitalized. "The quickest way to educate ourselves in mission is to become a missionary congregation," he said.



There were other opinions. Conference leader, Henry Paul Yoder, said that there was little awareness of GE's work among Franconia Mennonites nor were there any attempts to protest it. Yoder also noted feelings of powerlessness among many, which made any action difficult.

"Our people find the Berrigan type of witness too confrontational and too militant," stated conference moderator James C. Longacre, a view shared by Lapp, Yoder, and Ruth.

The Student and Young Adult Services committee in Philadelphia refused to cosponsor a talk by Dan Berrigan because it couldn't endorse what was considered a violent tactic.

Mennonites in Norristown refused to allow supporters of the Eight to use their meetinghouse for similar reasons.

Other comments made by ministers from the Norristown area were:

"The Eight are not nonresistant."

"Christians should not break the law and destroy property."

"It's too political for me."

"I don't want to identify with them."

"I enjoy the friendship of local authorities."

How do the Eight respond to criticism?

"This was the first direct interference with nuclear weapons production undertaken by Christian peacekeepers and the first act of disarmament in 35 years," says Dan Berrigan.

And his brother Phil replies: "It is our task to unmask evil where it is extraordinarily well protected, cosmeticized, and rendered socially and structurally legitimate." And says another, "We're sitting on a nuclear powder keg, and we'd better do something soon. After a war it'll be too late."—Robert V. Peters

Called to One Hope will be the overall theme of Bowling Green 81, General Assembly

The Mennonite Church General Assembly and churchwide conventions will be held on the campus of Bowling Green State University, Bowling Green, Ohio, Aug. 11-16. Known as Bowling Green 81, this event will combine the business sessions of the biennial sessions of General Assembly and the inspiration and fellowship of adult convention and youth convention.

The theme "Called to One Hope" was selected last fall to be explored at this gathering. Bible study, addresses, seminars, and drama will focus on the message in this phrase from Eph. 4:4. A youth convention, children's and junior high activities will be featured along with adult programming. Nearly 300 delegates from the 22 district conferences are expected to register and attend the daily business sessions.

The daily Bible studies on 1 Thessalonians will be led by Don and Anna Ruth Jacobs, of Landisville, Pa. Major messages will be presented by Moderator Glendon Blosser, Harrisonburg, Va.; Warner Jackson of Cleveland, Ohio; Martha Smith Good of New Hamburg, Ont.; James Lapp of Albany, Ore.; and J. C. Wenger of Goshen, Ind. Youth and adults will meet together for the Bible studies and two of the five evening worship services.

A major highlight of Bowling Green 81 will be the dramatic performance of the Book of Revelation by Stephen Shank, missionary to Belgium. "His presentation is so powerful," says David Miller, Youth Convention Coordinator from Goshen, Ind., "that it is well worth the cost to bring Stephen to Bowling Green."

Most of those attending the convention will be housed in four dormitory complexes on the Bowling Green campus. A smaller number will be staying at campsites or in area motels. Due to the 40-mile distance from Mennonite homes, few are expected to arrange housing in the Archbold or Wauseon communities although some commuters are expected and encouraged.

General Assembly sessions will be held in the University Union which will also house convention offices, displays, bookstore, and coffee shop. Bible studies and the evening worship services will meet in Anderson Arena. A large recreation facility will be available for a variety of physical fitness activities.

In the late afternoon a wide variety of seminars will be offered. Care has been taken to prevent overlap of seminars with other assembly activities to permit a maximum of participation. Besides the Book of Revelation drama, after-nine activities will include special interest groups, music groups, coffeehouses, discussion, and relaxation.

Nursery facilities will be provided with children and junior high activities arranged for both on and off campus. Historical and local interest tours are being arranged.

Wayne North, convention coordinator says,

"While the campus is relatively compact, we are planning to provide shuttle service for those needing assistance. We want to make every event as accessible as possible."

Registration forms will be sent to congregations across the Mennonite Church about Apr. 1. Further details will be included with the preregistration form. Costs will be up a little from previous conventions but less than 5 percent over 1979.—Wayne North, coordinator

Ecumenical fellowship firmed up in Spokane

The Kassebaum home was crowded beyond capacity on Feb. 1 when 80 people gathered either as participants in or as witnesses of the covenant signing ceremony of Spokane Mennonite Fellowship.

A group consisting of Mennonite immigrants to the city began meeting monthly in the spring of 1977 simply to keep in touch with each other and with their religious heritage. But in January of 1980, the Nick Kassebaums, who had been giving direction to the group from the distant Ritzville Mennonite Church, moved to Spokane and began opening their home for weekly meetings instead. The dozen who agreed to meet regularly have grown to a worshipping community of about 30, including children. Of that number, 12 adults were prepared to sign their names to the covenant statement.

The service centered on a mid-living room table upon which were placed the handwritten (in gothic on parchment) covenant, a container of salt, and communion elements. Each of the 12 signers led a part of the service: worship music, responsive reading, prayers, meditations (on the Old and New Testament meanings of covenant, and the use of salt and the Lord's Supper as symbolic seals in covenanting). A banner depicting significant 1980 events in the fellowship had been prepared, and there was time for the witnesses to offer their well-wishes to the new group.

The twelve gathered around the table, read the covenant in unison to each other, then circled the table, signing it, tasting the salt, and offering communion to each other. They then invited the witnesses—from the community as well as from four surrounding Mennonite congregations—to join them in communion. The evening concluded with a reception to celebrate the charter membership service.

Fellowship members come from the Mennonite Church, General Conference, Brethren, Mennonite Brethren, and Disciple backgrounds. Nick Kassebaum serves as pastor on a half-time basis, with a leadership council of three other members. Partial support comes from the Pacific District Conference and the Ritzville Mennonite Church (both GC).

Iowans face faith and agriculture issues

The setting was peaceful but input and discussion showed evidence of a "holy disturbance," as described by speaker Robert Yoder. The event was the Faith and Agriculture Forum held Feb. 27 and 28 at Iowa Mennonite School near Kolano, Iowa.

Eighty persons registered for the weekend forum which was planned "for people concerned with the best use of our food production resources today and in the future." The meeting was partially funded by Iowa-Nebraska Conference and MCC.

Faith and Agriculture Forum was a first for Mennonites of southeast Iowa. The planning committee consisted of Iowa farmers, a farmwife, and Pastor S. Roy Kauffman of Pulaskee, Iowa. Kauffman was moderator for all sessions, using Scriptures from the creation account and Deuteronomy to link the Christian farmer's relationship to the "land that God has promised."

Kenton Brubaker, horticulture professor at Eastern Mennonite College, gave the opening address on Friday evening. Through the topic "Alternative Futures for the American Farm," he presented his vision for the coming decades as civilization copes with a "forthcoming reduced energy budget with social and economic consequences related to this transition."

Robert Yoder, stewardship secretary of the Mennonite Church from Eureka, Ill., spoke of "Settled People in Unsettled Times," on Saturday morning. Yoder shared his belief that dealing with the relationship between our lifestyle, as affluent people, and our faith is crucial.

"I think," Yoder commented, "the relationship of economics to world need is tearing at us and money issues can be potentially divisive in the Mennonite Church in the 80s."

Lively discussion followed Yoder's presentation and continued throughout the day. Topics of discussion included methane production, depletion of water resources, fertilizer and pest control, tax implications of land trusts, and a concern in favor of private land ownership over cooperative farming.

Saturday workshops provided practical information on land and energy concerns. "Alcohol Production" and "Modern Agriculture vs. Ecological Agriculture" were workshops led by Iowa farmers Ken Madden and Ralph Engleken. University of Iowa Professor Donald Spencer presented a workshop on "Solar Heating for Farm and Home."

Kenton Brubaker said, "Only when we are able to constantly remind each other in community of our debt to God can we effectively preserve our environmental heritage." Persons attending Faith and Agriculture Forum met in community to hear dreams, practical solutions, and biblical insights. How will they respond as they face the crucial relationship between faith and agriculture every day?—Sharon Miller, Wellman, Iowa



Missionary Erma Grove with a student at Good News Training Institute in Accra, Ghana.

Training leaders for African independent churches

Training leaders for African independent churches has been the task of Good News Training Institute in Accra, Ghana. Initial vision for the institute was nourished by Mennonites and its educational director has been Erma Grove.

A significant event took place on Jan. 1

when Victor Fiajdo, a graduate of the Institute and a member of an independent church, became executive secretary of the school. Erma continues as educational director until Fiajdo is settled in his new job.

Fiajdo was appointed by a board of governors, which includes representatives from both independent and mission-related churches.

The institute continues to receive grants from Lutheran and Presbyterian mission agencies as well as significantly higher support—sometimes in the form of monthly pledges—from the independent churches.

Eight students graduated from the institute's two-year program in 1980. Erma traveled to their home churches to present their certificates to them and then conducted a special graduation service for them as a group in December.

Courses at the institute are taught by Erma and five persons from the outside who already have full-time jobs.

For persons who cannot afford the time or money to come to Accra to attend the institute, Erma is starting a theological-education-by-extension program. She is hoping at first to get five independent church leaders to take the course, *The Shepherd and His Work*. Erma's goal is to have each of the five in turn teach the *Following Jesus* course to ten members of their church.

Hiebert poster exhibited in New York museum

The 1976 Mennonite Central Committee annual report is one of 75 posters chosen for a current exhibit entitled "Ephemeral Images: Recent American Posters" at the Cooper-Hewitt Museum in New York.

Ken Hiebert, professor at Philadelphia College of Art, designed the poster. Under the heading, "The MCC Matrix," is a portion of a quilt pieced by Guy and Edith Martin of Goodville, Pa. "We are all bound together, colors, cultures pieced into a world," the poster states. Sarah Ann Eby, former head of information services, wrote the text of the poster-report.

The posters at the Cooper-Hewitt Museum, which is the national design museum of the Smithsonian Institute, were chosen because they "incorporate complex information while making a clear and instant visual statement," according to museum staff.

Violence again intensifies in South Lebanon

"In recent months, the scale and intensity of violence in Sidon, Lebanon, has again escalated. Life in many villages in the United Nations zone of South Lebanon has been disrupted by the fear of night raids by Israeli and rightist militia forces," reports Ralph Miller, Mennonite Central Committee representative in Lebanon.

Israeli reports to the foreign press following these raids speak in terms of how many "Palestinian terrorists" were killed or captured. But Miller notes that as he and the MCC team of agricultural workers carry out their work in South Lebanon villages, they "get the impression that these reports either indiscriminately classify Lebanese civilians as 'Palestinian terrorists' or completely ignore Lebanese civilian casualties.

"The morning-after Israeli reports of yet another 'successful' raid create a drastically different picture from the accounts given by stunned and bereaved villagers," Miller says.

For example, Miller wrote in mid-December that in the course of delivering almond seedlings he visited a series of villages where Israeli and rightist militia forces had struck only the night before.

News reports, quoting rightist militia sources, had said eight Palestinian commandos were killed in this operation and 12 houses were dynamited after all women and children were removed.

In contrast to those reports, local people in one village told Miller a house was dynamited with ten children still inside. Several were injured. "I find no reason to doubt the truth of what we were told," Miller says.

In another village, he was told that a local schoolteacher was tied up inside his house while dynamite was placed around the outside. A neighbor was able to free him before dynamite destroyed the house. In another case, a villager had been killed during the night—apparently a random killing.

Incidents such as these have eroded trust in the 6,000-man U.N. peacekeeping force (UNIFIL), which has been deployed for almost three years in South Lebanon as a buffer between Israeli and Palestinian forces.

Miller reports: "Once looked to as the savior of South Lebanon, UNIFIL now seems unable to cope with the recurring artillery exchanges and night commando raids. In addition the peacekeeping force has been criticized and sometimes fired upon from both sides for alleged favoritism."

The original assignment of the U.N. forces was to take control of all Lebanese territory occupied during the 1978 Israeli invasion. However, as the Israelis withdrew they handed over a narrow strip of Lebanese territory along Israel's northern border to a rightist militia led by a renegade Lebanese army officer, Major Haddad.

The militia, acting as a proxy Israeli force, has sealed off the border strip, euphemistically calling it "Free Lebanon." U.N. forces have no control over what happens in this disputed territory, which has become the launching area for Israeli/rightist raids into villages under actual U.N. control.

The Palestine Liberation Organization (PLO) uses this open and continuing Israeli violation of the U.N. mandate as license for escalating its own infiltration activities in the U.N. zone and for raids into Northern Israel. South Lebanese villagers and their intended U.N. protectors are caught in the crossfire.

East European churchman protests Bible smuggling

Bishop Tibor Bartha spoke out against Bible smuggling at the World Conference of Bible Societies, held in Chiang Mai, Thailand, from Sept. 28 to Oct. 5 last year.

In a formal declaration, Bartha stated that during the past 30 years their society has published 320,000 Bibles in the old Karoli translation. Since 1975, 80,000 additional Bibles have been published in a new translation.

Concerning the distribution of Bibles among Hungarian Protestants, the bishop mentioned that congregations have 1,200 book tables where Bibles can be purchased. A Protestant bookstore in the center of Budapest has been involved primarily in the sale of Bibles since 1977. The Reformed churches also observe a Bible Sunday each year.

"During the past 30 years," Bartha con-

cluded, "Christian circles in the West have been using any means possible to smuggle Hungarian Bibles into our country. They justify their activity with the erroneous claim that Hungarian churches are hindered by the state from publishing and distributing Bibles in a satisfactory manner. They spread the word that Bibles are in short supply in Hungary.

"It was most recently called to our attention in the spring of 1980 that our new translation which is protected by internationally recognized copyright laws, had, along with a new translation of the Psalms, been printed in a Western country without our knowledge and was being smuggled regularly into Hungary."

A letter by the Hungarian Bible Society to the conference in Thailand mentioned three points:

1. The distribution of these smuggled Bibles means a considerable financial loss for the Hungarian Bible Society. What should we do? Should we stop distributing our Bibles and rely solely on the smugglers?

2. The smuggling of Bibles is a serious infraction against the laws of our state agencies, who have cooperated favorably with us in the production of our new Hungarian translation. How are we to approach these state officials concerning such illegal activities which are being justified on false premises?

3. How could we in the future enforce the copyright laws concerning Bibles published in Hungary?—Adapted from *Standpunkt*, East Berlin the January 1981 issue, p. 10, as translated by Bill Yoder

MBM newsgrams

An NBC television studio in Hollywood, Calif., was the site of a recent interview featuring the Mennonite Church and its Voluntary Service program. Appearing on the local show *Odyssey* were Hubert Brown, pastor of nearby Calvary Mennonite Church in Inglewood, Calif., and Joan Miller, leader of the VS household which serves the church and its Christian school.

The four workers in Ivory Coast recently spent 17 days in the town of Yocoboue as the guests of the Harrist Church—an African independent church. The visit included two "Bible Days" when David Shank and James Krabill gave introductory courses to a group of Harrist preachers and lay leaders. "The general word is that the whole experience was deeply appreciated," reported David and his wife, Wilma. While in Yocoboue, the four workers also attended the laying of the first stone for another independent church in which all local religious leaders—Harrist, Catholic, Methodist, and Muslim—participated.

Helping New Hispanic Congregations is the 1981 first quarter project of the some 450 Associates in Mission (AIM) Partners. Their

goal is to provide \$40,000 in subsidies to Hispanic congregations in Robstown, Tex., Surprise, Ariz., and La Puente, Calif. In 1980 AIM Partners gave nearly \$130,000—an all-time record—to four projects: *New Witness in Ireland*, *Training Leaders for Overseas Churches*, *Building the Church Among Navaho Indians*, and *A House in Israel for Denlingers*. (MP)

A finance director and a financial resources coordinator are needed immediately. Management experience is required for the former position and fiscal and churchwide awareness for the latter. Interested persons may contact John Sauder at MBM, Box 370, Elkhart, IN 46515; telephone (219) 294-7523.

Choice VII, a series of 65, ninety-second radio programs won a Good Sam Award from American Advertising Federation "for excellence in public service programming." The Series encourages listeners to change their attitudes toward urban and social justice issues and/or to take action to correct injustices around them. The award was made Feb. 23.

New address for Frank and Susan Farrow, recently returned workers in Puerto Rico: 7037 Wrightsville Ave., Wilmington, NC 28401.

Nepal turbine and mill project in wide demand

In Nepal streams and waterfalls are harnessed to provide farmers an important source of energy. Since 1976 Mennonite Central Committee personnel working with the United Mission to Nepal (UMN) have helped install 40 turbine-mill units.

This past December MCC reaffirmed its commitment to the "small turbine and mill project" by promising \$69,000 for its continuing operation and expansion over the next two years.

Small mills are important to life in Nepal. People use them to hull rice and extract oil from mustard seed, both Nepali food staples. Small water-driven turbines and the mills that they power are an innovative change from traditional diesel-powered mills, which are

very costly to operate.

The turbines also offer a promising alternative source of energy to the trees that are rapidly disappearing. With its abundance of mountain streams and waterfalls, Nepal has the potential to produce hydroelectric power beyond the capacity of almost any other nation.

An MCC grant of \$24,000 in 1977 for research, design, and installation helped the turbine project get off the ground. UMN promised buyers that it would repair the turbines and keep them running if the buyers would allow UMN to observe the outfits in operation for research purposes. The technology was successful and demand for the turbines remains high.

ministry to prisoners will be discussed by Paul B. Myer, Quarryville, Pa. Music will be provided by the church choir (under the direction of Glenn Hershey) and the Sandy Hill Mennonite quartet. Guest music director will be John R. Hess, Jr., Atglen.

Theodore M. Hesburgh, president of the University of Notre Dame, will be the speaker for Goshen (Ind.) College's 83rd commencement on Apr. 12. He will address 281 graduates, their families, and friends. Receptions by the academic departments honoring their graduates will open the weekend beginning on Apr. 11 from 2:00 to 5:00 p.m. with the senior nurses' pinning ceremony. The senior class will present a program on Saturday at 7:30 p.m.

Peace Be with You, by Cornelia Lehn, a peace education resource for children and youth was published on Feb. 6 by Faith and Life Press, Newton, Kan., and is currently being distributed to retailers. Lehn is director of children's education for the Commission on Education of the General Conference Mennonite Church. The book is a collection of legends and stories from the first to the twentieth centuries about people who chose to follow Christ's example of love rather than use violence. The stories are written to be read or told.

John Howard Yoder will be teaching a course called The Radical Reformation at the New College for Advanced Christian Studies at Berkeley (Calif.) summer school program, June 29-July 17. He will also be holding a conference on Public Discipleship on Friday evening, June 26, and all day Saturday, June 27.

Correction: The address of Books Abroad is now 901 Parkwood Drive, Harrisonburg, VA 22801. Please send all communications to this address.

The House Church, a bimonthly newsletter created to promote and define the concept of the house church and to be a means of communication among existing house churches and fellowships, is now in its fourth year of publication. It has been a forum for discussing such issues as membership, covenants, decision making, music, the communal house church, and children in the house church. For further information or subscriptions, write the periodical at Box 964, Hesston, KS 67062.

A retreat for formerly married persons is scheduled at Laurelville from Apr. 17 to 19.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$183,293.56 as of Friday, March 13, 1981. This is 24.4% of the total needed. 289 congregations have made contributions. Ninety-five individual gifts have been received amounting to \$34,892.55.

mennoscope

The name of the Warden Park Mennonite Church in Scarborough, Ont., has been changed to Warden Woods Mennonite Church since there is no longer any reference to the area as Warden Park.

The dates for the Black Council meeting have been changed from May 22 and 23 to May 8 and 9 in Philadelphia.

The Glad Tidings Mennonite Church is planning a 30th anniversary celebration for June 28. Friends and persons who have been part of Glad Tidings are encouraged to attend. If you will be able to come, please let us know. Address: 344 Brook Ave., Bronx, NY 10454.

Sixteen people from SELFHELP Crafts operations around North America, led by Director Paul Leatherman, visited craft producers in India and Bangladesh in February. "This tour was not for tourists," commented one member of the group. "It was a working and learning tour." Besides visiting groups of artisans they fellowshiped with Mennonite congregations in India and met Mennonite Central Committee workers in both countries. Along the way they placed orders for items to market and purchased samples of new items to consider ordering in the future.

Michael M. Zehr of Bath, N.Y., has accepted a position as regional director of planned giving with Eastern Mennonite College and Seminary. He will represent the college and seminary in areas of Christian stewardship and estate planning and assist in donor contacts for annual operations. He will be responsible for a geographic area that includes Canada, the Northeast, and other portions of the Eastern

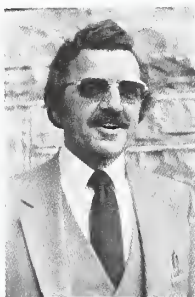
U.S. while continuing to live at his home in Bath. Zehr is replacing Samuel Z. Strong, who officially retired this spring after 29 years of fund-raising work at EMC.

Hesston (Kan.) College nursing instructor Ruth Yoder left the U.S. last month to begin a two-year assignment with Mennonite Central Committee in Haiti. After French and Creole study, she will work at Hospital Albert Schweitzer with the directress of nursing in staff work, staff education, and nursing education for local Haitians. Hospital Albert Schweitzer is a private hospital begun by the Larimer Mellons about 20 years ago. The 140-bed private hospital is located 80 to 90 miles from Port-au-Prince. The general hospital includes a surgical unit and large pediatric unit and specializes in treatment of tropical diseases and malnutrition.

The Paradise (Pa.) Mennonite Church will hold its annual missionary conference under the theme: "Committed to God, Committed to Go," Apr. 2-5. Speakers for the event include: Glenn Sell, teacher and pastor of Lititz, Pa.; David Shenk, director of Home Missions for Eastern Mennonite Board of Missions; Preston Parrish, of Winston-Salem, N.C., who is the reachout consultant for the Leighton Ford Evangelistic Team; David and Karen Chow, of Ambassadors for Christ, Paradise; Lloyd Scalyer, local innkeeper who is a converted Jew; Gilbert A. Peterson, president of Lancaster Bible College; Wilmer Kolb, speaker for Sunday School Meditations radio broadcast; and Paul G. Landis, president of Eastern Mennonite Board of Missions. A



Ruth Yoder



Michael M. Zehr

The resource leader will be Nancy Kerr Williams, using the theme "New Life for Old." Nancy is trained as a clinical psychologist and has served for several years as a consultant for Mennonite Mutual Health Services. Programs are available from Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666 (Phone: 412-423-2056).

Since July 1, 1980, José Luis Vázquez Negrón has been working full-time at the headquarters of *JELAM-Audiciones Menonitas*, the Mennonite radio, film, and TV organization for Latin American, in Puerto Rico. As associate director, he will be assisting Armando Hernández,



José Luis Vázquez Negrón

executive director. His responsibilities include general supervision of personnel, control of headquarters' equipment and materials, and other duties as delegated. José Luis is married to Rosa A. Sierra, and they have two sons. They are members of Aibonito Mennonite Church. His aspiration is to serve the Lord in the best way possible, reports Hernández.

Clarence and Ethel Ramer will celebrate their 50th wedding anniversary in the Dutchess (Alta.) Mennonite meetinghouse on Apr. 26.

Fare reduction for Middle East study tour sponsored by Council of Mennonite Seminaries, June 12 to July 5, 1981. Tour price per person from New York (double occupancy) reduced from \$2,355 to \$1,820. For informa-

tion and application forms write Associated Mennonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, IN 46517.

Hospital chaplains "have a unique role in healing," and their special training should better equip them to minister to patients and their problems. That is the view of J. Willard Agee, chaplain at Western State Hospital near Staunton, Va. This academic year Agee is directing a group of six students from Eastern Mennonite Seminary in a Clinical Pastoral Education (CPE) program at Rockingham Memorial Hospital in Harrisonburg, Va. Eastern Mennonite Seminary started the CPE program in cooperation with RMH last fall. And judging from comments of participants, their CPE experiences are proving to be practical and rewarding.

Opportunities: Hesston College needs two head residents, one male, one female. The college also has openings for a full-time developmental studies instructor and a librarian. Write or call collect to Hesston College, Hesston, KS 67062; telephone (316) 327-8208.

Laurelville Mennonite Church Center has an opening for an office person in bookkeeping and reservations. Interested persons may contact the Center at R. 5, Mt. Pleasant, PA 15666, or call (412) 423-2056.

Special meetings: Jesse L. Yoder, Bay Port, Mich., at Hicksville, Ohio, Mar. 29 to Apr. 5. John I. Smucker, Elkhart, Ind., at Clinton Frame, Goshen, Ind., Apr. 15, 16, 17, 19. Wal-ford Thompson at Mountain View, Lyndhurst, Va., Apr. 1-5.

New members by baptism: six by baptism and two by confession of faith at Media, Oxford, Pa.; one at Methacton, Norristown, Pa.

readers say

I would like to respond to Duane Beachey's article "Unto the Least of These" (Mar. 3). His primary point (the danger of making "social-physical" needs secondary to "spiritual" needs stands uncontested in my mind. I agree that we need his perspective.

The concern I am raising relates to Duane's use of the material in Matthew 25 in support of his point. He assumes (with many others) that the persons with whom Jesus identifies in the "sheep and goat" judgment scene includes any person in need. This assumption relative to Matthew 25 surfaces repeatedly in *Gospel Herald* articles dealing with our social responsibility. I am unaware of any challenge to that assumption in this periodical.

The basic question is this: Who indeed are those Jesus calls "the least of these brothers of mine" (NIV) in Matthew 25? I am aware of at least four possibilities. 1) They may be nations rather than individuals. 2) They may be ethnic Jews (the dispensational view). 3) They may be needy individuals within the community of faith out of which Matthew wrote his Gospel. 4) They may be any person in need. Might there be other possibilities? What biblical evidence have we for any particular one?

My concern is that our social responsibility is too important to so often be pegged on a possible faulty assumption about one passage of Scripture. It seems to me the Good Samaritan story provides a much clearer basis for the kind of concern Duane is raising, with perhaps less potential for guilt, however.

I remain open to further discussion and would welcome response and dialogue on our use of the Matthew passage.—Jonathan Kanagy, Newport News, Va.

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As former EMC students we were severely disturbed to see the display of the African mask as photographed in the Mar. 3 issue of the *Gospel Herald* (p. 178).

As bearers of the gospel of Christ how can we be fascinated with materials associated with witchcraft and demonism? And how can we condone such fascination in the name of cultural study?—Judy and Steven Frei, Philadelphia, Pa.

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I think we need to watch that we don't lose our salvation in going overboard in some subjects. I do appreciate a country where we have freedom of worship to our God. The best way to show our appreciation is to pay our taxes. To hold some back and refuse to pay, saying, "We don't want to pay for war" is not the answer. How do you know that the remaining taxes you pay can also be put in the military? The taxes are for the government to use and *it is theirs*. The responsibility of how and where it is used is theirs also.

If Christ's followers live as they should, it will be a great help in preventing the downfall of our nation. It is our duty and privilege to pray for our government and leaders. We have a wonderful God who can care for us. Do we show our appreciation to God? Let us keep busy in the kingdom of our Lord and be loving and open-minded with one another.—Alma Mast, Hesston, Kan.

• • •

I have become increasingly aware of the fact that the issue of payment of war taxes is dividing the Mennonite Church. I have indeed found myself pulling for both sides at different times and I realize that much study in the Word of God is required.

As far as Daniel Slabaugh's article (Feb. 10) is concerned, he raised some very good questions and made us more aware of our need as a church to come together on this issue. I am not sure that our problems will go away by all of us turning our properties

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over to the church but I do believe Daniel made an honest response.

I'm not convinced that war taxes is the real issue. Right now this is the issue that is surfacing, but somehow I believe that God is speaking to all of us about how we use His money. We are living in an age where luxuries are now necessities, and giving is done when it is convenient. That doesn't add up to the teachings in the New Testament at all.

My suggestion would be to try to live a simpler lifestyle. It is very obvious only those that make increasing amounts of money pay taxes. Could we lower our standard of living and give more thereby reducing our taxable income? My suggestion would include taking a look at the Macedonian church as Paul talks about them in 2 Cor. 8:1-7. He tells us that they have given as much as they were able and even beyond their ability. It would be good to learn a lesson from them. Also let's look at what Paul says to the Corinthians in 2 Cor. 9:6-7: "Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver" (NIV).

The tithe should be a base from which to start from but should not be a stopping point. Are we as Christians giving until it hurts? Are we taking out loans to buy a house or buy a car? Do we pledge to fund-raising projects the way we pledge funds to major credit cards each month?

To many of us—myself included—maybe Mt. 19:16-23 applies, "Sell what you possess and give to the poor."

I'm convinced that the church and its missions would stand to gain the most.—Clyde G. Kratz, Telford, Pa.

• • •

Thank you for printing several provocative, though impractical, articles recently: Daniel Slabaugh's A Testimony Regarding the Payment of War Taxes (Feb. 10) and Duane Beachey's Unto the Least of These (Mar. 3). These messages are very timely since our Caesar has declared that the poor shall have even less and the military more.

Shall we tell our Caesar that he is wrong? Peter and Paul both said that we should submit to the authorities and that we should show them honor and respect. Since we live under a democracy instead of a dictatorship I would like to suggest that we show respect and honor to our president by sending him a message. No, not just a letter or a phone call, but a money message. You know, money speaks!

Let all Mennonites and any others that care to join them send their tax monies to the Mennonite General Board to forward to the IRS in one lump payment with the message, "We, the people, request these monies be used for people programs and none be used for military purposes." That would be democratic and respectful, would it not?

This action may even help the president and the Congress to hear us and get the message that there are some people who care about mercy, justice, and peace. I know my suggestion is impractical too, but there must be some way to respond to the needs identified by Beachey and Slabaugh. Anyway who said that following Jesus is practical?—John Otto, Glenwood Springs, Colo.

births

Delagrang, Brad and Deborah (Lengacher) Woodburn, Ind., first child, Melissa Paige, Feb. 15, 1981.

Erb, Paul and Esther (Moyer), Powhatan, Va., second child, first daughter, Erin Jean, Feb. 12, 1981.

Gingrich, Gary and Pauline (Martin), Cambridge, Ont., second daughter, Kristen Susanna, Jan. 25, 1981.

Helmuth, Ron and Elena (Horst), Nashville, Tenn., first son, Michael Philip, Mar. 4, 1981.

Mast, James C. and Wanda (Yoder), Millersburg, Ohio, second daughter, Elizabeth Ann, Feb. 10, 1981.

Miller, Mike and Kathy (Jantzi), Corvallis, Ore., first son, Luke Michael, Feb. 24, 1981.

Miller, Wayne and Julie (Kennel), Albany, Ore., second daughter, Anna Marie, Nov. 23, 1980.

Ramseyer, John and Martha (Nussbaum), Sterling, Ohio, fourth child, first daughter, Maria Sue, Nov. 27, 1980.

Rose, Thomas and Beverly (Thomas), Johnstown, Pa., second child, first son, Levi William, Jan. 25, 1981.

Stoltzfus, Eric and Ruth (Horst), Goshen, Ind., first child, Heidi Marie, Feb. 2, 1981.

Yoder, Steven J. and Twila (King), Elkhart, Ind., second son, Matthew Paul, Feb. 10, 1981.

obituaries

Detweiler, James L., son of Henry L. and Eva C. (Landis) Detweiler, was born at Sellersville, Pa., Mar. 2, 1942; died at Hatfield, Pa., Feb. 14, 1981; aged 38 y. On July 28, 1962, he was married to Lucille M. Nyce, who survives. Also surviving are 4 sisters (Elizabeth L. Detweiler, Gladys L.—Mrs. David M. Longacre, Jane L.—Mrs. David S. Huegel and Lena L.—Mrs. Chester Craig) and 4 brothers (Ralph L., Jay H., Harold L., and Murray L.) Funeral services were held at Salford Mennonite Church on Feb. 17, in charge of Willis Miller and Loren Swartzendruber; interment in Salford Mennonite Cemetery.

Gingerich, Sarah, daughter of John and Magdalena (Schwartzentruber) Erb, was born near Zurich, Ont., Oct. 28, 1901; died at St. Joseph's Hospital, London, Ont., Dec. 21, 1980; aged 79 y. On June 17, 1924, she was married to Aaron Gingerich, who survives. Also surviving are 3 daughters (Viola—Mrs. Sidney Ramer, Mildred, and Laurene—Mrs. Harold Zehr), 3 sons (Stephen, Edgar, and Calvin), and one brother (Edmund). She was preceded in death by one grandson, 3 brothers (Christian, Moses, and Aaron), and a brother and sister who died in infancy. She was a member of Blake Mennonite Church, where funeral services were held on Dec. 23, in charge of Merlin Bender, Alvin Lies, and Clayton Kueper; interment in adjoining cemetery.

King, Cora E., daughter of Martin B. and Catherine (Shenk) Shank, was born at Elida, Ohio, Mar. 13, 1888; died at West Willow Rest Home, Willow Street, Pa., Feb. 1, 1981; aged 92 y. On Feb. 1, 1912, she was married to Irvin J. King, who died on Nov. 19, 1956. Surviving are 2 sons (Myron and Aaron), 4 daughters (Evelyn—Mrs. John R. Mumaw, Cora E., Laura—Mrs. Ralph Ramer, and Almeda—Mrs. Stephen Stoltzfus), 24 grandchildren, 18 great-grandchildren, and one brother (Lewis D. Shank). She was a member of Rehrersburg Mennonite Church, where funeral services were held on Feb. 4, in charge of Aaron Shank, Lester Martin, and Clair Burkholder; interment in Meckville Mennonite Cemetery.

Knavel, Cloyd, son of Levi and Christiana (Wingard) Knavel, was born in Johnstown, Pa., May 1, 1889; died at Johnstown, Pa., Feb. 22, 1981; aged 91 y. He was married to Cora May Heller, who died on Oct. 21, 1978. Surviving are 5 daughters (Mildred Beisel, Evelyn Shetler, Erma Rose, Arwella Miller, and Darlene Kauffman), 4 sons (Omer, Emerson, Vernon, and Marlin), 26 grandchildren, 55 great-grandchildren, and one brother (George). He was a member of Carpenter Park Mennonite Church. Funeral services were held at Mason Funeral Home on Feb. 25, in charge of Marvin L. Kaufman; interment in Dunmyer Cemetery.

Landis, Elvin W., son of Amos R. and Ida (Weaver) Landis, was born at Lancaster, Pa., Dec. 28, 1899; died at Landis Homes Retirement Community, Lititz, Pa., Jan. 16, 1981; aged 81 y. On

Nov. 14, 1923, he was married to Dora Winer, who died on Oct. 1, 1966. Surviving are one son (Harold C.), one daughter (Marian—Mrs. Menno Eby), 6 grandchildren, 3 great-grandchildren, and one brother (Phares). He was a member of Mellinger Mennonite Church, where funeral services were held on Jan. 19, in charge of Paul G. Landis and Wayne Mast; interment in Mellinger Mennonite Cemetery.

Lederman, Paul, son of Daniel and Katie (Neuhaus) Lederman, was born at Grabbill, Ind., Apr. 6, 1911; died at his home in Sarasota, Fla., Feb. 19, 1981; aged 69 y. On Dec. 9, 1943, he was married to Catherine Lederman, who survives. Also surviving are 3 sons (Roger, Darrel, and Dean), 4 grandchildren, 4 brothers (David, Elmer, Glen, and Edgar), and 4 sisters (Emma Stuckey, Amanda Rupp, Esther Beck, and Evelyn Schmucker). He was a member of Bahia Vista Mennonite Church, where funeral services were held on Feb. 23, in charge of Stanley D. Kauffman; interment in Palms Memorial Park.

Mohler, Katie Mae, daughter of Moses J. and Sara (Peachey) Zook, was born in Belleville, Pa., on Sept. 16, 1901; died of a heart attack at Sarasota, Fla., Jan. 26, 1981; aged 79 y. On Dec. 21, 1920, she was married to David N. Yoder, who died on July 17, 1923. On Nov. 8, 1935, she was married to Daniel B. Kauffman, who died on May 31, 1941. On Dec. 23, 1946, she was married to Monroe M. Mohler, who died on Nov. 9, 1972. Surviving are one adopted daughter (Mrs. Jane Immel), one foster son (George K. Mohler), 8 stepchildren (Miriam—Mrs. Earl Umble, Ammon Kauffman, Eli Kauffman, Ralph, Galen, Martin, Harold, and William Mohler), one sister (Sadie—Mrs. Jacob S. Peachey), a number of grandchildren, great-grandchildren, and great-great-grandchildren, and Samuel Peachey, a longtime resident and helper in the home. She was a member of the Allensville Mennonite Church. Funeral services were held on Jan. 31 at the Weaverland Mennonite Church at East Earl, Pa., in charge of Aaron Hollinger, Raymond Peachey, and Steven W. Zook; interment in church cemetery.

Schlabach, Albert E., son of Emanuel J. and Caroline P. (Hershberger) Schlabach, was born in Plain City, Ohio, on Dec. 22, 1905; died of cardiac failure on Jan. 29, 1981; aged 75 y. On Jan. 20, 1929, he was married to Polly Herschberger, who died in 1977. Surviving are two sons (Leland and LeRoy), two daughters (Lydia—Mrs. Richard Tester and Martha—Mrs. Frank Usnick), 8 grandchildren, and one great-grandchild. He was a member of the Arthur (Ill.) Mennonite Church, where funeral services were held on Jan. 31, 1981, in charge of Wayne Hochstetler; interment in the church cemetery.

Cover and p. 219 by Religious News Service; p. 220 by Robb Nickel; p. 226 by Blair Seitz.

calendar

Inter-Mennonite Women in Ministry Conference, Bethel College, Kan., Mar. 27-29.
Atlantic Coast Conference Third Assembly, Cedar Grove, Greencastle, Pa., Mar. 27-29.
Mennonite Church General Board, Windsor Inn, Chicago O'Hare area, Apr. 8-10.
Coshen College commencement, Coshen, Ind., April 12.
Mennonite Board of Education, Harrisonburg, Va., April 23-24.
Rocky Mt. Mennonite Conference, Denver, Colo., May 1-3.
Franconia Conference spring assembly, Line Lexington, Pa., May 2.
Gulf States inspirational conference, May 2-3.
Black Council, Philadelphia, Pa., May 8, 9.
Mennonite Board of Missions, Elkhart, Ind., May 14-16.
Comité Administrativo, Goshen, Ind., May 22, 23.
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 22.
Eastern Mennonite College commencement, Harrisonburg, Va., May 24.
Hesston College commencement, Hesston, Kan., May 24.
Coshen Biblical Seminary commencement, Elkhart, Ind., May 29.
Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 29-30.

items and comments

Alcohol use among teens— a modern dilemma

Drinking by teenagers is a practice that is so widespread that by the senior year in high school it is almost universal.

A large scale survey in 1979 of drug use by over 16,000 high school seniors from all regions of the country showed that 93% have used alcohol, 72% used it in the month prior to the survey, 41% reported heavy alcohol use at least once in the two weeks before the survey, and 7% said they drink daily. These seniors report that 56% of them started using alcohol prior to high school and nearly 31% before ninth grade. Surprisingly, 32% of all seniors say that most or all of their friends get drunk at least once a week. Regular use of alcohol is twice that of the two closest drugs—marijuana (36%) and cigarettes (34%).

Charismatic Korean's aim is church with half million members

Imagine having 500,000 members in a single congregation. Paul Yonggi Cho, a 44-year-old Korean minister who exudes charisma, hopes to reach that goal by 1984, the centennial year of Korean Christianity. He says his congregation—the Full Central Church in Seoul—is adding 5,000 converts every month. The membership now totals 150,000—believed to be the largest in the world. By the end of the year, Mr. Cho expects it to reach 200,000.

Another of his goals is to have 500 missionaries from his church serving abroad by the end of the decade.

Human rights petition sent a second time to President Reagan

Religious leaders who last December asked then President-elect Reagan to speak out against human rights violations have sent him a second letter with 200 more names. In that letter, 71 Roman Catholic, Jewish, and Protestant leaders asked Mr. Reagan to speak out for human rights to dispel "widespread speculation" among right-wing totalitarian regimes around the world "that your administration will condone terror, torture, and murder as the price of a favorable climate for U.S. investment."

In this most recent appeal, the religious

leaders asked to meet with the president to discuss the new administration's human rights policy. They also lamented the fact that their first letter only got a "curt acknowledgment" from Richard Allen, then assistant to the president-elect for National Security Affairs.

Adventist-backed union exemption is extended to all

A law passed by the U.S. Congress late last year will help persons with religious objections to joining labor unions keep their jobs, says a Seventh-day Adventist official. The provision permits any employee "who is a member of and adheres to established and traditional tenets or teachings of a bona fide religion, body, or sect which has historically held conscientious objections to joining or financially supporting labor organizations" to be exempt from such membership or financial support.

At the same time, it says such an employee may be required to contribute the equivalent of union dues to a charitable organization that receives support from the union in question. Seventh-day Adventists have traditionally favored such an arrangement.

Reconciliation not near, Chinese bishop declares, despite papal gesture

The head of the independent Chinese Catholic Church said he saw no clear prospects for reconciliation between the Vatican and the church, which broke ties with Rome more than 20 years ago. Bishop Michael Fu Tieshan of Peking declined to comment directly on conciliatory remarks made by Pope John Paul II in a speech broadcast from Manila to the Chinese mainland, saying he had not seen the full text.

The pope, who was in the Philippines on a six-day visit, broadcast an appeal for reestablishment of friendly relations with the Vatican. He said the Roman Catholic Church had no political or economic aims in view, desiring only to be allowed to "freely proclaim faith in Christ" and "thus contribute to the strengthening of human brotherhood."

Bishop Tieshan indicated that the Vatican's continuing recognition of Taiwan as the Republic of China remained a major obstacle to better relations.

Census lays rise in count of minorities to improved procedures

During the last decade the U.S. black population grew by 17 percent and Hispanics gained by 61 percent, but some of the apparent increase is due to better counting methods, says a preliminary 1980 census report on minority groups. The overall U.S. population grew by 11 percent during the 1970s.

Blacks now number 26.5 million, 11.7 percent of the total population. In 1970 there were 22.6 million blacks, 11.1 percent of the

total. Hispanics have increased from 9 million, 4.5 percent of the total population in 1970, to a current count of 14.6 million, 6.4 percent of the population.

The white population count was 188.3 million in 1980, an increase of 6 percent from 177.7 million in 1970. The overall American population increased from 203,211,926 in 1970 to 226,504,825 in 1980.

Safer cigarettes? Don't count on them says Harvard Medical Letter

Forty-three percent of the 620 billion cigarettes smoked in 1979 were filter brands, reports the *Harvard Medical School Health Letter*, Oct. 1980. The evidence for the killer qualities of the old cigarettes is solid. What about the new? In theory, the filtered should be safer, but the purpose of smoking is to obtain a nicotine fix and smokers who switch to low-nicotine brands are likely to inhale more in order to maintain the level of nicotine on the brain which the smoker's dependency requires. Indeed, says the letter, smoking a low-nicotine brand as a way to cut down may hinder smokers from quitting.

Even worse, the letter holds, the new milder cigarettes have been more appealing to girls and young women. "Females," according to a recent study, "are more sensitive than males to the unpleasant side-effects of nicotine." But the low-nicotine cigarettes make it easier to begin and they can switch to the stronger brands later.

"This turn of events is particularly tragic when the young woman becomes pregnant. Infants of smoking mothers are born smaller and run a higher risk of death before or at birth.... Children of mothers who smoked during pregnancy may have impaired growth and development... In short the overall value of the new low-tar, low-nicotine cigarettes to health is highly questionable.

Moral Majority's role in U.S. election called exaggerated

Conservative political and religious activists had less effect on the 1980 elections than did the economic malaise, intense Republican organizing, and widespread dissatisfaction with President Carter, according to a Stanford University study. Groups such as the Moral Majority and National Conservative Political Action Committee have received more credit for the conservative election tide than they deserve, said Seymour Martin Lipset, the sociologist and Stanford political science professor who conducted the study.

"For many liberals who cannot quite believe that the American people, blue collar and all, have turned conservative of their own free will, it would seem preferable to believe that some sinister manipulative force is at work which has turned large segments of the population into robots," said Professor Lipset.

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Spring and hope

Having lived near half my life in southwestern Pennsylvania, I have had a chance to observe the Appalachian spring. The seasonal change here comes in erratic stages and it is early June before one can be certain that all frost is past. Yet there may be 80-degree weather as early as April. Other seeming reversals include this year's experience where considerable of February has been warmer than early March.

Nevertheless, in mid-March the lengthening of daylight, the swelling of maple buds, and the presence of robins are among the signs to show the observant that spring is upon us. For those attuned to the agricultural cycle, spring is a time of hope. The seeds which we gardeners have held in stock since they arrived from the seed company weeks ago may soon be committed to the ground in hope that they will grow and yield a harvest.

Hope springs in the spring for other than agricultural reasons. Some who do not farm or garden are glad to be rid of cold weather and snow and others simply like a change. On the basis of Genesis 8:22, we confidently expect the difference and we are glad.

When winter has been severe or dismal, the coming of spring can serve as a parable of the Christian hope for deliverance from current vexations. But it is worth noting that this is a parable only. There is danger that Easter, for example, could be celebrated more for the coming of spring than for the coming of Christ.

Yet it is good to have some symbols of hope. We will need these as we reel before the economic, social, and religious storms of the eighties. Bruce C. Birch and Larry L. Rasmussen have written about this in their book *The Predicament of the Prosperous* (Westminster, 1978). In times of crisis, they write, American Christians have tended to use the image of the Exodus from Egypt as a symbol for encouragement. But this does not really fit, for we, no doubt, have some responsibility for our dilemmas. A better model would be the Exile in Babylon. "One of the greatest questions facing the church in our time in America may be, How can God's word be understood in a time when our accustomed way of life is coming apart?" (p. 135).

If we apply the Birch and Rasmussen formula to our analogy of the seasons, North American culture is now in the late summer or early fall. Unemployment combined with inflation and the OPEC troubles are a few early blasts that serve as harbingers of the winter to follow. In spite of pompous talk from Washington and Ottawa, nobody really knows what to do about these economic and political problems. Having come to expect as our rights amenities

which traditionally were denied to all but a few, we are now forced to scale down these expectations. Even worse, we recognize that in the foreseeable future great catastrophies may fall upon us, winter storms of unparalleled fury. We cannot be sure about this, even as Judah in the waning days of her empire could not be sure, but we have enough intimations to make us wonder. How can we prepare for such possibilities?

One way that some attempt to deal with the future is to assume that Christ will deliver those who love Him. The rapture will come before the Armageddon and they need thus give the matter no further thought. This is an irresponsible attitude based on pharasaical self-justification and we should give it no consideration. The following are suggested as a theologically valid response to our situation.

1. It is appropriate to acknowledge that we ourselves have been and are a part of the problem. Our ancestors came to this good land to escape oppression and built up a way of life that was energy efficient and largely independent. But then cheap raw materials and cheap energy were found and our culture began to draw the sources of our wealth from all over the world. The result is a way of life that is inherently oppressive and we are a part of it. We need to acknowledge our complicity.

2. At the same time we can support and join in the search for alternatives to a wasteful and oppressive style of life, as many of us have done. Who but Christians should be more concerned with conservation and preservation of God's good earth? We need not be dragged protesting from the old age to the new, nor need we give up in despair, though this can be our temptation. If God is for us, we have resources and we can be resources to lead the way to more responsible living.

3. We can tell stories of our heritage to ourselves and to our children. Just recently I read of an archaeological find in Central or South America which gave hints of an ancient civilization which collapsed for reasons not yet completely clear. For centuries this story was lost except perhaps for a few ruins.

Why is the Jewish story known and why do the Jewish people remain? Because the shock of the Babylonian Exile brought to flower a collection of the Hebrew traditions and the teaching of these to the children. Without the Jewish Torah there could be no Jewish people today.

If we can accept the winter as useful discipline and transmit our faith in God, we need not disappear like the ten lost tribes of Israel or the ancient civilizations in Latin America.—Daniel Hertzler

Gospel Herald

March 31, 1981



A Christian response to urban violence

by Dave Jackson

The transom was wide open, but the weather was far too cold to need the ventilation. In fact, Jean Porter couldn't remember that she and her husband had ever opened that little window above the back door into their apartment. She was alone and had been out for half the morning on some errands. Smart enough to know that someone might have broken in, she went for help.

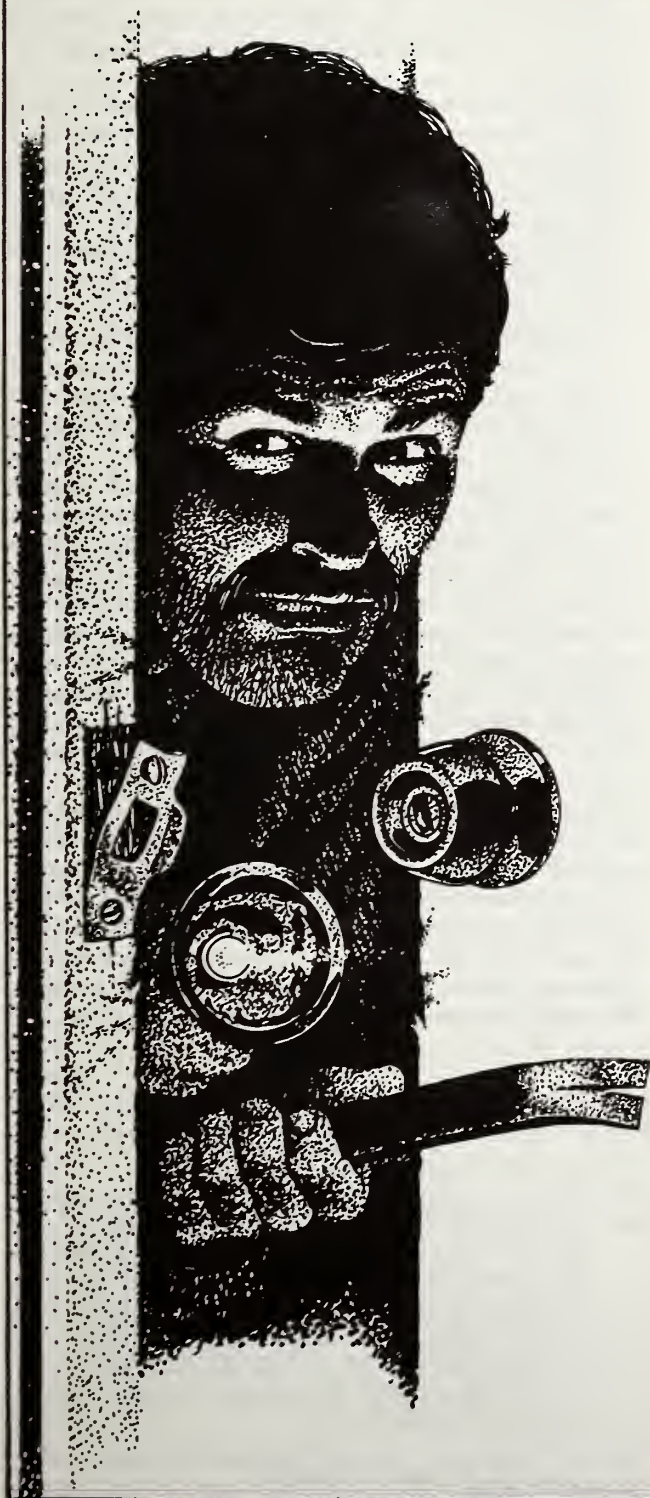
Returning with a friend, she found she'd been right. Someone had crawled in, ransacked their apartment, and left through the front door. Gone was a camera and several lenses, worth probably \$400. And as a personal jab the thief took her handmade, down-filled vest, worth very little except to Jean who made it and liked to wear it.

Left, though in a mess, was everything else—the clothes from their drawers, tools, the old TV, and several musical instruments, some with price tags on them. Her father rebuilt violins, and Jean was trying to sell some for him.

The police came and took down the report, said there wasn't much they could do, but they'd keep their eyes open. They took no fingerprints, made no further promises, said she should nail the transom shut with *big* nails.

Jean kept it all together, nice and brave, until her husband got home that evening. She was moving one of the violins to another person's apartment—the thief might come back—when she dropped and broke it. It was all down hill from there.

Later that evening a detective came by. He said the police were sure they knew who had done it. The method



of operation fit exactly a man who was out on bail after confessing to 67 similar burglaries in the immediate neighborhood within the last year. Seems he'd been caught red-handed in one of them and had made a little deal with the police to clear their books. He described each one precisely.

In nine more days his prison term would begin. In the meantime he was out on bail. He lived in the apartment at 815 on the next street, was about so tall, thin, sharp face. If they saw him wearing Jean's vest, which he was likely to show off, they should call the police. Otherwise there was no "proof" for which he could be picked up. Sorry!

In a nice neighborhood, too. One man does 67 burglaries in one year, and nothing can be done about number 68? Our neighborhood *looks* as nice as you could find for a lower income, urban dweller—apartment buildings interspersed with old frame houses along elm-lined streets. But it's not safe. One morning the nude body of a murdered woman was found in the yard of a neighbor just around the corner and the assistant manager of the local newsstand was shot to death three nights later.

Our church, Reba Place Fellowship, is an intentional community and has been in Evanston on Chicago's north side for the past 24 years. Murders, rapes, and armed robberies have increased severalfold in that time. For 1979, Evanston's per capita burglary rate was said to be double that reported in Chicago.

So what should we do?

One approach would be to arm ourselves with weapons, guard dogs, the most sophisticated electronic alarm systems, maybe even join together to hire a private security company to patrol our streets. But then we'd need to learn how to use those things—learn to shoot, learn martial arts, train guard dogs, set alarms, and double bolt the doors. That's one approach, and with today's rising crime rate, many people have resorted to it in one form or another. But it is not very pleasant. When you take on the job of defending yourself, you don't really sleep easier. You're tense, preoccupied, paranoid that the next criminal will have a better weapon, a higher degree in karate, or circumvent the alarm. It's like trying to be the high school tough guy. Sooner or later you'll meet your match, and in the meantime life is charged with anxiety.

Another response would be to promote the role of the police, encouraging arrests and swift convictions and long sentences to get and keep the criminals off the streets. But that is problematic too. The riots and carnage at Attica and Santa Fe are grisly reminders of the failure of American prisons . . . by any standards. For those who think prisons should reform criminals, records show the opposite. They are more like graduate schools in crime.

For those who believe the threat of incarceration will deter crime, the rates seem unaffected by increased sentences. Even those who call for punishment are unsatisfied because they erroneously think prisons coddle criminals. (Nonetheless, they would probably cringe from sentencing a person to the kind of punishment which too often is de-

livered in prisons—gang rapes, beatings, and murders.)

From the array of possible responses, Jesus' ethic challenges us: "Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also; and if any one would sue you and take your coat, let him have your cloak as well; and if any one forces you to go one mile, go with him two miles. Give to him who begs from you, and do not refuse him who would borrow from you. You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven" (Mt. 5:29-45).

Our theology got lazy. In this century Anabaptists have had numerous occasions to evaluate and reaffirm their commitment to the nonviolent teachings of Jesus as they apply to international conflict and participation in the military. But it has only been recently that we've again started to give serious attention to the problems of crime and violence. For too long we have been sheltered in rural areas where the problems of crime were minimal. And even when we have lived in the city, it was seldom in dense enough concentrations to cause us to feel responsible for the character of the society around us. Our two-kingdom theology got lazy. We could act like leaven with very little concern for the nature of the whole loaf.

What I mean is this: When the problem of crime is minimal, or when the machinery of secular society attends to the problem without our involvement, we can be pacifists while enjoying the security and protection of a violent government. But what happens when the protection of the government becomes impotent, or what happens when our numbers become sufficient to affect the efficient functioning of the government? Then we cannot escape the obvious nature of our responsibility. Then the old "unfair" question of "Well, what would you do if the commies came and started to rape your mother?" becomes unpleasantly real.

Some Anabaptists have closed their eyes to this problem. They call the police to protect their property and persons as quickly (if not more quickly) than anyone else, without admitting the inherent parallel of engaging the "law" with its threat of deadly force and the role of the military. Of course there are some very significant qualitative and quantitative differences. But do we know what they are? Do we know why we might approve of one action and not the other? Do

Editor: Daniel Hertzler
News Editor: David E. Hostetler

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Dave Jackson is one of the pastoral elders at Reba Place Fellowship in Evanston, Ill. This article is adapted from his book *Dial 911, Peaceful Christians and Urban Violence*, to be published by Herald Press in April 1981.

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How to respond to crime

It is through our experience as victims that the problem of crime impacts upon us as a people most frequently; a high percentage of Mennonites have been victims of crime. How do we respond? How should we respond? We often argue that we should love our enemies, that it is wrong to depend upon arms for our security as a nation: is it nevertheless biblically sound to rely upon arms for our security in our homes? Clearly this is an important issue.

It is high time that we began a dialogue on this. Often answers have been assumed without questioning; who stops to think, for example, before calling the police whether this is an appropriate response for the people of God? Perhaps it is appropriate, but we must ask the question, and our failure to question in the past is indicative of our lack of attention. A people who see themselves as called to be different from the world cannot, without examination, simply accept the world's response.—Howard Zehr, in a review of *Dial 911*.

we have any guidelines to say when and why we might call the police?

At Reba Place Fellowship we do not have *the answer*. But we have developed some guidelines which we might share which move in a redemptive, less violent direction than many secular responses to crime. These guidelines note some helpful distinctions between different kinds of crime and different kinds of criminals and the potential for justice in various situations. We've discovered some creative and effective deterrents to crime which don't threaten anyone's life, and we've seen what an important role our attitudes play in resolving conflicts and promoting peace in the neighborhood.

Some important distinctions. The following distinctions help to make the issue clearer.

Juvenile versus adult crime. In Evanston there are some very fine juvenile officers, and the courts often exercise several options before sending a young person to reformatory. In many situations a "brush with the law" corrects a youngster who would be otherwise unaware of the seriousness of his or her misbehavior. The more impressionable and less street-wise a youth is, the greater the chance for effective correction.

Therefore, even in situations where one might be compelled to allow an adult to steal from you or otherwise take undue advantage because of Christ's admonition or the fact that prison would worsen matters, a Christian might be freer to call the police and press charges with a youth, believing that there is a redemptive potential in the process.

Crimes against persons versus crimes against property. It is a terrible violation to have one's home burglarized, and the emotional impact of that should never be underestimated, but it is nothing to the terror of being robbed, assaulted, or raped. And the law recognizes this distinction both in the seriousness of sentencing and in the effort police make in apprehending criminals. In deciding how the individual should respond to crime, it is also appropriate to take

these distinctions into account. However, if one should choose not to call the police for a crime, they should be careful that they are not simply denying the trauma of dealing further with the event. The question should be, "Is there a more redemptive way to engage the offender?"

The rational criminal versus the insane person. Folks at Reba Place have restrained, subdued, called the police on, and helped hospitalize persons who later thanked the church community for preventing them from doing more serious harm to themselves or others. Contrary to society's perceived practice of excusing people "for reasons of insanity," there may be more justification for stepping in and doing something corrective.

On the other hand, the more choice an offender exercises in committing a crime, the more he may fall into Jesus' category of an "enemy," and the more the Christian is compelled to respond with nonresistance according to Jesus' teachings.

Crimes against others versus crimes against oneself. Jesus advises the Christian to turn the other cheek, but it may be another matter to turn our neighbor's cheek. Even turning one's own cheek may have the societal impact of making the neighborhood safer for crime, thereby making one's neighbors more vulnerable against their will. In each situation, this distinction and its implications must be considered.

Deadly or offensive force versus restraining or diverting force. It may not be a matter for purists, but there is a very real distinction between threatening to shoot a thief and grabbing a purse snatcher in a bear hug and holding him until a woman can retrieve her purse—an action one brother recently took while riding on the El train. Pacifist debates often polarize over the extreme example when there are many creative things which can be done short of threatening some criminal's life or sitting by passively and doing nothing. Of course, many of those actions require taking a risk for the sake of another person—a not unfamiliar gospel motif.

Deterrents to crime. The following deterrents can make our lives easier.

Reduced possessions. Living economically responsible lives in a worldwide context where poverty plagues so many has its own justification in God's concern for the poor. But in terms of crime, there is another benefit. Jesus said, "Do not lay up for yourselves treasures on earth, . . . where thieves break in and steal." A failure to heed Jesus on this instruction can lead to an overwhelming "necessity" to take part in the process of sending a person to prison.

At Reba Place we have made a deliberate commitment to a simple lifestyle, which, for many, has meant the reduction or limitation of their possessions. That has not eliminated their vulnerability to crime, but it has reduced it. Many of the items to be found in the homes of the members could not be fenced or resold. They are secondhand, repaired, or simple—though not drab. This tactic should not be underestimated. Where many Christians live in the same neighborhood, it makes the whole neighborhood less attractive to thieves, and society is served as well.

Close proximity. "How good and pleasant it is for brothers to dwell together in unity," the psalmist says, and it is a method of deterring crime which is completely consistent with kingdom principles. The police say that

nothing prevents crime better than nosy neighbors, and it is true. The members of a church who choose to locate geographically close to each other can know the goings and comings in each other's homes.

This has been possible at Reba Place because we deliberately live in the same neighborhood. We can recognize when something odd is happening in another member's house or apartment, and we care enough to check into it. Also, our knowledge of our non-Christian neighbors increases as well because we are so familiar with our neighborhood.

Reconciliation and God's peace. In spite of the public fear of criminals, most violent crimes occur between acquaintances, often family members. Learning how to be a real help before someone is harmed is a gift from God.

One day the streets around Reba Place filled with police, reporters, and TV crews, and a SWAT team was deployed on the roofs of the surrounding apartment buildings. A man was holding his children hostage in his apartment after a

marital dispute. The police had come and been belligerent. The man had panicked and threatened to shoot any forcing their way into his apartment. A full-scale battle threatened.

Finally, the man, who had never attended worship service at Reba Place Fellowship, agreed to surrender if the elders from the church would escort him to safety. He trusted the reputation of the local Christians to shield him from the sharpshooters he was convinced intended to pick him off the moment he came out of the door. Later, the judge released the man into the custody of the church, provided he and his wife would receive marital counseling from the Fellowship for the next year.

In many situations our search for a faithful and compassionate civic responsibility has been met by God's gift of creativity and merciful intervention, but in other instances we must confess failure . . . at least by all appearances. Still, the process has been valuable because it has moved us beyond theory to grapple with one of the harsh realities of the modern, urban world.

SVJ

Women in progress

by Barbara K. Reed

Christian women and men alike should always be in progress and we need constantly to search and obey the Scriptures to be true to our high calling from God in Christ Jesus.

Women in progress: for what? What is the goal? Most certainly the purpose for which we've all been created is to glorify God, but let's break that down and be more specific. I am thinking of two factors particularly: personal wholeness and release of one's gifts in ministry. Without the first, the second does not happen or is severely hampered. Without the second the first, as an end in itself, becomes empty.

Ever since humankind first sinned, people have been searching for wholeness, for completeness, for peace. At the same time that we Christians stand justified and are complete in Christ (Col. 2:10), absolute perfection, we are well aware, will not be realized in this life. Therefore, when I speak of wholeness it is in the relative sense of "beholding as in a glass the glory of the Lord [and being] changed into the same image from glory to glory, even as by the Spirit of the Lord (2 Cor. 3:18).

In looking first at requirements for personal wholeness I would suggest four things: (1) The forgiveness of sins; (2) Walking in obedience to the truth we understand; (3) Emotional healing for our sins, failures, or difficult experiences thrust on us by other people or circumstances (commonly known as the healing of memories); (4) Basing our sense of worth as a person on the right foundation. Of these I will comment on the fourth: basing our sense of worth as a person on the right premise.

We are told in John 13 how Jesus, as Teacher and Master,

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broke precedent and washed the feet of His disciples. A significant phrase precedes that account, "Jesus knowing that . . . he was come from God, and went to God . . ." Think about that—Jesus knew who He was! Therefore, because of the intimate relationship with His Father, He could stoop, He could risk being misunderstood, criticized, and finally accept an unjust death.

I believe that authentic self-worth, on the bottom line, springs from an open and growing relationship with God which we experience through the blood of Christ and the ministry of the Holy Spirit. Like Jesus, we know we have come from God and are returning to God. Keeping this relationship with God open certainly requires that broken relationships with people get worked through to healing.

Also, responsible relationships with people are integral to progress in the God relationship. In other words, a personal relationship with God is only complete and genuine in the context of the believers' fellowship where one is being disciplined.

All will agree that the proper basis for a good self-concept lies in an open relationship with God which then works out to openness with people. In principle, that is. Practically speaking, however, we have been assessing worth—our own and others'—because of things we have, or can do (or else we feel inferior because we don't have or can't do what someone else can). I am going to be very specific about one key area: marriage and childbearing. I am happy to be a wife; I am happy to be a mother.

Marriage and childbearing are ordained by God and shall be properly nurtured by those called to them, but they are not the only calling. They are not the only route to happiness, they are not the epitome of fulfillment, and they are not the greatest creative acts in which one can participate.

We have been ascribing worth to people for being married and becoming parents and this is not scriptural!

Once when Jesus was ministering, a woman called out from the crowd, "Blessed is the woman who bore you and the breasts that gave you suck," to which He replied, "Rather, blessed are all those who hear the Word of God and do it" (Lk. 11:27, 28).

What do thoughts on wholeness and personal worth have to do with women in progress? Very much. If we are serious about growth, our worth as persons must stem from what God says and thinks about us, not how we compare with other people or societal norms! Otherwise we will not be able to stand for our convictions when others do not share the same. Nor can we afford to witness verbally if our sense of worth is contingent on the "witness" being received.

Second, until we have our own lives put together (by the grace of God) an inordinate amount of time is consumed by our own problems. There is little energy or time to give.

Third, ministry involves risk. It is said, "If we never risk anything, we never grow." Women, it is so important that we discover who we are as persons, so we can afford to risk and let the gifts God has given us emerge. I assure you they will not emerge without taking some risk and I am grateful for the time I consciously affirmed that should my efforts at something new not be as successful as my friend's, that was neither my problem nor concern! All pride inherent in comparing ourselves among ourselves can well be laid down.

The ministry of reconciliation has been assigned us just as certainly as it has been assigned our brothers. We are responsible for more than homemaking and child care, important as these are.

What is the ultimate fulfillment in life? It is twofold: to be in touch with Jesus (inner piety) and to do His will (ministering to others in His name).

Mary, Jesus' mother, is a model for us women. From the record of Luke 1:26-45, we note that she was unknown, until God touched her, but she represents what can happen to a woman when God has given an anointing for ministry, as He plans for each of us. Mary allowed God to use her, although at great personal cost. Can we risk our reputations when risk is the price of obedience? Consider how the world has been changed and the course of history affected because one "insignificant" woman dared to participate in what society would condemn her for!

Identity

And,
how shall I be
identified?

Shall
these words:
daughter,
sister,

wife,
mother,
woman—
shape me?

Or I,
them?

—Holly Schurter

Mary risked it all because she was a person of character and the overriding principle she lived by was obedience to God, rather than "What will people think?" Her gift to humankind was the way she could accept what God wanted to do through her, even while the full meaning of it all was beyond immediate comprehension. Mary was about to become a mother but her song represents concern for the political, economic, and social world scene. *That is progress!*

You who are mothers, be the best mothers you can be and minister at home in the name of Jesus. However, don't let the four walls hedge you in when the Spirit would give a word of prophecy through you. Joel told the Israelites their sons *and* their daughters would prophesy and Peter confirmed this after Pentecost by quoting Joel. Furthermore, unless you are single, remember that fathers are parents, too; bringing up children is their responsibility as well.


Do you have a vision burning within you? Do you sense the hand of the Lord upon your for ministry beyond what you now realize? Does the Spirit prompt you to speak, to do, to get involved in new ways, but you are afraid of the risk? Don't be afraid! Stay in communication with other spiritually discerning people and obey that prompting. Nurture that vision with faith.

Perhaps you don't understand your vision completely; possibly you have never shared it with another person, for it's deep and not yet clearly articulated, personally. Yet God has put something precious within your spirit. Don't let it die, for people's lives are at stake! Believe Him to bring it to fulfillment and He will. I would affirm you sisters as Elizabeth did Mary in Luke 1:45: "Blessed is she who has believed that what the Lord has said to her will be accomplished!" (NIV).

Perhaps you don't have a vision but you want one for the glory of God. You have not because you ask not. Ask and you shall receive. I asked. I received. God is no respecter of persons and you can, too.

In Psalm 51 David is remembered for his broken spirit and repentance after sin but we miss a precious truth if we stop there. Do you realize that after the confession (vv. 3, 4), cleansing (v. 7), and restoration of joy and a free spirit (vv. 8, 10, 12), there will be results (v. 13)? "Then I will teach transgressors your ways, and sinners will turn back to you" (NIV). When I read that after personally experiencing a deep repentance and cleansing for broken relationships I got so excited and said, "Lord, that's a promise and I'm claiming it!" God he is faithful to His Word and has been fulfilling this!

A visit with a Lebanese lady some years ago stands out as one such experience. Tea was still hot in our cups as she gave vent to attitudes of deep hostility toward certain people. The mention of bitterness struck a responsive note within me, for I had recently been freed from its bondage myself! It was only natural, then, to identify with her need and share my testimony of the grace of God. Two hours' time had elapsed when she said good-bye with these words: "Thank you so much for coming! No one ever told me about Jesus before."

Within days of that encounter our ways parted unexpectedly. I do not know where she is now or if she has come to commitment under Christ's lordship. One thing I do know: because of who I was by the grace of God, she became accountable to Him. 

Who is a Mennonite?

by Harry Loewen

There seems to be some confusion in Mennonite circles about what it means to be Anabaptist-Mennonite in faith and life. There are those for whom Anabaptist-Mennonitism means a distinct way of life and culture. "Mennonite" for them means conservative religiosity, adherence to certain rules and regulations, the wearing of traditional clothes, and the use of a Mennonite dialect (be it Low German, Pennsylvania German, or some other linguistic mixture).

Such cultural Mennonitism is perceived by some to be hostile to all freedom and innovation in the religious and social areas of life. Some of those who have grown up in this tradition wish to get away from it. They are embarrassed about its forms and expressions and they feel that Mennonitism has ceased to be relevant in today's society.

Then there are those who see Anabaptist-Mennonitism in terms of its 16th-century characteristics and emphases. For them Anabaptism includes the time-honored principles of peace and nonviolence, separation of church and state, discipleship and fellowship, and the practice of adult baptism.

While this emphasis on historical Anabaptism is valid and useful, it fails to convince those who are either ignorant of or not interested in history, and Anabaptism is perceived by an increasing number of Mennonites to be static, historically encrusted, and of little practical value in today's world. The more charismatic-minded among the Mennonites and those who lean toward an evangelical Christianity have little use for Anabaptism.

It seems to me that both views either distort or at best fall short of the real meaning of Anabaptist-Mennonitism. While Mennonites have developed a cultural tradition and have acquired a distinct theological and ethical orientation which has its roots in sixteenth-century Anabaptism, Anabaptist-Mennonitism is more than culture, history, or theology. It is a creative, ever-new prophetic-radical interpretation and application of the gospel in a changing society.

To know what it means for Mennonites to apply the gospel anew in today's world, we find the example of sixteenth-century Anabaptism most instructive. The Anabaptists and early Mennonites rediscovered certain biblical truths and applied them to the world in which they lived. In a state-dominated society they insisted on the freedom of the church and of the individual conscience. In a society which was violent and glorified political and ecclesiastical power, they advocated and practiced love, peace, and humility. In the midst of tyranny and political and economic oppression they stressed justice for those who suffered at the hands of the powerful and unjust.

With religious formalism and ecclesiastical institutionalism all around them, they practiced voluntary church membership and community. Since these truths and practices annoyed, upset, and threatened the spiritual and secular rulers, the Anabaptists were feared and persecuted, and many died for what they believed and lived.

Today the principles of Anabaptism are self-evident and taken for granted in Western society. Mennonites are no longer asked to suffer and die for what they have inherited from the Anabaptists. Mennonites were in time tolerated, accepted, and even respected by society and in turn they adjusted to society and its institutions. Through thrift, sobriety, hard work, and general usefulness, Mennonites have become "exemplary" citizens and the envy of their less well-to-do neighbors. They have sought to retain their Mennonite "identity" (that is, their historical Anabaptist characteristics) and at the same time they have acquired social, economic, and even political status.

Having become leaders in farming, business, and the professions, Mennonites are beginning to make their mark in politics, supporting the more conservative parties and institutions and the status quo from which they are benefiting both religiously and materially. In short, Mennonites today seek to enjoy the faith of their fathers and the goods of this world. It is questionable whether the two can be combined.

Historians have called the Anabaptists "radical" and "left wing" within the Reformation movement. It seems to me that these terms not only describe accurately sixteenth-century Anabaptism but also point to what Mennonitism should be all about. Just as the Anabaptists were "radical" in the application of the gospel in their society and "left-wing" as opposed to "right-wing," conservative and often reactionary Protestantism, Mennonites today must once again be radical and left-wing with regard to the present world systems, ideologies, institutions, values, and lifestyles.

A Mennonite should not merely be concerned about amassing personal wealth, but develop a Christian philosophy of property and consumption. A Mennonite today should seriously question all religious practices, techniques and forms which place numbers, success, and material physical growth above genuine commitment, human dignity, individual freedom, and Christian discipleship. A Mennonite must always be on the side of justice, love, and peace wherever these principles are denied, threatened, or violated. A Mennonite must remain critical of all political parties and practices, regardless of their colors and labels.


It is not in true Anabaptist tradition to become part of institutions and systems without thought, prayer, discussion, and consensus. If someone, for example, feels called or inclined to enter areas which are clearly contrary to what traditional Anabaptism believed and practiced, there should be sound

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biblical reason for such a step and the wider fellowship should be involved in the individual's decision.

To conclude, Anabaptist-Mennonitism is a way of life, a certain attitude, a definite direction. It is a world-view and a lifestyle. It seeks to interpret and to live the Jesus of Nazareth way from a position which is "neither Catholic nor Protestant" (to use Walter Klaassen's term) but which is uniquely its own. Mennonites today should not even be

bound to specific sixteenth-century Anabaptist views and practices but chart their own course in modern society according to their understanding of Scriptures and the nature of the world they have to face.

The Mennonite way of life must of course remain rooted in historical Anabaptism and receive its nourishment from that source. However, it must not be static but dynamic in its reinterpretation and application of the gospel today. 

Recognizing the faith of a child

by Nancy L. Kauffman

While we as Mennonites believe that the journey to faith is a lifelong pilgrimage, we give public expression and recognition to this odyssey only twice. The first of these public expressions is baby dedication—a launching of this journey in which parents and congregation are reminded of their responsibility for a child's pilgrimage. The second is baptism—a public profession of faith made when a person has reached a point in his or her pilgrimage that we refer to as the "age of accountability." This tenet of our faith steeped in the blood of martyred ancestors, and argued about and elaborated on in centuries since, we take anything but lightly.

While there are volumes on the meaning of baptism, little exists to help pastors and congregations determine this age of accountability on how to affirm and recognize the faith of those between infancy and accountability. What does a congregation do with a young child of 7, 8, or 9 who says she or he loves Jesus and wants to be baptized?

This is a dilemma that the Prairie Street congregation in Elkhart, Indiana, like other Mennonite congregations, has faced many times in the past. At Prairie Street, some who came were baptized, some were refused—neither answer seeming like the appropriate response to the budding faith being expressed.

Last fall, the Prairie Street congregation was faced with a child of eight who wanted to be baptized. The child's mother sought the help of the congregation in determining how to respond to this request. Philip Bedsworth, pastor of the congregation, felt the child was too young to grasp the full meaning of baptism. But, because the child was clearly sincere in her request, Phil felt the congregation should recognize the awakening in her.

As pastoral intern, I was asked to plan a service that would appropriately recognize this important stepping stone in her spiritual pilgrimage. Unable to find any resources on the subject, I began to plan the ceremony from scratch. After numerous conversations with the girl, with members of Prairie Street congregation, and with several of the professors at the Goshen Biblical Seminary, I led the follow-

ing "Commitment to Grow" service at Prairie Street on Sunday morning.

(*Child's name*) has begun to realize what God means to her. She has expressed an interest in giving her life to God. This morning we would like to recognize this awakening in her life. This is one event in a lifelong process of learning and growing for her. May this also be a time for each of us to reflect on our commitments.

(*Child's name*), I want to ask you some questions.

Do you love Jesus? *Response*

Are you willing to grow and to seek out what it means to give your life completely to Jesus? *Response*

(*To the mother*) As her mother, are you aware of your responsibility for her nurture? *Response*


Will you continue to support her as she grows in her desire to be one of God's people? *Response*

Do you want your life to be a source of encouragement to her? *Response*

(*Congregation*): We as members of the congregation desire to live a wholesome Christian life so that (*child's name*) will come to know what it means to follow Christ. We will join together all our resources to nurture this family in the life of Christ. As we grow so may they grow.

Prayer by pastors and a friend of the family

Song (selected by child): "God's Family," *Sing and Rejoice*, 31.

In sharing this service, my intention is not to present an answer for a difficult and, I believe, serious issue. Rather, I hope to stimulate discussion. I would invite others to share similar experiences and how they responded. How can we as a church remain faithful to our understanding of baptism, and at the same time provide encouragement and recognition for the faith struggle of those traveling between infancy and accountability? 

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The individual and tradition

by Calvin Redekop

Several months ago a professor was returning to the campus and of course was faced with the problem of moving his furniture and belongings into his rented house. "Richard," I asked, "can you use some help in moving?" He looked at me with some surprise and said: "Cal, you are the first person who has offered to help me. The rest have all been very friendly and free with their handshakes, but nobody offered to help me. Why did you offer to help me?" To this I replied (without reflection) "I don't know, I guess it is just the natural thing to do."

Richard's questions and my answer lingered and I began to reflect why I had offered to help, and why I had answered the way I did. Suddenly the answer came to me: "I am a Mennonite! It is traditionally Mennonite to help one another." This realization came as something of a shock and gratifying experience. It has caused me to reflect on what tradition is, and what Mennonite tradition is.

I

Before delving into the discussion of the relation of tradition to the individual's ethical life, it is necessary to define precisely what I mean by tradition. By tradition I mean: A deep-set and channeled activity (thought patterns or behavior patterns) in which the essence of a culture or social system expresses itself in strong preference to other possible ways. (Cf. Gordon Willey, "Archeological Theories and Interpretations of the New World," A. L. Kroeker, *Anthropology Today*; Chicago, University of Chicago Press, 1953, pp. 373-374). The important concepts here are: (1) deep-set activity; (2) expressing the essence of a group; (3) consciously chosen in preference to other possible patterns.

The operation of tradition can best be understood by looking at it from an anthropological perspective. Robert Redfield has given us a stimulating perspective of the operation of tradition. Redfield suggests that the great civilizations of history can be viewed as consisting of two traditions: the great tradition and the little tradition. The great tradition is composed of the "reflective few"—the tradition that is cultivated in the universities and in the towns. The little tradition is composed of "the unreflective many," of the unlettered in the rural communities. Let me quote: "The (great) tradition of the philosopher, theologian, and literary man is a tradition consciously cultivated and handed down; that of the little people is for the most part taken for granted and not submitted to much scrutiny or considered refinement and improvement." (Redfield, *Peasant Society and Culture* Chicago, University of Chicago Press, 1960).

Redfield maintains that the great and little traditions are interdependent. The basic or "kernel" idea normally emerges in the little tradition in myths and legends. It is

then refined and organized by the great tradition and "handed back" again to the little tradition. He suggests that the ethics of the Old Testament arose out of "tribal peoples and returned to peasant communities after they had been the subject of thought by philosophers and theologians" (*op. cit.* p. 42). Redfield proposes that this "rhythm" applies to all social systems.

This interdependence of the great and little traditions he maintains also applies to smaller societies and ethnic groups. Let us accept his view for the moment and see how this applies to the Anabaptist movement. There is increasing agreement that the genius of the Anabaptist movement emerged in the context of two social revolutions which accompanied the Reformation proper. The Anabaptists were not "solid middle-class intelligentsia"; the Anabaptist believers who went to the stake were not the learned theologians and philosophers, but predominately the villagers and craftsmen, the simple believers (Peter Klassen, *The Economics of Anabaptism*, p. 83).

Almost simultaneously, however, the Anabaptist genius was "refined and reflected upon" and became a "great tradition" and was given again to the "lay" segment in the form of confessions, letters, and pamphlets of men like Menno Simons and others. The lay society (and this is a synonym that Redfield uses for the little tradition) had received back its original idea in a refined and organized form from the "hierarchical" (Redfield's term) or great tradition.

This may not be a convincing interpretation of Anabaptism in *historical* perspective. But Redfield's scheme can be applied to the Anabaptist system, it seems to me, in more contemporary circumstances, with possibly more persuasion.

We can perceive among our people a "lay" tradition, which is an unreflecting instinctual response to the Anabaptist genius (what I felt my response to the professor was). This we call the Mennonite tradition. The reflective and conscious evaluation of the tradition which takes place in our schools, seminaries, and other intellectual centers has produced in my generation the "Anabaptist vision" tradition. This you will agree, emerged as a conscious reevaluation of the little or lay tradition and "resurrected" and/or created a "grand tradition" which was and is being handed back to the little tradition.

So far nothing more than an interesting typological analysis has been proposed which may have little consequence. But Redfield makes a very crucial point: the two traditions need each other. The unreflective "mass" needs the reflective "few" and the reflective "few" need the unreflective many. Why? Very simply this: every society needs people to evaluate the validity of a tradition, but needs just as badly the majority who will initiate and carry out these traditions. The tragedy for an ethnic system like the Mennonite Church occurs when the two traditions are separated,

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allowing either to die out, or allowing both to operate separately without interaction.

II

The best solution to the weakness or tendency for the two traditions to want to separate is to have both traditions operating in each individual and congregation. This brings me to the second part of the problem, namely the individual and tradition.

Tradition is a most significant force or factor for the individual. It gives the individual an "Archimedes point" from which to begin. He has to use it. He has no other alternative: he has no identity without a tradition. But he can use it in many ways: (1) he can accept it totally; (2) he can totally reject it; (3) he can form a synthesis of aspects of one and two. But in any case, he has to come to grips with his tradition.

A Harvard theologian recently told me of a young Mennonite graduate student who has been "reflective" upon the Anabaptist (great?) or Mennonite (little?) tradition for an agonizing three years. Just recently he left the Mennonite Church and joined the Episcopalian Church. He would illustrate the second alternative, but nevertheless, he had to painfully take a look at his tradition and take a position on it. I know this man and it seems he reflected only upon the little tradition because that is all he knew. This case illustrates the absolute necessity of having a taste for both the great and little tradition when one first begins to reflect. Which is more unfortunate: A person who reflects on the little tradition alone? Or the person who does not reflect at all?

This points up, I believe, the difficulty facing the individual as he comes to terms with his tradition. Shall he reflect? If he reflects, which shall he reflect? That which he knows? Or that which the "thinkers" propose to be the

"real" essence of Anabaptism? Shall he accept his tradition? Or shall he reject it? Which part shall he accept or reject?

This problem can be pointed up or explicated by dividing it into parts. The problem emerges for several reasons: (1) other traditions may become options to the person involved. Thus a graduate student has other traditions presented to him in the literature and in interpersonal contact. He then begins to wonder whether his tradition (little or great) is after all the best.

(2) Another source of the problem may be the fact that other traditions have infiltrated his tradition so that he does not know what is the "pure" tradition and may throw it out because of this uncleanness. (Parenthetically, I would suggest that this dilemma is easily solved if he will read or listen to the "reflective great tradition"—if the denomination has one, but woe to him if there is no such! My Harvard friend probably did not reflect upon the "great" tradition.)

(3) The third source of the problem for the individual could be the nature of his "community." If he comes from an unreflective community, a "little" society where tradition is accepted blindly, he will be in misery when he moves into the larger world and meets other options. If there has been some reflection present, he will have a better chance of integrating his tradition well.

(4) A final source of the problem is the nature of the individual himself. Is he able to accept tradition without reflection, or must he reflect on everything he accepts? It seems that an individual must be flexible and be able to do both if he is to be a functioning member of society. An important qualifying clause must be inserted here. I am not proposing that tradition must not be challenged and changed. By definition, tradition is that which is considered most desirable in the face of other options. As other options change, it

Why Did I Leave . . .

You handcuffed me

The turning point in my life came in 1975. During the summer of that year I attended the "Life in the Spirit" seminar at Notre Dame University. For some time I had visited the charismatic prayer meetings held each Thursday night on the campus of that Catholic institution. The "Life in the Spirit" seminar was a series of five meetings that dealt with the baptism of the Holy Spirit. As a result of those meetings, I was blessed, and my life took on new dimensions.

I am not a "violent" charismatic. I have learned to worship God, to glorify Jesus Christ, to respond to the Spirit in new and meaningful ways. I wanted to stay in the Mennonite Church, but I felt the need to worship with fullness and freedom. I tried to do this quietly, reverently, with grace. But my hands lifted in praise and adoration according to 1 Timothy 2:8, my quiet, "Thank you, Jesus," even the closing of my eyes during a song that moved me, seemed to disturb the congregation.

No one asked about my experience. It was as if you were afraid of me, fearful that I might infect you. What brought peace to me, upset you. I discussed this with your board of elders in the church office. I told you very clearly where I stood in relation to the gifts of the Spirit. I'll admit I insisted upon the importance of certain things. You disagreed.

So I decided to leave. And I thought I heard you breathe a sigh of relief.

I have found a group in this area that accepted my need for freedom in the worship service. Here I can practice freely my gifts of the Spirit.

I suppose "First Mennonite" will always remain a very sober, quiet, comfortable church. Fine, if you can be happy that way. I cannot.

I do not feel any root of bitterness within me, I have not visited your church since my membership was dropped, but it is because I have been so busy and involved in the new fellowship. I am glad for a chance to speak to my new life in the Spirit.—X. Menno

is clear that any tradition must constantly be reevaluated and reflected upon—which is precisely what the “great” tradition does, it reflects upon its own validity.

III

This brings us to the central problem facing the individual and his tradition: How can the individual know what to accept and what to reject? He is caught in a dilemma which faces every person who tries to come to terms with his tradition. On the one hand tradition gives every individual his point of orientation, his way of viewing reality. He is what his tradition is. On the other hand, every individual senses that a blind and docile acceptance of a tradition is deadly—for it is a greenhouse conviction, which cannot stand up under adverse conditions.

The solution to the dilemma seems to me to demand that (1) every individual must belong to a tradition and realize that he does, or else he would have no identity; (2) every individual must belong to a “reflective community” within that tradition, which takes the little tradition and attempts to help make it into a great tradition; (3) this reflective tradition must commit itself to be in touch with other great traditions so as to check itself from being in reality unreflective and the little tradition in disguise.

If this situation obtains, the individual should not have an impossible task to perform in coming to terms with his own tradition. If the three above conditions have been met, then I cannot lament the loss of a member of the tradition to another one. But I am confident that in most losses, one or any combination of the three has not been present.

The Mennonite tradition will stand or fall upon whether the three conditions above have been met for the individuals that are born into it. This means: (1) that the Mennonite Church needs to have a concise and articulated tradition which will give the “neophyte” an unmistakable image of

what it feels he is supposed to become; (2) every congregation in the Mennonite Church will need to strive to be both an unreflective “lay” fellowship (little) and a reflective fellowship (great) where the tradition is constantly and honestly reviewed—on the basis of the Bible; (3) a constant connection with other traditions must be maintained to guard us from unconsciously becoming a little tradition when we mistakenly suppose we are carefully reflecting on the greatness of our tradition.

The community founded on the Bible is the source of the Mennonite tradition. As each new individual joins the stream of the tradition, it is his responsibility to go back to his community and the Bible to see whether the tradition is correctly reflecting its genius. Any insights or criticisms of the tradition that the individual receives must be brought to the notice of the tradition. It is irresponsible for him to hide his candle under a bushel, or run off with his candle, for every Christian tradition is in fact the result of the interaction of individuals over the Word of God.

In the first epistle to the Thessalonians, Paul says: “prove all things; hold fast to that which is sound.” I am sure that he included his own admonitions in that command. But the important points to be made are: (1) the letter was written to a fellowship or congregation; (2) the “reflecting” or the creation of the “great tradition” was to be done by individuals in the fellowship; (3) it is imperative that all the contents of the tradition must be consciously considered and adopted, or rejected, as the case may be.

A final word about the little tradition. I hope I have not disparaged it. It is necessary, as indicated above, to carry out the great tradition. But an unreflective little tradition is deadly for the tradition. The Mennonite denomination has been long on the little tradition, and short on the great tradition, for only in this way can some of its recent history be explained. S.J.

Hear, hear!

Stop evading responsibility

On the eve of a new decade and of a new federal administration it would be well for the church to reflect on these words of Henry David Thoreau. . . .

“Those who, while they disapprove of the character and measures of a government, yield to it their allegiance and support are undoubtedly its most conscientious supporters, and so the most serious obstacles to reform.”

The implications of this statement for the Mennonite Church today are enormous. Most Americans, believing what the popular media and the government propaganda tells them, are not really aware of the dangerous path we are walking as we pile up arms and simultaneously arm other nations involved in active wars—both internal and international. Mennonites have been well informed for years about these things but have done far too little, even symbolically, to redress the imbalance. There is no excuse for this. When will the church recoil from the unavoidable fact that our taxes and our greed are destroying our brothers and sisters while we read these lines? When will we give a strong, clear “No” to the government’s growing demand for funds for

war?

There remains but one immediate response that will suffice—that of voluntary poverty (living below the federal tax line) and personal service to those we have wronged. The list of places to work is staggering and growing longer: Somalia, Cambodia, Italy, Lebanon, the Persian Gulf, Bangladesh, Uganda, Zimbabwe, Brazil, Mississippi, the inner city, Appalachia. . . .

Mr. Reagan proposes to cut taxes while increasing the war budget drastically. He knows there is a real economic crisis simmering in the U.S., yet is blind to the fact that our military dominated economy is the single greatest cause of inflation and unemployment. While he officially opposes the draft he wants more sophisticated instruments of mass slaughter, costing enormous amounts of money.

I call the Mennonite Church to stop evading responsibility and challenge her to stand up publicly, and by word and action, witness for peace and justice and a nation more ready to welcome the kingdom of God.

Refuse registration! Refuse war taxes!—Peter Farrar, Andover, Vt.

I was naked

and you clothed me

Anything you did for one of my brothers here,
however humble, you did for me. (Matt. 25:40)



The modern road from
Jerusalem to Jericho
runs through many
villages. Neighbors are
still those who stop
to show mercy.

1951 woodcut by Günther
Heinemann, portraying Martin
of Tours, fourth century Good
Samaritan, who gave half his cloak
to a beggar. Presented to MCC in
1954 by the German government
in thanks for relief during
World War II era.

Mennonite Central Committee
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Akron, Pennsylvania 17501

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On the trail of George Fox

by Harold D. Lehman

In the stillness of a May morning of 1652 George Fox stood alone on top of Pendle Hill looking forward across the Yorkshire moors to the distant mountains of the Pennine Chain. Immediately ahead were the valleys and hills through which he would travel in the next few weeks—organizing the Seekers, a people who eagerly awaited fresh light in their search for truth. Behind him lay the towns and villages through which he had wandered for seven years in his own restless search.

On Pendle Hill the day of the Lord sounded in George Fox's heart. With the inner eye he saw the vision "of a great people to be gathered." The hour of creation for the Quakers had come.

My wife, Ruth, and I followed on the trail of George Fox during a 1980 tour of some areas where he was active. The experience developed according to the timetable which follows. The story of George Fox's early ministry is interspersed with travel observations from the 1980 heritage tour.

Saturday, March 29, 1980. The notice posted several weeks earlier had announced, "George Fox Heritage Tour—5 days—£20." The offer was too good to miss, the moderate cost a testimony to Quaker frugality. The tour promised to be an ideal break following a term of study and lecturing at Woodbrooke College.

And so, a group of twenty, plus two Woodbrooke tutors, set out by cars and van along the M-6 to the land of George Fox 120 miles to the north. After a warm lunch served by the hospitable Friends of Marston Meeting we were ready for the 950 ft. ascent up Pendle Hill. Actually a solitary fell (Scottish for *mountain*), Pendle Hill straddles the county border between Yorkshire and Lancashire.

By afternoon the late spring weather was wretched—a cold driving wind with intermittent rain squalls. Fortunately the climb to the bare summit was gradual. Once up, we huddled together to listen to a reading from the Fox journal. Although our view of the countryside was obstructed by the weather, the prophetic vision of George Fox seemed very real in those blustery moments on the top of Pendle Hill.

In the days following his climb up Pendle Hill George walked northward, everywhere proclaiming his message of the Inner Light. His audiences seemed ready-made, for in this area were 2,000 to 3,000 dissenters called Seekers. To them the established church was devoid of the Holy Spirit. The Seekers refused to pay tithes to the clergy, opposed the baptism of infants, had no ministers, and worshiped in silence.

Harold D. Lehman teaches at James Madison University, Harrisonburg, Va. He and his wife, Ruth, spent the 1980 spring term at Woodbrooke College, a Quaker adult study center near Birmingham, England. The author acknowledges the following sources: Elfrida Vipont Foulds, *The Birthplace of Quakerism*, Friends Home Service Committee, 1973; Sidney Lucas, "The Quaker Story," *Harper*, 1949.



Brigflatts meetinghouse in Yorkshire, built in 1675. It has an elder's bench, a wooden gallery, and a dog pound for the sheep dogs.

On June 6 at a hiring fair at Sedburgh, Fox sat under a yew tree in the public square disputing religious views with the townspeople. A week later near a small church on Firbank Fell he climbed a rocky crag and preached for three hours to 1,000 people gathered from miles around. His message was that the church is not in a place, but that Christ is within you.

What Seekers were looking for was in their midst. Large numbers of people declared their readiness to join. The Seekers were Finders and ultimately became founders of the Society of Friends.

Sunday, March 30, 1980. Our group divided to attend two Quaker meetings. At either place the gathering of Friends was small—15 to 20, mostly elderly persons. At Preston Patrick the silence of the unprogrammed hour was broken four times by short ministries of concern or testimony. Promptly at 12:00 the clerk signaled the end of the meeting by beginning the handclasp that went round the room. For our benefit the local historian related a bit of their 300-year history. It was exciting to realize that George Fox and his wife, Margaret Fell Fox, had worshiped in this meetinghouse, as had John Woolman, a devout American Quaker one hundred years later (1772).

The simple beauty and history of this meetinghouse were impressive. Within the meeting room the benches and chairs faced the center where stood a small table. A vase of spring flowers, a Bible, and the Quaker *Book of Advices* were on the table. The only concessions to modern convenience were cushions on the benches and a few electric heaters. Through the clear glass windows the bare branches with their pushing buds were silhouetted against the blue sky.

In the summer of 1652 George Fox and his roving ministry turned westward. Hounded by personal threat and accused of blasphemy because of his views of Christ within, Fox was attracted to Swarthmoor Hall. Located on the

peninsula between Morecambe Bay and the Irish Sea, Swarthmoor had the reputation of welcoming traveling ministers.

The shortest route to Swarthmoor was to cross the sands of Morecambe Bay at low tide. For a stranger this was risky. Not only were there sink holes and quicksands, but when the tide came in the water flowed over the flats faster than a horse can gallop. Hartog's novel, *The Peaceable Kingdom*, opens with an account of the Swarthmoor stable boys who spied two horsemen in the middle of the sands just as the tide was rolling in. Sure that the men would drown, the boys had no difficulty believing it to be a miracle when George Fox and a companion rode up to Swarthmoor Hall.

In the temporary absence of the owner, Judge Thomas Fell, his wife, Margaret Fell, welcomed Fox to the mansion house. She was a Seeker and soon recognized the message of George Fox to be the truth of God. Judge Fell, upon his return, was tolerant to his wife's new religion although he himself never joined the Friends.

The significance of Swarthmoor Hall to early Quakerism lies in the fact that years later (1669) the then-widowed Margaret Fell married George Fox. By that time the mansion had become the nerve center for Quakerism, the resistance base supporting Quakers who were suffering for their faith, and the home office for Quaker missionaries who fanned out over the British Isles, to the Continent, and eventually to America.

Monday, March 31, 1980. The first stop for the day was at Cartmel to see the Augustinian Priory founded in the twelfth century. In Fox's day the Cartmel brothers regularly raised lights in the tower to warn strangers when it was dangerous to cross the Morecambe flats.

Swarthmoor Hall is partially restored as it was when George Fox saw it first in 1652. We ate lunch in the dining hall with the beautiful bay windows. Quaker meetings were held regularly in this room before the nearby meetinghouse was erected in 1688. Among the original pieces in the mansion are a double bed and Fox's traveling sea chest.

On a hillside with a sweeping view of the bay and its glistening sands is the Sunbreck burial ground, a plot of green grass enclosed by rough stone walls. In this enclosure, now used as a lambing place, lies the body of Margaret Fell Fox and other Friends in unmarked graves.

Late in the afternoon we visited the Friends at Colthouse on the southern end of England's Lake District. The fellowship over high tea in this seventeenth-century meeting house is another vivid memory.

Quakerism spread fast in the north of England: Lancashire, Yorkshire, Westmorland, and Cumberland. The times were ripe because in church and state the traditional institutions were losing prestige and authority. The fellowship already present among the Seeker sects was fertile ground.

Tuesday, April 1, 1980. The weather for our day in the Lake District was crisp and sunny. At Ambleside on the north end of Windermere the local Friends planned a variety of hikes and sightseeing. The hardy took off for the snow-covered high fells. Some took the hiking trails past lakes and slate mines. Others visited the Wordsworth homes,

Dove Cottage, and Rydal Mount. At the lower levels and in the sunny spots Wordsworth's "host of golden daffodils" were in bloom. These wild daffodils, about half the usual size, push up by the hundreds through the meadow grass.


Persecution for the faith among the early Quakers is a story of imprisonment, property confiscation, and martyrdom. In the first year of his ministry George Fox was arrested and tried at Lancaster Castle. This time he was acquitted and allowed to speak. In 1660 at the restoration of the British monarchy he was imprisoned for several months until released through the personal appeal of Margaret Fell to King Charles II. In 1663 he was imprisoned for three years, an experience which undermined his health.

Margaret Fell, too, was placed in jail at Lancaster three times, once for years. By the end of the seventeenth century 500 English Quakers had laid down their lives for the faith.

Wednesday, April 2, 1980. On the return trip to Woodbrooke College we stopped by the Lancaster Castle. Parts of the castle including some of its grim dungeons are not shown to visitors.

The great benefit of this heritage tour—referred to affectionately as the "Fox Trot"—was the fellowship and interaction of the group. Our headquarters for the tour was a Quaker hostel in Lancashire, formerly a Quaker primary school from 1709 until the 1920s. The accommodations were primitive, our meals and lunches were self-catered, the common tasks were shared. There were worship times and discussions about the Quaker faith then and now. We had opportunity to meet some of the Friends in the meetings scattered through a three-county area.

As the two Mennonite participants, Ruth and I could not help but observe certain parallels in the beginnings of the Quaker and the Anabaptist movements. In both cases there was a rejection of the established church and its practices. There was a response in simple faith to a new life lived in a new community made up of adult believers. Both movements sought to live out the claims of Christ in everyday life. The message went out with evangelical fervor; there were strong leaders. The movements grew and spread rapidly. Both groups were hounded by civil and religious authorities.

For Mennonites and Quakers, faithfulness to Christ for the age in which we live remains a mutual task. 



In the Lake District of Westmorland County, an area in which early Quakerism spread rapidly. By 1700, 500 had lost their lives.

New youth and adult curriculum released for fall use

"We've sensed the need for a believers' church core curriculum for a long time," says Laurence Martin, director of the congregational literature division of Mennonite Publishing House. "It's finally here, now."

Martin was commenting on the first printing of The Foundation Series for Adults curriculum last week. This curriculum along with a Foundation Series youth curriculum will be introduced in over 100 workshops for Mennonites, Brethren, and Brethren in Christ across the U.S. and Canada during the next three months.

For David Helmuth, a staff person at the Elkhart-based Mennonite Board of Congregational Ministries, the high point has been the process in which this curriculum was developed. "It has felt good to see our vision come into reality in relationships with other church groups," Helmuth was referring to the interchurch nature of the curriculum which is sponsored by Mennonite Church, General Conference, Church of the Brethren, and the Brethren in Christ people. The Mennonite Brethren are also planning to use the curriculum.

The first adult study, a paperback written by John Driver, focuses on the emergence of the people of God in the Bible and history and also presents a short study of their "agenda"—the Sermon of the Mount.

An unusual element of this curriculum will be its permanent nature in not being the usual throwaway Sunday school curriculum. This investment in more quality has also brought serious artists into the process in preparing cover art which appears in full color. Rod Harder, a Mennonite Brethren artist from Fresno, Calif., did an abstract watercolor for the first cover entitled "Teacher."

The youth curriculum also includes Mennonite and Brethren artists whom the editors call "talented amateurs," such as illustrator Kathy Krehbiel Yoder of Phoenix, Ariz., and photographer Mark Hostetler of Harrisonburg, Va. (currently located in Kinshasa, Zaire).

The two-year curriculum will include a leader's guide for each of the eight units of study. The first one is written by A. Grace Wenger, an experienced writer and educator from Lancaster, Pa.

If the adult curriculum is new and will need to prove itself, the four-year youth curriculum has a greater expectancy, says David Cressman, marketing manager of Mennonite Publishing House's congregational literature. He agrees with Lavon Welty who notes that in

presenting the new youth curriculum, "the people are impressed and interested." Welty, who directs churchwide youth ministries, says, "I hear kids and teachers saying, 'we've spent enough time just rapping.' They also want some structure."

Some of these "free association" groups he feels would not go back to the old Uniform Series materials but are interested in The Foundation Series. "In our consultations at Bethany [Seminary near Chicago] we asked what youth needs are and what is crucial to them. But we also asked what we as a congregation want them exposed to," Welty emphasized that both of these questions are crucial.

"We are getting a good balance in the three agenda of Bible book studies, what we believe, and dealing with current issues," he concluded.

Helmut Harder, executive director of the curriculum, notes that the student material will be in a variety of forms such as newspapers, paperbacks, magazines, workbooks, and posters.

David Cressman, Levi Miller, and Laurence Martin inspect the first copies of the new Foundation Series for Adults study books as they come from the bindery at Mennonite Publishing House.

"Now and then," he notes, "you'll even find buttons, calendars, and games."

Unlike earlier curricula, which often had long studies of 13 lessons, sometimes even 20 sessions, this curriculum will have short units of six or seven sessions.

But Welty questions whether it can serve everybody. "Some teachers still want a curriculum to read in class and then ask a question. The Foundation Series will not do that."

How will it sell then? Here the publishers divide the two curricula.

For adults, Laurence Martin says, "We see The Foundation Series and the Uniform Series complementing each other. The Uniform Series keeps the biblical agenda before the people in a six-year cycle. It has balance and keeps us from becoming myopic. The Foundation Series can help clarify our believers' church vision. We need both, and the congregations can choose."

When optimistic, he estimates that up to half of the adult classes will study The Foundation Series for Adults in a given quarter.

For the youth curriculum, they expect greater usage. "We're hopeful of getting 90 percent of our youth classes involved," says Martin, noting that "100 percent is probably unrealistic."—Levi Miller, Scottdale, Pa.



Endowment fund for deaf ministries established

The Scottdale Mennonite Church received a \$3,500 grant from the Goodville Mutual Casualty Company, New Holland, Pa., on Mar. 1, for the purpose of establishing an endowment fund for ministries to the deaf and hearing impaired in southwestern Pennsylvania.

For approximately fifty years, the Mennonite Church of Scottdale has had within its membership persons who are deaf or whose hearing is severely impaired. As the needs of these members were met in the life of the congregation, there was an awareness of the needs of others in the area who were also deaf. Special efforts were made to contact these persons. Out of these contacts emerged a monthly fellowship meeting.

Currently 60 households from the Scottdale, Connellsville, Mt. Pleasant, West Newton, Pittsburgh, Washington, Latrobe, and a dozen other communities in southwestern Pennsylvania participate.

In these monthly ecumenical fellowship meetings, the deaf as well as their hearing spouses, children, and friends gather to worship, fellowship, and to help one another in their common experiences with their families, on the job, and in their communities.

In an effort to expand and upgrade their services to the deaf and hearing impaired of the southwestern Pennsylvania area, the congregation called Reuben Savanick to serve as associate pastor of deaf ministries. Reuben, a 1979 graduate of the Goshen Biblical Seminary, is the son of Paul and Ferne Savanick, Scottdale, both of whom are deaf.

Since his coming in August of 1979, Savanick has been assisting the congregation through signing and leading Bible study classes for the deaf. He has been helping hearing members through sign language classes and

keeping them informed of issues related to deafness.

In addition, Savanick has worked with a number of deaf households in helping them work through special circumstances related to their experiences with the hearing world. At the community level he has been working with the emerging Community Deaf Services, a Westmoreland County organization. Reuben also worked for deaf ministries under Mennonite Board of Missions for two years concurrently with his assignment.

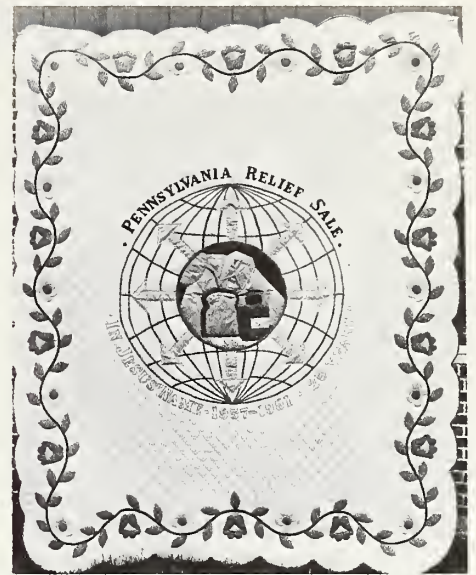
Earnings from the endowment will be used to support personnel and programs designed to enrich the quality of life for the deaf and hearing impaired of the southwestern Pennsylvania area. A second goal will be to create a greater awareness among the hearing population of the special circumstances faced by their deaf neighbors and friends.

25th annual Pennsylvania sale to be held in Harrisburg

The coming of spring traditionally signals the hard work of housecleaning and the sweet relaxation of attending sales. One of the season's earliest and best sales will be the Pennsylvania Relief Sale, to be held on Saturday, Apr. 4, at the Harrisburg Farm Show Building, Harrisburg, Pa.

This year's sale of quilts and antiques promises to be particularly special because it marks the 25th anniversary of the relief sales organized by Mennonites in 1957. Throughout the years, this unique commitment to sharing has generated funds to answer the desperate cries of flood, earthquake, and refugee victims throughout the world.

According to Allen W. Carr, 1981 Penna. Relief Sale chairman, "Your willingness to give of your time and money has enabled us to



The 25th anniversary quilt for relief sale

contribute 100 percent of every dollar received at the sale to world relief in 1980."

The sale's schedule of events includes an open house on Friday, April 3, from 6:00 to 9:00 p.m., a good time to view the quilts scheduled for auction on Saturday. Special music will be provided at 7:00 p.m. by the Pennsylvania Men's Chorus, a group of approximately 400, under the direction of guest conductor Roy D. Roth, Eastern Mennonite Seminary, Harrisonburg, Va.

On Saturday, the sale opens at 6:00 a.m. for breakfast. Display booths and music by the Manheim Area Chorus are available at 7:00 a.m. Between 300 and 400 quilts, all handmade and donated by church groups and individuals, will be auctioned at 9:00 a.m. The antiques auction follows at 11:30 a.m.

Krasker reports progress in Kampuchea: the emergency is over, peasants are happier

"The emergency in Kampuchea is over," writes Annie Krasker of Vancouver, B.C., after her trip to that country, Dec. 19 to Jan. 5. Krasker, who works with refugees in Thailand, made the trip for Mennonite Central Committee to assess the situation and explore possibilities for further assistance.

"The impression I got," says Krasker, "was that peasants are much happier now than they were a few months ago. Everyone is producing something, and there is hope."

A year ago when President Jimmy Carter warned that Kampuchea was facing "a tragedy of genocidal proportions," massive aid from Eastern and Western governments and voluntary agencies rescued millions from starvation.

Despite the improved situation, Kampuchea continues with problems. "Help is still badly needed," says Krasker. When she arrived in Phnom Penh, the capital city, she saw huge

markets filled with fruits, vegetables, and consumer goods, and many people on bicycle and pony carts. But she also found vegetation overgrown, buildings falling apart, rubble on the street, and gasoline pumps destroyed.

Krasker talked with representatives of voluntary agencies currently working in Kampuchea in health and agriculture and other areas. Some are carrying out successful programs, but others reported problems and frustrations. A Church World Service representative said some of their projects have suffered major setbacks because of the U.S. government's prohibition against certain equipment being shipped to Kampuchea.

A worker for another organization spoke of frustrations trying to convince Kampuchean government officials of the problems of bringing tractors and high-technology items into the country without adequate access to spare parts,

fuel, and trained mechanics. One director acknowledged that his organization had at times been insensitive to the true needs of the Kampuchians, ordering expensive beds for orphanages or pillows for hospitals.

Krasker also talked with various government officials. Mr. Huy, education liaison officer with foreign agencies, stated the government is now placing a priority on providing children and adults with basic reading and writing skills. During the brutal reign of Pol Pot, who was driven out by the Vietnamese in late 1978, education almost came to a halt. Schools and books were destroyed and thousands of teachers executed.

Krasker will visit Kampuchea again in April along with Asia secretary Bert Lobe. At that time, MCC will make a decision on the nature of its future involvement in this predominantly Buddhist country.

Eastern young adults discuss 'Mennonites and Power'

Issues of power—political, social, sexual, interpersonal—were at the center of discussion and presentations at a conference sponsored by eastern area Student and Young Adult Services (SYAS) on the theme "Mennonites and Power."

Held at American University in Washington, D.C., Mar. 6 to 8, the conference was attended by about 150 young Mennonites from primarily Eastern urban areas. They discussed their increasing awareness of, and involvement in, the exercise of power.

The conference was one response to the changing social and economic conditions of young Mennonites. Young people from Mennonite backgrounds increasingly think that submission and passivity are often not the best responses to conflict in interpersonal relationships.

They also have new prestige and influence as they become more highly educated and take jobs in the mainstream of American society. How are they to reconcile a tradition of nonretaliation on a personal level and noninvolvement in institutional power with changing social conditions?

This is the context which caused the New York, Washington, and Philadelphia SYAS committees and staff to develop a conference on the topic of power.

Jan Evans, associate professor of philosophy at Messiah College, Grantham, Pa., was the keynote speaker at the opening session on Friday. She stressed the basic philosophical tenet that power is morally neutral as part of the created order.

Evans spoke against moral isolationism: "Ethnically inclined people (which include the people of God) must assume their place in the power structures if they are to play a significant moral role—whether that be in the realm of social relations, sexual ethics, economics, or international relations." She placed values over pragmatic consideration.



"Scrapes with Power: A Panel of Vignettes" was presented by (left to right) Ross Bender, chairperson of the New York City SYAS Committee; Steve Denlinger, a member of the Boston Mennonite Fellowship; Ruth Fireoved, a member of Germantown Mennonite Church in Philadelphia; and Gene Miller, a member of a young adult fellowship in Washington.

David Augsburg, associate professor of pastoral care at Associated Mennonite Biblical Seminaries, Elkhart, Ind., presented a stimulating, compact, and complex summary of diverse ways of looking at power and love. He classified power and love as species of the genus justice. In the triangle of love, power, and truth, the role of power has been weak, neglected, or missing among Mennonites.

Augsburger's first proposition was that love must be embodied in power—powerful love and loving power must unite—to create justice. Many persons are harmed by allowing themselves to be swallowed up by domination, even in the disguise of love, he said.

The role and legitimacy of Mennonite institutions was discussed by J. Lawrence Burkholder, president of Goshen (Ind.) College.

The thrust of Burkholder's message was to provide a rationale for and a critique of the power and functions of Mennonite institu-

tions—schools, colleges, hospitals, insurance companies, and others. Institutions are the inescapable results when a group wishes to carry on sustained, organized activity. Mennonite institutions are more vulnerable than they might seem, but they do have accountability built into them.

The conference gave ample opportunity for group discussions in workshops on topics including "Mennonite Use of Political Power," "Women and Power," "Family Structure and Power," and "The Suffering Servant as Leader."

Several short dramatic pieces entitled *Power Plays*, commissioned to be written for the conference by Robert Hostetter, presented acute political and psychological themes and insight. The piece, "Don Quixote Campaigns for Congress in Dupage County," combined elements of the Japanese Noh theater and satirical comedy to comment on the manipulation of images in our society. Hostetter is a graduate student at Northwestern University, Evanston, Ill.

Light touches gave the generally low-key conference an upbeat air—a clown in policeman's uniform vigorously exercised his authority to get the participants to do a garbled rendition of "A man." The role of ambition and ego was delicately approached in the questions to J. Lawrence Burkholder. He acknowledged that ambition has been known to exist, even in a church college.

A panel presentation of personal "scrapes with power" challenged the somewhat subdued Saturday evening audience with the controversial assertion that history does not progress and power relationships remain essentially futile.

The conference ended on Sunday morning with the powerful use of song and worship to unite the group.—J. D. Stahl, a graduate student at the University of Connecticut.

Japanese businessman and wife invite ex-missionaries

A Japanese Mennonite businessman, Masato Akutsu, and his wife have invited eight former missionaries to return to their country at their personal expense for the 30th anniversary of Japan Mennonite Church this spring.

The missionaries, all of whom served with Mennonite Board of Missions, are Lee and Adella Kanagy, Ruth and Rhoda Ressler, Don and Barbara Reber, and Joe and Emma Richards. All of them went to Japan in the early 1950s and all served at one time in Ashoro, where Akutsu lives, or in nearby towns in central Hokkaido.

The group will travel to Japan in late April and spend about three weeks there. The an-

niversary celebrations will be part of the church's annual conference from May 3 to 5 in Rikubetsu.

Japan Mennonite Church has 15 congregations—all on the island of Hokkaido. Other Mennonite churches have been started in other parts of Japan by General Conference Mennonite, Mennonite Brethren, and Brethren in Christ mission agencies.

"It is a very humbling experience to receive such a wonderful gift from a Japanese Christian," said Barbara Reber. "Our family and friends are thrilled with us, and some of them want to send gifts with us for our Japanese brothers and sisters."

East German church leaders sensitive to problems of affluence

Bill Yoder, a Mennonite worker in West Berlin, West Germany, translated excerpts from "A letter from the GDR (East German) delegation to the World Council of Churches in Melbourne (Australia) addressed to their home churches." Yoder points out that salaries of the East German clergy run approximately 70 to 80 percent less than those of their West German counterparts, and about one third of all GDR church expenses are covered by Western churches.

The open letter appeared in numerous GDR publications, one of which was *Die Kirche (The Church)*, East Berlin, in its Feb. 8 issue. Selected excerpts follow:

For some years now church groups and individuals are reflecting on how we as Christians and churches in the GDR can effectively help in the struggle against world poverty. Some who began with great enthusiasm have grown tired. "We can do so little. The problems are too large and we are too small," they mourn. But such resignation is deadly. It cripples us, and in impoverished countries others die because of our inactivity.

1. Our capabilities to help both financially and materially are limited. We should therefore search even more actively for ways in which we can share the experiences, cares, and needs of the poor. Our church organizations should attempt to find modes in which Christians from developing countries could share their experiences directly with us. If we achieve this, then we will soon discover that

the poor are not strictly needy persons, but also partners from whom we can learn much about life within the church and general society. Their faith and hope often shame us.

2. In view of world poverty we cannot continue to live as we now do. This applies to our personal lifestyles as well as to life in our congregations. We no longer have the right to decide alone about our private lifestyles, for we must always consider our distant brothers and sisters. Do we truly need all the big churches and (even large) automobiles which we presently have? Should we not begin to

Mutual aid organizations study Amish practices

Mutual aid among the Amish was a special topic of the annual meeting of the Association of Mennonite Aid Societies (AMAS), held in Lancaster, Pa., Mar. 3 to 5. AMAS is the association of aid societies which provide property, automobile, and health aid.

Guest speaker at this year's event was John A. Hostetler, Temple University sociology professor and observer of Amish life, who led devotional reflections on the Amish and their way of caring for each other's needs.

Hostetler's guest for one session was Gideon Fisher, Amish author and leader from Lancaster County, who described the Amish way of helping.

Other speakers were attorney Morris Stutzman of Wooster, Ohio, who presented an analysis of mutual aid policies, and Jay Garber, director of personnel at Philhaven Hospital and pastor of the New Danville Mennonite Church, who discussed personal growth.

During a special meeting for women, Betty Brunk of Akron Mennonite Church presented a paper and led an exchange of ideas on the stages of an adult woman's life. About 45 women were present for that meeting.

In business sessions Dale Correll, president of the Mutual Aid Association of the Church of the Brethren, was elected AMAS chairman. He is from Buckeye, Kan.

A sidelight of the event is the annual business meeting of Mennonite Indemnity Inc. (MII), the reinsurance agency of AMAS members. Edgar Stoesz, MII president, announced that for the eighteenth consecutive year the MII Board approved a stockholders' dividend.

Member companies are experiencing growth, he reported, which is reflected in the growth of MII. In 1981 premium writings are expected to exceed \$5 million.

Stoesz, who has attended AMAS conferences for many years, observed a "renewal of interest in mutual aid. Attendance at this conference was the highest ever. New programs are being introduced to serve the members better."

practice sharing? Should we not attempt to live more simply in our congregations? They could then become training grounds for a new lifestyle.

3. Do not our churches live beyond their means? For many years churches in the German Federal Republic have shared with us. We frequently don't even notice the extent to which they support our work. Church-owned cars, some renovated and new chapels, and support for our charitable institutions are visible expressions of Christian solidarity across all borders. For this we are grateful.

But in view of world poverty we must ask: Is all this necessary? Has it not become too much a matter of course that a portion of our ongoing church costs are paid in this way? The report from our national synod in 1979 inquired, "Should we rely long-term on financial means which do not stem from our own congregations to support our work, witness, and service?" We propose that on all church levels consideration be given to the necessity of these gifts and how they could gradually and sensibly be reduced or eliminated. We could then in a more credible manner encourage those brothers and sisters who help us, to do more themselves.

If we begin such a hazardous venture, then we must of course also be willing to bear the consequences. Here we could learn from poor congregations: If we'll be capable of paying fewer full-time workers, then more nonsalaried ones will need to be located. If we are incapable of constructing any further buildings, then congregational life will need to take place in our homes more. Where spiritual life is present, material problems are solvable.

Somalis welcome Great Lakes corn

"Response to corn was overwhelming." So called Henry Rempel of Winnipeg, Man., in January after a 1,000-ton shipment of corn arrived in the port city of Mogadishu, Somalia. Mennonite farmers in Central and Midwestern states donated the 20,000 bags of corn in a fall campaign coordinated by Mennonite Central Committee Great Lakes.

Within two weeks of the corn's arrival in Mogadishu, trucks were hauling it to some of Somalia's 32 refugee camps, where approximately 750,000 ethnic Somalis depend on outside food deliveries for survival. "Distribution was great," reports Rempel. "So far only 26 bags have not turned up at the distribution end."

Recognition by Somali government officials and U.N. agencies of "the incredible human effort" that went into the shipment—something that also attracted the attention of the local Somali newspaper—was at least partially responsible for its quick delivery to the camps, says Rempel.

Mennonites and Baptists sentenced in Russia

The results of four trials of Soviet Baptists are now known, reports the *Keston News Service*, of Keston College, England.

In Aktyubinsk, Kazakhstan, on Dec. 12, 1980, Daniil Peters, Heinrich Peters, and Peter Abramovich Peters were sentenced to five, three, and 3½ years respectively. They are the father, brother, and brother-in-law of youth evangelist Peter Danilovich Peters, who was released from 10 years of imprisonment in July 1980.

Rudolf Klassen has been sentenced in Karaganda, Kazakhstan, to three years' strict regime in labor camps. He was arrested on June 20 in Karaganda, apparently for his involvement in the printing of Christian literature.

In trials of other Soviet Baptists in December, Roza Durmanova was sentenced to two years in Gorki. Nikolai Boiko, pastor of the Independent Registered Church in the Odessa suburb of Peresyp, received a five-year sentence of exile. He has received the same sentence before, returning to his church only in 1977 after serving nine years of a 10-year sentence of camp and exile.



Mar-Ja Persuader Charm, a heifer donated by Jason Hertzler and son of Milton, Pa., brought \$2,250 at a Lancaster Holstein auction.

Unique sale raises \$77,000 for MCC

A heavy snowfall did not stop over 500 local farmers who came to Lancaster to bid on heifers at a Mar. 5 sale. The first-of-its-kind charity auction brought in approximately \$77,000 for Mennonite Central Committee—\$27,000 more than sales organizers had expected. Farmers from five area counties donated 80 Holstein heifers for the auction at Lancaster's Guernsey Sales Pavilion, including 65 registered ones. "Most of the farmers chose animals from the top of the herd, not the bottom," noted auction organizer Wilmer Kraybill of Elverson, Pa. Four animals sold for over \$2,000 each, while the average sale was \$925. Mar-Ja Persuader Charm, a heifer donated by Jason Hertzler and son of Milton, Pa., brought \$2,250 at a Lancaster Holstein auction.

Cheyenne leader visits Winnipeg churches

Despite the bleak picture of educational problems, soaring unemployment and a multitude of other social problems, there still is hope for his people, says Cheyenne Mennonite Pastor Lawrence Hart. The Cheyennes have already survived a century of poverty and oppression; they will continue to survive despite the grim social conditions of the present.

On a visit to Winnipeg, Feb. 26-Mar. 2, Lawrence Hart of the U.S., met with personnel from Native Concerns, Mennonite Central Committee (Canada), Native Ministries of the Conference of Mennonites in Canada, and VS persons for an informal time of mutual sharing and encouragement. The four-day visit also included sessions with students at Canadian Mennonite Bible College, with local native people and friends at Y.O.U. (a drop-in center sponsored by Native Ministries), and with the

Is there a place for philosophy in the church?

Should philosophy have a place in the Mennonite Church? That was a question considered by 40 to 50 participants in the Mennonites in Philosophy conference held at Goshen College from Mar. 12 to 14.

The conference called together Mennonite students, philosophers, and teachers of philosophy and was sponsored by the college under the direction of Marlin Jeschke, professor of religion.

In his keynote address, J. Lawrence Burkholder, president of Goshen College, argues that Mennonites need to do more philosophical thinking.

Mennonites are becoming less and less sectarian and more and more a part of the non-Mennonite community, Burkholder noted. In this movement "outward," he stressed the need to cultivate a few Mennonite philosophers who will think "critically and systematically" about the direction and beliefs of the church. He did not clarify, however, why this should be a philosopher's rather than a theologian's job.

Nevertheless, the discussion reflected a strong desire to keep philosophy in dialogue with Mennonite belief and practice. Elmer Neufeld, president of Bluffton (Ohio) College, said that Mennonite philosophers "must be rooted in Christian community and prayer." Burkholder reminded participants to stay in touch with the home base, Jesus Christ.

Early sessions of the conference dealt with general topics on the relationship of philosophy and religious belief. Later sessions focused on specific philosophical and theological problems, such as the implications of the Darwinian evolution, the problem of evil, and the direction of Mennonite ethical thought.

A number of participants expressed a will-

ingness to use process philosophy instead of a static world-view, to both support and direct the Anabaptist-Mennonite tradition.

Rather than viewing philosophy as an end in and for itself, the conference participants saw it as a tool for overcoming "mental cramps" and for understanding the world and the church.

What the relationship of Mennonite philosophers to Mennonite theologians might be and how the emerging philosophical concerns will relate to, and interweave with, the higher preoccupations of faith and theology were not thoroughly discussed.

Indonesian Christians form relief service

Responding to human disaster occurring in their midst the last ten days of November, Christians of the Muria (Mennonite) Church of Indonesia (GKMI) have formed a disaster and relief service called SAMARIA (Sesama Manusia Republik Indonesia, roughly translated "neighbors in Indonesia").

Within two weeks of riots directed at property owned by ethnic Chinese living in Indonesia, over \$11,000 and much clothing and food already had been collected for distribution among the needy, but the needs were far greater.

The SAMARIA effort is directed not only at church people, many of whom suffered severe property losses, but to others as well—both those having suffered direct property loss and many laborers, vendors, pedicab drivers, and the like who have lost their jobs because factories and businesses were destroyed.

Mennonite Central Committee has sent \$5,000 to help victims of the November riots, and will make available further assistance if requested. In addition, MCC Secretary for Asia Bert Lobe will visit Indonesia in March to discuss the situation with church leaders.

The Muria Church is making every effort to minister to those in physical need, but the losses the church itself has sustained, both spiritual as well as physical, are great. Physical losses include minor damage to some church buildings, which the government immediately helped to repair, and the burning of two buses owned by the Dorkas Foundation, the church's fund-raising agency. Those two buses were part of a fleet of 12 operated by a church member businessman, 10 of which were burned in the riots.

The spiritual and psychological wounds sustained are of much more far-reaching consequence. The consequences are serious both for the Chinese ethnic community as a whole and the Muria Church. During the last two decades the church has taken decisive steps to move beyond its earlier strictly Chinese ethnic identity to work among and include people of other ethnic groups. The reaction and response of the present generation will make a deep impression on the next generation now in its childhood and youth.

Home Street Mennonite congregation.

The purpose of the visit was to become more aware of work done with native people in Canada, and also to help acquaint the Canadian Mennonite constituency about the activities of the Cheyenne Mennonites. Hart also brought forward the need for sensitive, dedicated workers to serve in pastoral positions or assist his people with education and economic development projects.

Lawrence and his wife, Betty, share a staff position with the Mennonite Indian Leaders Council which is responsible to the General Conference Commission on Home Ministries. They work closely with one Arapaho and three Cheyenne congregations in western Oklahoma. Lawrence is also temporarily the director for the Education Committee of the Cheyenne Tribal Council.—Neil Unrau

Buckeyes approve unified giving to colleges

"Wholeness in Christ" was the theme when the Ohio Conference of the Mennonite Church gathered for its annual meeting, Mar. 5-7, in Kidron, Ohio. Featured speaker was Harold Bauman, associate secretary with the Mennonite Board of Congregational Ministries, Elkhart, Ind., and former pastor in the Ohio Conference.

Bauman's five addresses, delivered at Central Christian High School to members and delegates of the conference's 81 congregations, focused on ways of bringing the love of Christ into family and church relationships.

Bauman talked especially of the need to bring this respect for one another's essential personhood into family relationships and to learn patterns of communicating which are based on this understanding.

Business items brought before the conference included a budget for 1981-82, a plan for giving to Mennonite institutions of higher learning, and a proposal concerning office

space for Ohio Conference staff.

The total budget of \$418,269, approved in the form in which it was presented, included \$382,169 for specific budget items and another \$36,100, under a faith budget column, for areas in which conference commissions would like to extend their work.

The plan for unified giving to the three colleges and two seminaries of the Mennonite Church was unanimously approved by the delegates. The plan was developed by the Mennonite Board of Education with the cooperation of the colleges and seminaries (Eastern Mennonite, Goshen, and Hesston colleges and Associated Mennonite Biblical Seminaries) and would allow each participating individual or congregation to support all the institutions by writing one check.

With regard to office space for staff members of the Ohio Conference, a proposal was brought that the conference's executive committee continue a study of the matter which had already begun and then present a recommendation for action at the 1982 session. The committee took into consideration suggestions made from the floor.

Leadership training organized at Trinity

Trinity Mennonite Church of Morton, Ill., is sponsoring the Midwest School of Ministry to be held at Trinity's meetinghouse from Apr. 28 to May 1. "There is a need for short-term, intense, and practical learning experience for pastors and congregational leaders to sharpen skills in the helping ministry," said Mahlon Miller, pastor of Trinity. The seminar is offered for ministers, elders, worship leaders, small-group leaders, and their spouses.

The theme of the school, "Equipping for Ministry," will be the theme of the keynote address at the opening session by Samuel Janzen of Harrisonburg, Va.

Marcus Smucker, presently at seminary will lead the pastoral counseling workshops. Inner Healing workshops will be led by John I. Smucker, presently of Elkhart, Ind. Host pastor, Mahlon Miller, will direct church structure sessions. Marion Bontrager a Bible teacher at Hesston College, will lead the worship workshops.

MBM newsgrams

A total of 5,666 scattered young persons associated with the Mennonite Church were counted in the 1980 census conducted by Student and Young Adult Services of Mennonite Board of Missions, Elkhart, Ind. This is a 30 percent increase over the number counted in 1979. Some 3,000 of the 1980 total are students at non-Mennonite colleges and universities, while 2,500 are young adults in urban areas. All are separated from their home congregations. The census also showed that the young Mennonites are located in all 50 states of the USA and all but one of the 10 provinces of Canada. The census data is used by SYAS for mailing lists and as information for the nearly 75 contact persons scattered throughout North America.

An Anglican-operated study center with a Mennonite director opened in Israel in March with a biblical studies course on *Knowing God*. Meeting weekly in Jaffa at Immanuel House—an international Christian center—the course will end in midsummer. The study center director is Roy Kreider, a longtime worker in Israel. He and other MBM workers have associated closely with the Anglican Church in the various ministries at Immanuel House. Roy is co-leader of the Christian congregation which meets in the building. In September, the Study Center will offer a series of bilingual (Hebrew and English) courses which will be geared to three levels of people: beginners in the faith, persons who have committed their lives to Christ, and leaders.

A human sexuality study guide is being prepared for publication in late fall by MBM and Mennonite Publishing House, Scottdale, Pa.

Initiated by MBM Student and Young Adult Services, the project is an attempt to create for young Mennonites a sensitive and straightforward study guide which is rooted in the Anabaptist-biblical tradition. The project is directed by an SYAS-appointed committee composed of Tony Brown, Jim Derstine, Sharon Detweiler, Laurence Martin, Rick Mojonner, Keith Schrag, Beth Sutter-Weidman, David Helmuth, and Lavon Welty. Willard Roth of MBM is editor. The study guide will be produced and marketed by the Congregational Literature Division of Mennonite Publishing House.

Two Pennsylvania Mennonites are spending three weeks in March building a one-room

office and storage area in Formosa, Argentina, for Michael and Mattie Marie Mast. They are Robert Shank of Chambersburg and Duane Petersheim of Oley. Members of Cedar Street Mennonite Church and Ark Bible Chapel, respectively, they are volunteering their time to MBM and paying their own transportation costs. Masts are part of a teaching, counseling, and literature ministry among the Toba Indians.

Wilbert R. Shenk, vice-president for overseas ministries, arrived in Tokyo, Japan, on Mar. 15 for an administrative visit. He will meet with MBM missionaries and with Japanese Mennonite leaders. Wilbert will return to Elkhart on Apr. 5.

mennoscope

A consultation on Basic Biblical Beliefs will be held at Harrisonburg, Va., Oct. 15-17. The sessions will be open to the general public. Persons interested in discussing crucial issues facing the Mennonite Church today are urged to attend. It is being sponsored by *Sword and Trumpet* organization, approved by the executive board of Virginia Mennonite Conference. The program will be announced later.

The refugee assistance program of Maison de l'Amitié de Montréal has received a substantial boost. At the regular Mar. 3 meeting of the board, administrator Ernie Dyck was able to report that grants totaling \$12,000 have been received toward refugee assistance. Of

this total \$2,000 has been granted by the Home Ministries office of the General Conference Mennonite Church, and \$10,000 by MCC (Canada). The refugee program of Maison de l'Amitié focuses on Latin American refugees. Obtaining legal counsel for refugees, making representations at immigration offices, finding housing, lending money, and finding jobs, are some forms of assistance rendered.

Linville Hill Mennonite School has teaching positions open for grades 1, 5, and 6. Write the school at 295 S. Kinzer Rd., Paradise, PA 17562, or call Miss Zehr either at (717) 442-4447 or (717) 394-9510 for further information.

"On the Way" ... to Becoming One with

Christ" is the theme for a singles retreat to be held at Camp Men-O-Lan, Apr. 24-26. The retreat is being cosponsored by two singles groups from the Franconia Mennonite Conference (MC)—"More Than 21" and the "Open Circle of Friends"—and singles from the Eastern District Conference of the GCMC. Registration is open to any person over 19 years of age. Walter Dyck, interim pastor of West Swamp Mennonite Church (GC) and Lois Clemens (MC), author and churchwoman, will be among the resource persons. Reservations are requested of all would-be participants, commuters and campers alike. Deadline: Apr. 15. Write the camp at R. 1, Doerr Rd., Quakertown, PA 18951.

Opportunities: Director of Theater Arts at Eastern Mennonite College. Some teaching involved. Contact Al Keim, EMC, Harrisonburg, VA 22801.

Opening for mid-May. Social worker for Millersville Youth Village to work with teenage boys and their families. MSW preferred or its equivalent. Contact Ernest S. Mast at 321 Manor Avenue, Millersville, PA 17551; or call (717) 872-4638.

David Graybill has been named assistant in communications at Eastern Mennonite College and Seminary. In his new position, which began on Mar. 3, Graybill will assist Jim Bishop, director of media relations, in writing news and feature articles for Mennonite Church publications and the general news media. He will also help prepare foundation proposals and direct mail literature for college and seminary fund appeals. Graybill replaces Gretchen H. Maust, who has been assistant in media relations at EMC&S for four years.



David Graybill

Special meetings: A. Don Augsburg, Harrisonburg, Va., at Central, Archbold, Ohio, Apr. 17-19. William R. Miller, North Liberty, Ind., at Locust Grove, Elkhart, Ind., Apr. 5-12. Leon Weber, Irwin, Ohio, at Anderson, Ft. Wayne, Ind., Apr. 5-12. John R. Smucker, Harleysville, Pa., at Groveland, Pipersville, Pa., Apr. 15-17. Ray K. Yoder, Doylestown, Pa., at Spring Mt., Pa., Apr. 23-26.

New members by baptism: five at Harrisonburg (Va.) Correctional unit; two at Highway Village, East Peoria, Ill.; five by baptism and one by confession of faith at Trinity, Phoenix, Ariz.; four at Lynside, Lyndhurst, Va.

Change of address: Oliver Petersheim from R. 2, Box 333 to 4113 Coseytown Road, Greencastle, PA 17225.

Keith Zehr from 1822 E. 7th to 917 E. 7th, Grand Island, NE 68801. All mail formerly sent to Eastside Mennonite Church should now be sent to Grand Island Mennonite Church.

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

"Addressing Our Sexuality," Apr. 10-12, is a weekend for anyone wanting to dialogue on current sexual issues or share personal problems or hurts in their search for meaning and fulfillment in sexual roles and expressions. Ruth Krall and Karl Bartsch will lead the sessions which will be guided by the participants' agenda. For more information contact the Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

The American Festival of Evangelism scheduled from July 27 to 30 in Kansas City, Mo., will provide a full day in each of three areas: evangelizing, discipling, and equipping. Over 200 seminars and workshops will be offered. The Festival's "open congress" format will make it possible for some 20,000 persons, pastors, and lay leaders from a wide spectrum of churches and other groups to participate. For information and registration details contact the American Festival Information Office, P.O. Box 17093, Washington, DC 20041; (703) 893-2595.

The annual Singles Event at Laurelville Mennonite Church Center will be from May 22 to 24. Leaders Dorothy Gish and Bruce Yoder will blend input, group process, reflective sharing, and relaxing activities into a weekend fostering a holistic and contributing lifestyle for Christian singles. For more information contact the LMCC (address above).

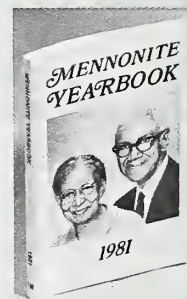
PRINTED RESOURCES

A Marriage in Today's World Student Activity Book has been written by John and Naomi Lederach to accompany the book of the same name by H. Clair Amstutz. The ten sessions cover areas including the current scene, family roots, sexuality, human nature, growing into marriage, courtship, and the wedded life. Copies of the *Student Activity Book* are \$2.50 (U.S.)/\$2.90 (Canada) from Provident and other bookstores.

Growing with Television: A Study of Biblical Values and the Television Experience was developed by Media Action Research Center (MARC), well-known for Television Awareness Training. This curriculum uses a uniform approach whereby five age levels study the same basic subject

matter. Descriptive brochures and information on ordering materials are available from Mennonite Publishing House (address below).

The **1981 Mennonite Yearbook** pays tribute to James and Rowena Lark, mission workers who gave dynamic leadership in black sections of a number of U.S. cities during the 40s, 50s, and 60s.



An article by Hubert Brown sketches their work. Glendon Blosser, moderator of the 1981 General Assembly, shares an article "A Doxology of Praise . . . Glory in the Church." The *Yearbook* is the standard information book on the Mennonite Church, containing regional, conference, and worldwide data. The Regional and World Directories also include information on other Mennonite groups; \$4.75 (U.S.) from Provident Bookstores and Mennonite Publishing House, 316 Walnut Ave., Scottsdale, PA 15683.

AUDIOVISUAL RESOURCES

Every Heart Beats True, a 20-min. filmstrip which looks at Christian perspectives on military service from the early church through today, is now available for a \$3 rental fee from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

Assignment: Life is a documentary/drama which follows an investigative reporter on an assignment to report on the effects of the 1973 U.S. Supreme Court decision which legalized abortions in the U.S. The film features interviews with persons holding many opinions about abortion, including James Dobson, Cardinal Timothy Manning, Bernard Nathanson, persons working in abortion clinics, and women who have had abortions. The film concludes that abortion is a horrible and tragic destruction of lives. Discretion is advised in viewing for children as the film includes scenes of actual abortions. The 52-min. color film, produced in 1980, can be rented for \$84 from New Liberty Films, 1805 W. Magnolia Blvd., Burbank, CA 91506; (213) 842-6167.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

readers say

I'm afraid I cannot share Alan Kreider's enthusiasm for his new-found ammunition in the debate with other Christians as to whether or not our Lord would have us involved in war ("Does God Still Work Miracles?" Mar. 3). For I can find little more comfort in a God who takes vengeance through the manipulation of unbelievers, natural phenomena, and similar miracles than in a God who does it by leading the faithful to war.

Certainly, Millard Lind's book is of high scholarly quality and presents an interesting point-of-view (in much the same way a physician finds rare medical problems to be interesting). But, it all seems a great deal of effort to make a point of limited significance. (I will look very foolish if his interpretation proves to be the catalyst in converting the mass of evangelicals from warmongers to conscientious objectors. Such a wonderful result would almost wipe out the taste of "crow.")

I much prefer the historic stance of the Anabaptists, which can be more or less adequately summarized in the following paraphrase of a popular saying among some Christians: "Christ taught it; the first century church lived it; and that settles it!"—D. R. Yoder, Atlanta, Ga.

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You are right! "The disregard of human life, the prostitution of sex, and the misuse of natural resources are all of a piece." A hearty amen to your statement, "They take God's creation and turn it into an object of violence or selfish abuse" (Mar. 10, p. 200).

But let me ask you this. Why do you need to bring in the alleged inconsistencies of the Catholics and the Moral Majority as you did in the same 3/10/81 issue? You write, "As a group the Roman Catholic Church and the Moral Majority have a clear testimony against abortion, but fail utterly to relate this stand to the immorality of war." Couldn't it just be as easily said that "as a group the Mennonite Church has a clear testimony against war (and all its associated pitfalls) but fail utterly to relate this stand to the immorality of abortion."

It seems I've read of this tactic of "putting down" some one person or group, in order to lift thyself up, in some Basic Psychology 102 book or some similar place like that. Why do you need to do it? Are you living in a glass house? Or is it a case of "many who have a clear testimony on one issue seem fuzzy or confused on another."—Peter Zucconi, Chambersburg, Pa.

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In the Mar. 3 issue of the *Gospel Herald* there is an article regarding the Mission Board and deficits. This perturbs me a great deal and I'm also aware the Board of Congregational Ministries and the Media Ministries also have financial needs.

A few years ago Rufus Jutzi suggested a jubilee fund to wipe out a debt. What a joy to see that happen and it can happen again. It would not be very

much from every member of the church except a few, such as VS and MCC workers. Couldn't we all sacrifice some for the Lord's cause and take care of these needs? I'm sure it would be a great encouragement to the administrators of these agencies and the mission workers who are aware of these deficits. We could sacrifice by many ways—a few meals and other ways. I'm going to do my part and want to challenge all others of the Mennonite Church to do the same for the Lord's cause. Will you accept my challenge?—Helen Lindhorst, Cambridge, Ont.

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In reply to "A Testimony Regarding the Payment of War Taxes" (Feb. 10). There is one fact I have never been able to pass by, but which very few have dealt with. That is the fact that Christ practiced the payment of taxes to the Roman government and most of this was for the military occupation of their (the Jews) own land. I do not like to feel that so much of my tax dollar goes for building up the defense and if it is built up, there is no doubt that one day they will use it. And according to news report there is a high probability that military expenditure will increase. But I cannot feel condemned for paying my income tax. I, however, am grateful that IRS allows a deduction for charity, even to one half of the income. Are we laying up treasures on earth,

living above what we should, or are we laying up treasures in heaven?

On the other hand I was grateful for the article on Oct. 14, 1980 (Validating Our Peace Position). Christ needs to be the reason and center of our peace witness. I have detected some of it based on human concern instead of Christ and the Scripture. We need Christ within to give a true peace witness.—Anna M. Buckwalter, Bronx, N.Y.

• • •

I wanted to write a quick thank-you note for publishing Lorie Gooding's poem, "All Things for Good" (Mar. 10). It really met my need for the day.—Jan Springer, Hopedale, Ill.

• • •

Here's a reader who says Joel's okay in his cartoon for Feb. 10, p. 125. It is not the communion service being made light of—it's a gentle poke at our own failings in the use of the service.

If we'd honestly examine our own hearts and memories, who among us wouldn't find instances when we had observed the ritual without the purity of spirit we should have brought to it? It's to this kind of thing Joel speaks.

I think his drawings are as valid a ministry as any other in the paper.—Mary Ann Melchert, Washington, D.C.

births

Bauman, Charles and Fern (Yoder), Lancaster, Pa., first child, Jonathan Yoder, Mar. 2, 1981.

Boyle, Stephen and Darlene (Styer), Cornwells Heights, Pa., first child, Stephen Francis, Mar. 8, 1981.

Critis, Kenny and Mary (Wagler), Hicksville, Ohio, second son, Dustin John, Mar. 2, 1981.

Garber, Lyle and Connie (Kincaid), Goshen, Ind., second son, Corbie Brett, Mar. 5, 1981.

Hall, David L. and Carol (Detweiler), Canton, Ohio, third daughter, Emilie Suzanne, Feb. 6, 1981. (First child deceased.)

Hilmer, Scott and Gaile (Derstine), Perkasi, Pa., second daughter, Michelle Nadene, Feb. 18, 1981.

Hostetler, Donnie and Pam (Willems), Hesston, Kan., first child, Charissa Marie, Mar. 7, 1981.

Kurtz, C. Eldon and Sharyl (Beachy), Harrisonburg, Va., third child, Peter Eldon, Feb. 14, 1981.

Lauber, Jim and Linda (Martin), Dutchess, Alta., third child, second son, Randall Clarence, Jan. 29, 1981.

Leonhard, Richard G. and Joyce (Flannagan), Canal Fulton, Ohio, second child, first son, Michael James, Feb. 16, 1981.

McKee, David and Cindy (Stump), Goshen, Ind., second son, Alton Brian, Mar. 4, 1981.

Martin, Gerry and Wendy (Ellefson), Dutchess, Alta., fourth child, first daughter, Lindsey Marie, Dec. 8, 1980.

Miller, Brad and Cheryl (Speicher), Midland, Mich., third child, first daughter, Sarah Nicole, Feb. 20, 1981.

Miller, Eugene and Sharon (Grove), Wellsville, N.Y., second child, first daughter, Joanna Marie, Feb. 27, 1981.

Miller, Kent and Hannah (Moshart), Hicksville, Ohio, first child, Evan Matthew, Feb. 13, 1981.

Ramer, Armand and Kathy (Wipf), Dutchess, Alta., first child, Jeremy Daniel, Dec. 22, 1980.

Reschly, Steven and Nancy (Rediger), Goshen, Ind., first child, Leah Nicole, Feb. 28, 1981.

Ressler, Dale and Dorca (Kisare), Musoma, Tanzania, first child, Noel Martin, Dec. 27, 1980.

Rodriguez, Antero and Ann (Souder), Alice, Tex., first child, Eloy Daniel, Feb. 28, 1981.

Schiedel, Ron and Leslie (Cook), Breslau, Ont., first child, Sarah Elizabeth, Jan. 31, 1981.

Shanks, Danny and Janet (Bachman), Washington, Ill., first child, Jennifer Marie, Feb. 22, 1981.

Short, Larry and Elaine (Nussbaum), Wauseon, Ohio, third child, second daughter, Mary Beth, Feb. 17, 1981.

Sommers, Paul and Sharon (Shoup), Louisville, Ohio, third child, second son, Mark Douglas, Mar. 7, 1981.

Sutter, Ronald and Barbara (Reeb), Metamora, Ill., first child, Jeremy James, Feb. 11, 1981.

Yoder, Jerald and Lois (Eby), Hicksville, Ohio, third child, second son, Joshua Levi, Jan. 10, 1981.

Yoder, Robert and Naomi (Good), Hicksville, Ohio, second son, Jonathan David, Feb. 12, 1981.

Zimmerman, Roy and Esther (Sollenberger), Ephrata, Pa., second son, Dwight Roy, Mar. 6, 1981.

marriages

Beck—Lamb.—Dan Beck, Wauseon, Ohio, North Clinton cong., and Deb Lamb, Wauseon, Ohio, Church of Christ, Feb. 28, 1981.

Dawes—Wyse.—Brian Dawes, North Webster, Ind., United Methodist Church, and Donna Wyse, Archbold, Ohio, Lockport cong., by Keith Leinbach, Feb. 21, 1981.

Dueck—Zehr.—Robert Dueck, Montevideo, Uruguay, and Christine Zehr, Albany, Ore., Albany cong., by James M. Lapp, Nov. 29, 1980.

Hartzler—Murray.—Dwight Hartzler and Beverly Murray, both of Martins Mennonite Church, Orrville, Ohio, by Vincent Frey, Feb. 14, 1981.

Kent—Fitzgerald.—David Andrew, Guelph, Ont., Anglican Church, and Karen Anne Fitzgerald, Waterloo, Ont., Erb St. cong., by Wilmer Martin, Feb. 28, 1981.

Lehman—Eby.—Lester Lehman, Chambersburg, Pa., Chambersburg cong., and Lina Eby,

\$183,293.56

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$183,293.56 as of Friday, March 20, 1981. This is 24.4% of the total needed. Contributions have been received from 289 congregations and 95 individuals. Individual gifts represent \$34,892.55 of the total.

Goal \$750,000.00

Chambersburg, Pa., Cedar Grove cong., by Nelson L. Martin and Preston Frey, Mar. 14, 1981.

Logan—Omer.—Loren D. Logan, Kalona, Iowa, East Union cong., and Cynthia Omer, Grinnell, Iowa, by Kenneth Royer and J. John J. Miller, Mar. 7, 1981.

Murray—Yoder.—Randy Murray, Martins cong.,

Orrville, Ohio, and Amy Yoder, Summit Christian Fellowship, Barberton, Ohio, by Wayne King, Dec. 31, 1980.

Weaver—Martin.—Ed Weaver, Morgantown, Pa., Conestoga cong., and Anne Martin, Narvon, Pa., Hopewell cong., by Merle G. Stoltzfus, Mar. 7, 1981.

obituaries

Blough, Catherine, daughter of Herbert and Alice (Jordan) Beggle, was born at Bedford, Pa., Mar. 4, 1892; died at Memorial Hospital, Johnstown, Pa., Mar. 1, 1981; aged 89 y. She was married to Benjamin Green, who died on May 7, 1942. On Mar. 4, 1946, she was married to Milton Blough, who died on Apr. 7, 1975. Surviving are 5 sons (Charles, Leland, Meredith, Benjamin, and Milton Green), 17 grandchildren, 26 great-grandchildren, and one great-great-granddaughter. She was preceded in death by 2 sons (Earl and Kenneth Green), and one daughter (Marian Green). She was a member of Kaufman Mennonite Church, where funeral services were held on Mar. 4, in charge of Stanley R. Freed; interment in Richland Cemetery.

Brenneman, Mary Florence, daughter of Rhuda R. and Elnora (Hilty) Brenneman, was born in Allen Co., Ohio, Apr. 8, 1918; died of cancer in Allen Co., Ohio, Feb. 23, 1981; aged 62 y. Surviving are 2 brothers (Leland H. and John) and one sister (Marjorie Richer). She was a member of Salem Mennonite Church, where funeral services were held on Feb. 26, in charge of Larry Rohrer; interment in the Salem Cemetery.

Buchwalter, Harry H., son of Ira J. and Emma (Horst) Buchwalter, was born in Dalton, Ohio, July 24, 1893; died at Orrville, Ohio, Nov. 27, 1980; aged 87 y. In 1915, he was married to Charlotte Forrer, who died in 1965. In 1967 he was married to Lydia Hostetler, who survives. Also surviving are 2 sons (Jay and Alvin), 2 daughters (Doris—Mrs. James Thompson and Wilma—Mrs. James Gibson), stepchildren (Paul, Virgil, George, Albert, Eli, Jr., Hostetler, Lois—Mrs. David McBeth and Evangeline—Mrs. Hubert Stern), grandchildren, and great-grandchildren. He was preceded in death by one son (Warren). He was a member of Pleasant View Mennonite Church, where funeral services were held on Nov. 30, in charge of Frank Sturpe, Maurice Hirschy, and Elmer Yoder; interment in Pleasant View Church Cemetery.

Dodd, Katie Lane, daughter of Carl and Sheryl (Beach) Dodd, was born in Macon, Mo., Apr. 25, 1980; died of hemorrhage of the brain, at University of Missouri Medical Center, Columbia, Mo., Feb. 19, 1981; aged nearly 10 mo. Funeral services were held at Pisgah Mennonite Church on Feb. 21, in charge of Daniel Kauffman and Orville Penney; interment in Church of the Brethren Cemetery.

Gerber, Amanda, daughter of Benjamin and Mary (Swartz) Gerber, was born at Harper, Kan., Oct. 24, 1891; died at Harper, Kan., Feb. 22, 1981; aged 89 y. She was a member of Pleasant Valley Mennonite Church, where funeral services were held on Feb. 24, in charge of Elmer Wyse; interment in Pleasant Valley Mennonite Church Cemetery.

Graber, D. Wyse, son of Peter and Barbra (Wyse) Graber, was born near Stryker, Ohio, Nov. 24, 1911; died of cancer at Edgerton Rest Home on Mar. 2, 1981; aged 69 y. In 1937 he was married to Inez Witmer, who survives. Also surviving are 2 sons (Dave and Pete), 5 grandchildren, one great-grandson, 3 sisters (Mrs. Verna Fielietz, Mrs. Mina Wyse, and Mrs. Zela Nofziger), and one brother (Archib D.). He was preceded in death by one sister (Bertha) and 2 brothers (Chauncey and Ira Graber). He was ordained to the ministry on Dec. 5, 1943, and served the Lockport and Pine Grove congregations. He was a member of Pine Grove Mennonite Church, where funeral services were held on Mar. 5, in charge of Earl Stuckey and Walter Stuckey; inter-

ment in Lockport Cemetery.

Hurst, Reuben J., son of Henry G. and Elsie (Rhodes) Hurst, was born in Lancaster Co., Pa., Mar. 25, 1910; died at Denver Nursing Home on Dec. 24, 1980; aged 70 y. On Mar. 25, 1931, he was married to Leah S. Martin, who survives. Also surviving are 4 sons (Glenn E., Harold R., Melvin J., and Leon R.), one daughter (Janet A.—Mrs. Glenn Z. Horst), 17 grandchildren, and one sister (Mary—Mrs. Henry W. Martin). He was preceded in death by one son (Earl R.). He was a member of Weaverland Mennonite Church, where funeral services were held on Dec. 27, in charge of C. Kenneth Martin and Alvin Martin; interment in the Weaverland Cemetery.

King, Sallie, daughter of Jonathan and Lydia (Glick) Loar, was born in Union Co., Pa., Jan. 25, 1889; died at Lancaster, Pa., Mar. 4, 1981; aged 92 y. On Mar. 2, 1916, she was married to Simon S. King, who survives. Also surviving are 2 sons (Roland and Titus), 3 daughters (Lydia—Mrs. Raymond Kauffman, Margaret—Mrs. Raymond Smoker, and Emma—Mrs. Phares Lantz), 22 grandchildren, 19 great-grandchildren, and one sister (Rachel). She was a member of Maple Grove Mennonite Church. Funeral services were held at Millwood Mennonite Church on Mar. 7, in charge of Herman Glick and Oliver Petershiem; interment in Millwood Cemetery.

Martin, John J., son of John J. and Sarah (Rife) Martin, was born at Shippensburg, Pa., May 4, 1890; died at Salem (Ohio) Hospital on Feb. 16, 1981; aged 90 y. On Dec. 27, 1914, he was married to Merta A. Ziegler, who survives. Also surviving are 2 sons (John J. and Glen), 2 daughters (Ruth Martin and Mabel—Mrs. Leroy Nisley), 10 grandchildren, 3 great-grandchildren, and one sister (Mrs. Alice Martin). He was a member of Midway Mennonite Church, where funeral services were held on Feb. 18, in charge of Ernest D. Martin and Rich Bartholomew; interment in the church cemetery.

Martin, Stella H., daughter of Jacob G. and Bertha (Good) Huber, was born at Spring City, Pa., Oct. 3, 1910; died at Cambridge, Ont., Feb. 23, 1981; aged 70 y. On Apr. 5, 1974, she was married to Amos Martin, who survives. Also surviving are one daughter (Ruth Ann Stauffer), 6 stepchildren (Robert Stauffer, James Stauffer, Glen Martin, Beulah—Mrs. John Hostetler, Martha—Mrs. Paul Snyder, and Mrs. Mary Stevenson), 22 grandchildren, 9 great-grandchildren, 3 brothers (Lloyd, Henry, and Milton Huber), and 2 sisters (Bertha Huber and Mrs. Myrtle Saltzman). She was preceded in death by her first husband (Ezra Stauffer) in 1955. She was a member of Preston Mennonite Church, where funeral services were held on Feb. 26, in charge of Willis Breckbill and Rufus Jutzi; interment in Hagey Cemetery.

Miller, Leona M., daughter of Francis B., Sr., and Magdalena (Wagler) Miller, was born at Nappanee, Ind., Apr. 21, 1928; died of leukemia at Norfolk General Hospital, Norfolk, Va., Feb. 23, 1981; aged 52 y. On Oct. 17, 1948, she was married to Merlin R. Miller, who survives. Also surviving are 4 sons (Darrell, Dennis, Gerald, and Virgil), 4 daughters (Joyce, Jeanette, Sandra, and Lois), 7 grandchildren, her father, 4 sisters, and 3 brothers. She was a member of Mt. Pleasant Mennonite Church, where funeral services were held on Feb. 26, in charge of Robert W. Mast and J. Harold Buckwalter; interment in Mt. Pleasant Church cemetery.

Schmell, Katie R., daughter of Abram and Emma

(Rohr) Kulp, was born in Bedminster Twp., Pa., Apr. 3, 1897; died at her home on Feb. 28, 1981; aged 83 y. On Mar. 10, 1917, she was married to George Schmell, who died on Aug. 8, 1977. Surviving are one daughter (Edith—Mrs. Franklin W. Clemens), 2 grandchildren, 4 sisters (Mrs. Bertha Erb, Mrs. Anna Landes, Mrs. Elsie Freed, and Mrs. Ethel Wismer), and 2 brothers (Freeman and Warren Kulp). She was a member of Deep Run East Mennonite Church, where funeral services were held on Mar. 5, in charge of John Ehst; interment in the church cemetery.

Shank, Minerva, daughter of Martin R. and Anna S. (Martin) Good, was born in Lancaster Co., Pa., Aug. 16, 1906; died of heart failure at Lancaster General Hospital on Mar. 8, 1981; aged 74 y. Surviving are one brother (Ira M. Good) and 3 sisters (Dorothy M.—Mrs. Harold Risser, Esther E.—Mrs. Samuel Keener, and Edith M.—Mrs. Paul Rohrer). She was preceded in death by one son (Richard Lee) in 1928. She was a member of Good's Mennonite Church, where funeral services were held on Mar. 10, in charge of Jay M. Bechtold and Russell J. Baer; interment in Good's Mennonite Cemetery.

Watts, Nellie Ann, daughter of Roy and Ethel Mitchell, was born at Richmond, Sask., Jan. 23, 1916; died on Feb. 13, 1981; aged 65 y. On Mar. 8, 1938, she was married to Donald G. Watts, who survives. Also surviving are 2 sons (Marshall and Carmen), 5 daughters (Ramona—Mrs. Corne Plett, Judy—Mrs. Delmore Bast, Irma—Mrs. Daniel Salzmann, Ethel—Mrs. Mike Moser, and Pauline Watts), 10 grandchildren, her stepfather, 2 brothers, and 3 sisters. She was a member of Duchess Mennonite Church, where funeral services were held on Feb. 17.

Weaver, Katie B., daughter of Harry and Susie (Bowman) Weaver, was born July 4, 1901; died at the home of her daughter on Mar. 3, 1981; aged 79 yr. Surviving are one daughter (Virginia—Mrs. Carl W. Martin), 3 sons (William, Marvin, and Irvin), 18 grandchildren, 8 great-grandchildren, 4 brothers (Harvey, Alvin, Joseph, and Clayton), and 8 sisters (Susie Gehman, Eva—Mrs. Charles Sauder, Sally—Mrs. John Good, Esther—Mrs. Weaver Gehman, Mabel—Mrs. Sidney Gingrich, Helen—Mrs. Ivan Gingrich, Anna—Mrs. Christ Wise, and Marian Morgan), and one foster brother (Lawrence Redcay). She was a member of Bowmansville Mennonite Church, where funeral services were held in charge of Luke Horst, Ben Brubacher, and Paul Martin; interment in adjoining cemetery.

Zehr, Faith E., daughter of George and Ella (Troyer) Schertz, was born in Hudson, Ill., Apr. 22, 1907; died at Mercy Hospital, Urbana, Ill., Feb. 18, 1981; aged 73 y. On Feb. 14, 1939, she was married to Lester Zehr, who died on May 22, 1962. She is survived by one daughter (Mariella K. Brandt), 3 sons (John, Daniel, and Robert), and one sister (Eunice Foster). She was a member of the East Bend Mennonite Church, where funeral services were held on Feb. 20, in charge of Ted Wentland; interment in church cemetery.

Cover by Dynamic Graphics; p. 246 by David Hiebert; p. 247 by Paul S. Hoover; p. 250 by Jim King.

calendar

Mennonite Church General Board, Windsor Inn, Chicago O'Hare area, Apr. 8-10

Goshen College commencement, Goshen, Ind., April 12

Mennonite Board of Education, Harrisonburg, Va., April 23-24

Rocky Mt. Mennonite Conference, Denver, Colo., May 1-3

Franconia Conference spring assembly, Line Lexington, Pa., May 2

Gulf States inspirational conference, May 2-3

Black Council, Philadelphia, Pa., May 8, 9

Mennonite Board of Missions, Elkhart, Ind., May 14-16

Comité Administrativo, Goshen, Ind., May 22, 23

Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 22

Eastern Mennonite College commencement, Harrisonburg, Va., May 24

Hesston College commencement, Hesston, Kan., May 24

Goshen Biblical Seminary commencement, Elkhart, Ind., May 29

Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 29-30

items and comments

Clergy in California offer unlicensed rite to help keep tax low

John and Mary of Culver City, Calif., had the kind of wedding most parents want their children to have. They were married by a minister in church with traditional exchange of vows, prayers, flowers, and organ music. But, in the state's eyes, they are still just "living together."

A state-recognized marriage was what they wanted to avoid, along with the extra tax levied by the Internal Revenue Service on married couples filing joint income tax returns. Grace Lutheran Church and Akiba Temple recently began offering licenseless marriage ceremonies to couples who are unhappy with the way the tax system treats two-income families.

The licenseless wedding service Lutheran pastor Mr. Johnson has developed differs only slightly from the one he uses for other couples. For the marriage not registered with the state, the minister says, "John and Mary, by their promises before God and in the presence of this congregation, have made themselves husband and wife."

Korea's chief grants amnesty on eve of inauguration

South Korea has granted amnesty to 5,221 government critics and minor criminals in the largest mass pardon in modern Korean history. The act of clemency heralding President Chun Doo Hwan's inauguration to a seven-year term coincided with a call by London-based Amnesty International for an end to 10 years of torture, imprisonment, and other alleged human rights violations against South Korean dissidents.

The amnesty provided for the release of 3,385 people in jail, reduced sentences of 645, and restored civil rights to 167. In addition, 1,023 South Koreans living overseas, blacklisted mainly for political reasons, will be allowed to return home with their exits guaranteed.

Death penalty for murder garners highest support, new Gallup poll shows

Public support for the death penalty has reached the highest point in 28 years, with 66 percent now supporting execution for persons convicted of murder, says the latest Gallup poll. The poll taken from Jan. 30 to Feb. 2 found that 25 percent of the American public opposed capital punishment and 9 percent had no opinion. A total of 1,609 adults were interviewed.

Mounting frustration "over the nation's

inability to stem the tide of violent crime" is reflected in the rising rate of public support for the death penalty, George Gallup said.

Missionary says U.S. takes "wrong" side in Latin conflicts

The government of the United States is on the wrong side of the civil war in El Salvador, say a Miami Catholic priest who has been serving as a missionary in Bolivia. William Sheer, a Maryknoll priest, said he thought Washington was also supporting the "wrong" side elsewhere in Latin America.

"I'm a little surprised that our government has not listened to the voices of people working with the poor in Latin America," he said in Miami at a workshop on peace and justice.

The Maryknoll missionary said the Catholic Church was oppressed in El Salvador, "just as it is in Bolivia," but that, more and more "the church in Latin America is speaking out on the side of the poor."

Amish buggies exempted from safety signs

Amish residents of Gladwin County have been exempted from a regulation requiring slow-moving vehicles to display orange reflective triangles in the rear. The Amish had objected to using the devices, saying that to do so would deny their faith in God's protection. District Judge Jon Ringelberg said requiring the Amish to use the reflectors would violate their constitutional rights.

In his ruling, the judge also said the county prosecutor's office had not demonstrated that there was an increase in accidents involving horse-drawn vehicles without such signs. The prosecutor's office has said it will appeal.

Roman Catholic women got 3,797 abortions in Minnesota during 1979

Induced abortions were performed on at least 3,797 Roman Catholic women in Minnesota in 1979, the Minnesota State Health Department reported. Most of the women, 71.4 percent, had never been married and 24 percent had never used birth control.

Hunger fighter says churches can help if they do their homework

World hunger is a problem churches can help to solve, but many church leaders take the wrong approach, a hunger expert told a University of Georgia audience in Athens. "A massive church effort is under way in this country to help solve this global problem, but most of it is not directed by people who really know what to do about it," said Robert R. Spitzer.

Spitzer urged U.S. leaders to approach the world problem of hunger by encouraging "self-help within the developing nations.

Filled stomachs are basic to peace." One of the most helpful things Americans can do, Spitzer said, is to promote increased world food production. "Man's concern about food and hunger is ages old, but now the difference is that we can do something about it for the first time in history."

Bequest ends struggle for Baptist church in rural Connecticut

The small, struggling Third Baptist Church in rural North Stonington, Conn., has received a \$1 million bequest from the estate of a farmer who died in January. Most of the proceeds will come from the sale of Carroll Maine's 432-acre cattle farm, for an estimated price of about \$1 million.

Church members and other local residents are shocked by the size of the bequest. Mr. Maine had little contact with the church, except for childhood trips to its Sunday school—and his funeral. His only stipulation was that the money be used for operating expenses of the church, not expansion or new construction. The church had been operating for years without a full-time minister.

Coalition to press for human rights among Pentecostals

Pentecostal homosexuals, feminists, blacks, and Hispanics have joined in a coalition to combat the conservative personal moral codes that pervade their religious tradition. According to its director, James S. Tinney, the coalition will agitate for reform of "the Pentecostal movement's own structural sins against racial and sexual minorities."

Although the core membership is "under 200," Dr. Tinney said, "we represent strength far greater than that."

NAACP aides link Reagan budget cuts to "torrid summer"

Civil turmoil and perhaps even revolution may be on tap for the United States if President Reagan's severe budget cuts of social programs are implemented. This is the prediction of C. Delores Tucker, vice-chairman of the National Association for the Advancement of Colored People's National Life Membership Committee and head of the Federation of Democratic Women. Mrs. Tucker led a panel of national, state, and area NAACP officials who held a press conference in San Antonio recently.

"All President Reagan did was steal from the poor and give to the rich," Mrs. Tucker said of his proposed budget cuts. "I don't see a long, hot summer coming—I see a torrid one."

Mrs. Tucker said that "only Lyndon Johnson's understanding of human needs kept this country from civil war (in the 1960s)," she added, "Unless we turn away Reagan's policies. I see only turmoil and revolution."

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Can laughter save the country?

A Colorado humanist organization and a group called the Moral Minority have joined hands to call for a national day of prayer on April Fool's Day.

According to Lorraine Jacques, head of the Moral Minority, the prayer day is being called because "the state of the country is turbulent. Jerry Falwell (head of Moral Majority) has said the country is sick. We feel laughter can heal the country. And we want people to know the philosophy of the Moral Majority and other groups like it so they can realize how absurd these groups are."

In the spirit of levity which they proclaim, the campaign is providing model prayers to newspapers throughout the country. Some of them are cute, others have an edge. Among the requests with an edge is a prayer that "Moral Majority head Jerry Falwell finds himself standing in an unemployment line."

When a group proclaims itself as not serious, we should be careful about our response. Yet behind the levity there is evidently a serious concern: a disagreement with a specific movement in the U.S. and an attempt to defeat it with laughter. Though I believe in laughter and, even more, in humor, I believe that levity alone is not adequate as a medium of communication or a force for reform.

The Bible, of course, ripples with humor, as I have written before. Much of the humor is lost in translation. Biblical Hebrew is evidently a natural language for fashioning puns and they are particularly difficult to appreciate in translation. This serious punning comes into its own in certain of the prophets. For example, Isaiah complains of Judah's unwillingness to trust in God for their safety. Instead they said,

"No! We will speed upon horses,"
therefore you shall speed away;
and, "We will ride upon swift steeds,"
therefore your pursuers shall be swift (Is. 30:16).

To put the message in modern nonpoetic lingo, I think Isaiah was saying, "You think you can save yourselves by good transportation? It will transport you all right, but in the wrong direction."

Jeremiah used humorous figures of speech to describe his disappointment with Judah. One of the most striking is in 2:23, 24:

You're a swift she-camel
Crisscrossing her tracks
Snuffing the wind in her heat.

Who, in her rut, can restrain her?
(*The Anchor Bible*, Vol. 21, p. 12)

What this bitter humor did for the people of Judah we do not know. The record suggests that it caused more anger than repentance. Even at its most eloquent, humor alone cannot save the day. Indeed, as Jeremiah found, prophecy may not be able to do so either. But if, as in Jeremiah's case, one has a message and lives a credible life, something may be left for the record. It is evident that after the collapse and the Exile, Jeremiah's messages were found useful by the exiles and so they preserved them.

The search in North American culture today is a search for a solution to a whole clutch of social, moral, and economic problems. If the Moral Minority has an alternative to the political and religious quick fixes that are offered today, we ought to hear about it. A spoof on a national day of prayer is a place to begin. I myself am suspicious of the easygoing rhetoric implied in a national day of prayer. Such prayer is very easy and yields equivalent results. If this minority has faith even like a mustard seed and is ready to begin to practice it, something important might happen. From the preliminary announcement, it appears that this is not so. Humor is not effective unless it proceeds from a heart of faith. But humor can help to put a message into the common idiom, as in the Scriptures. Perhaps, also, it is most useful when turned upon ourselves.

The world is full of people who take themselves too seriously. I nominate this as the eighth deadly sin. "He that saveth his life shall lose it," said Jesus. This is a person who takes himself too seriously. Taking myself seriously is a failing of mine and when the lumps of middle life tempt me to embrace a Job complex, I find it worthwhile to stand aside and consider the humor in my situation.

Laughter and tears are after all not very far apart. Both arise in people who feel deeply about the irregularities of life. But we will not be much helped, in my opinion, by April Fooling about prayer unless the spoofing reminds us that behind the humor there is a stern reality. We really do not need anyone to tell us that our culture is in trouble. We see it around us and we know it as we read our own hearts.

We could be completely depressed but for such nonhumorous writing as Romans 5:10: "For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life."—Daniel Hertzler

Gospel Herald

April 7, 1981



Nobody
here
but us
camels

by
Robert Kreider

Nobody here but us camels

by Robert Kreider

Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven . . . It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? (Mt. 19:23-25).

Compared to most people in the world we are rich—all of us. I buy a pair of shoes and the price equals the average per capita annual income of a person from Upper Volta. We are all camels and there is that needle's eye.

Our most highly developed gift is the gift of rationalization. We rich camels have ways of trying to squirm through that needle's eye. "Of course, it was not a needle but a narrow gate in Old Jerusalem through which you could squeeze with effort." . . . "The poor are worse than the rich in their love of money." . . . "How would we operate our colleges and missions if we did not have generous rich people?" . . . "God has given some the gift of preaching and others the gift of making money." . . . "No one needs to be poor; work hard and save and you can be comfortable like us." . . . "Remember all the good that Andrew Carnegie did." . . . "Who would elect a poor man as deacon or college board member?" . . . "We would like to give but who is going to look out for us in our old age? I don't want to be a burden to anyone."

There is no escaping all the Bible teachings about money and possessions. If you were to cut out all the passages about riches, love of money, hoarding, poverty, and sharing there would be a lot of blank space in the Bible. Here are only a few of the passages which could be cited: "If riches increase, set not your heart on them." . . . "He who trusts in riches will wither." . . . "No servant can serve two masters." . . . "You cannot serve God and mammon." . . . "Blessed are you poor." . . . "Woe to you that are rich." . . . "Where your treasure is, there will your heart be also." . . . "Do not lay up for yourselves treasures on earth." . . . "Go, sell all that you have, and give to the poor." . . . "Beware of all covetousness; for a man's life does not consist in the abundance of his possessions." . . . "Sell your possessions and give alms." . . . "Give to everyone who begs from you." . . . "Keep your life free from the love of money, and be content with what you have." . . . "You desire and do not have; so you kill." . . . "Beware lest you say in your heart, 'My power and the might of my hand have gotten me this wealth.'" . . . "Consider the lilies of the field." . . . That avalanche of biblical teaching ought to slow down the rationalizations of us rich camels. However, we keep making defensive explanations, because, as we said, we have the gift of rationalization.

I am reluctant to lecture my fellow camels about wealth because I remember those words, "Let him who is without sin cast the first stone." It is not easy to preach sermons on


wealth and poverty to a varied group of listeners, each one preoccupied with his or her situation: the widow who lives only on Social Security checks and recently lost much in a fire, a young couple with a second baby and the father just laid off work, the families with two incomes who spend most of what they earn, the one who just came into a large inheritance, those who have a compulsive need to shop, the couple making a costly career change in mid-life, others who are totally absorbed in a growing business, those who are frugal and invest and quietly grow rich. Camels come in many shapes and sizes.

Recognizing that God has a special word for each camel, I would include various elements in a theology of money and wealth. The starting point would be "seek ye first the kingdom of heaven." Then would follow a theology of creation: "the earth is the Lord's, and the fulness thereof"—not only land, but also property, shares of stock, and money. We would look at some uncomfortable world data to remind ourselves that we North Americans are all rich and are using up God's natural resources ten times faster than other peoples. We would reflect on the limits of what money can do: "Man does not live by bread [or money] alone." There would be a biblical reminder that we ought not dillydally: "This night thy soul shall be required of thee." Drawing on the Mennonite experience in Russia, China, and elsewhere we would note the ominous warnings of the wrath of the hungry, the poor, and the oppressed.

We would look critically at those not-so-humble explanations as to how we in our shrewdness earned all this money. We would look at covetousness called ambition and hoarding called prudence and ruthlessness called industry. We would discuss money as a resource, not an end. We would pursue another line to argue that the making of money (saving, investing, planning, managing) can be creative community service. We would suggest that they who save, invest, plan, and manage also serve. Managers and investors can fulfill good public purposes. Such services include restraining present spending for future need, withstanding consumer temptations, husbanding capital funds, anticipating public needs, bringing together money and people and a plan, providing jobs, calculating and taking risks.

After commending the skills and the communal good of the entrepreneur, we would lay on him some biblical admonitions. Remember the poor. Treat your laborers fairly. Respect God's good earth. Beware of pride.

Don't let your treasure pile up. Use it. Give it away. Die poor like you were born. Along with the joy of creating wealth let there be the greater joy of sharing wealth. Let not thy left hand know. Remember the widow's mite. The time is short. We might end this proposed essay on the theology of money and wealth by asking how large was Jesus' estate when His will was probated.

We would reluctantly come back to that needle's eye we must squeeze through. There we stand—all of us camels. 

Robert Kreider is editor of *Mennonite Life*, North Newton, Kan.

Confessions of a closet millionaire

Anonymous

Recently we filled out a financial statement for the local bank to establish our credit for a loan. For the first time in our lives we had to report that we were millionaires and a little bit over.

It is unlikely that anyone knows this other than our banker and perhaps our attorney and accountant. There must be many other closet millionaires lying low among Mennonites. We live relatively simply, drive aging cars, and live in an ordinary house. Our gross annual income is no more than the average family in our church. However, our net worth keeps climbing each year, the annual increase three or four times as much as our annual income. Little of the annual increase is taken out in dividends, rents, or profits. Giving 10 to 20 percent of our annual income to charity does not help much in checking growth in net worth.

We have to admit that our wealth is only in part the result of our efforts. We are slow to spend. We are equity-rich and cash-lean. We have inherited property and have not sold it. We have saved and invested. Our net worth has grown largely as a result of the growth of the U.S. economy and runaway inflation. Like many rich Mennonites, we have to resist the temptation to take a lot of credit for acquiring our wealth.

We must also admit that saving and making money is fun as a hobby. Once you get started, each next step comes easier. It makes us feel uneasy, however, when we hear people speak of those who have "a God-given talent for making money" or those who say that "God is blessing these His faithful servants." This is laying on the pieties a little thick. All that we have is a little head start in a rich country with a growth economy.


What should Christians do when they wake up to find that they are millionaires and steadily becoming richer? First, we just do not think this wealth is ours to keep and to hold. It is God's wealth. We know that the most urgent kingdom use for our wealth is *not* to pass it on to the children. Our children agree. We are grateful for their sense of values.

We want to help each of our children acquire an education in one of our church

colleges. We want to help each, as he or she is so led, to serve for several years in a Voluntary Service or Mennonite Central Committee program. We want to help each of them get started in a career or with a down payment on a house. We want to have a little margin of reserve to be able to help with crises, not only for our children, but also for members of our congregation and others in need.

For ourselves we look forward to having enough income to live modestly in a small house or apartment. We do not see the need for savings to cover the possibility of the most expensive and prolonged kind of hospitalization to be imagined. Our goal is to have only a small estate to be probated on our deaths and no big lawyers' fees, nor big tax bite. This planning then calls for us to do a great deal of distributing in the next ten or twenty years. God granting us the months and years to do it, we want to give while we are still living. We have provided in our wills for charities to have first and major claim on our estates in event of early deaths.

We will be giving to our church institutions and conference programs, in some cases using the services of the Mennonite Foundation as a distribution channel. We want to be sure that some of our giving really goes to the poor. Selling property is relatively easy, but it is a tougher job to see that one's land goes to those who will respect it or one's business goes to those who will be good stewards. Already we sense that there is much more fun in giving than in getting. Giving most away simplifies one's life. Living simply is liberating. Part of the satisfaction in giving is to do this in hidden or low-visibility ways.

We return to the starting point. We have contributed little to becoming millionaires. Our wealth is the Lord's. We want to listen to His voice in sharing our wealth in kingdom work. We need to talk with fellow church members as how best to make these decisions. We have brothers and sisters who can help us to discern what is right. We know that we dare not agonize over this very long. Every year our financial statement increases. The second million could creep up on us more quickly than the first. 



J. A. Schowalter. He moved from church to church, and his will remembered three Mennonite groups.

Jake Schowalter: he made the land his monument

by Maynard Shelly

On May 20, 1903, Jacob Abraham Schowalter, the fourth son of Heinrich and Maria Risser Schowalter, immigrants from Germany, came into possession of his first fields—80 acres of land near Halstead, Kansas. This was his share of the pioneer homestead of his parents.

It was in 1883 that Jake's parents set out for America from their village of Friedelsheim in the German Palatinate, a trip that took them first to Summerfield, Illinois, and then to Halstead, where a relative settled them on a farm. Jake was three years old at the time. His only recollection of the long

journey to their new homeland was that somewhere along the way he wandered from his mother and fell into a canal.

Within seven years of their coming to Kansas, Jake, his three brothers, and his two sisters faced a severe crisis. Both of their parents died. Anna, the elder sister, helped to rear the family, and then made her home with Jake when he went into farming on his own. Neither of them ever married.

Jake immersed himself in the business of farming—raising cattle, sheep, and wheat. Yet he was also absorbed by a vision for the renewal of life in the Mennonite community of which he became part on September 9, 1894, when he was baptized by Christian Krehbiel, a leading pioneer minister, into the membership of the Halstead church.

In 1917 Jake purchased 320 acres seven miles southwest of Newton, which became his and Anna's home for the rest of

Maynard Shelly is a Mennonite writer from Newton, Kan. This article is an abridgement of a 4300-word biography commissioned by the Schowalter Foundation in honor of its 25th anniversary. Copies available at 716 Main Street, Newton, KS 67114.

their lives, though Anna's was to be the shorter of the two. Within 10 years she died at the age of 47, having been in frail health most of her life. A special bond had grown between the brother and sister. Jake grieved for her a long time.

Jake had long had an interest in the work of the Mennonite missionaries in India. He made special contributions to their support. And from him came funds for building a home for the children of parents afflicted with leprosy.

In 1931 he sent \$2,000 to P. A. Penner for the purchase of land that could be rented or assigned to ministers and evangelists. The land would become a means of self-support for these Christian workers and open the way for the church to become independent of mission subsidies.

Jake's own land empire grew slowly at first. It was during the dust bowl and depression years of the 1930s that he bought most of his land. Hard times forced many people to pull back from their investments. Jake, who had already established himself, had the resources to move forward.

Carefully he invested in those farms that showed most promise. First, he tested the soil, using the hand auger that he always carried. Then he gave special attention to the weather history of the region before signing the contract.

Yet he also exercised a measure of compassion in his buying. Often the properties he bought were those held by families who faced eviction and the loss not only of their land but of all their assets. He did not deal with banks or loan companies, even though through their powers of seizure he might have secured land at a lower price. Rather, he dealt directly with the families involved, paying them at a rate that allowed them to escape the severest penalties of a mortgage foreclosed.

Eventually he had farms in six Kansas counties: Harvey, Sedgwick, Butler, Scott, Sherman, and Stevens. In the latter county, much of the property's value lay under the earth, since this land was in the Hugoton natural gas field. Much of the 400 acres which he bought in Oklahoma later produced oil.

Then the rains came and then World War II, bringing a new prosperity for America's wheat farmers. Land values increased so rapidly that the properties that Jake had accumulated grew in value to more than a million dollars.

Only a custodian for God. Jake had a special interest in the building of new churches. And he aided young people who were preparing themselves for Christian service as ministers and missionaries. He donated an organ to the First

Mennonite Church in Newton, Kansas, the congregation that he joined in 1942.

Later, the members of a Methodist church in Marietta, Oklahoma, asked whether he might help them secure an organ for the building they were then erecting. Jake owned an 80-acre plot near the town, and he assigned the income of its oil lease to the congregation. After he had shared in the dedication of this organ, an experience that gave him much personal pleasure, he was once more reminded of the urgency to make arrangements for the proper use of his wealth and the building of the monument he had so long envisioned.

This work began with the writing of his will which he had started in 1940. He was careful, first of all, to point to the stewardship that was his. "I, J. A. Schowalter, of sound mind," he wrote, "thoughtfully, prayerfully, and gratefully (realize) that one is only a custodian of certain production properties and assets." He dedicated his land to an agency that would be called the Schowalter Foundation, the instrument of his vision for world peace and for the enlargement of the work of the church.

That vision had been nurtured by the church, and it was in the church that he refined his views. He often discussed his concerns with the Sunday school classes he led, first in the Halstead church, then in Newton's First Mennonite Church.

Riches, Jake told one of these classes, were given for service. He pointed to the example of Job, who after all his sufferings and after his recovery was blessed with many good things, so that his life was "full of days"—that is, of service to his fellowman.

Heaven on earth would be marked by peace, a vision that fixed itself strongly on Jake's soul at the close of the great world conflict that was World War I. In 1918 he wrote some verses about the futility and cruelty of war, giving his remedy for a lasting peace. Even a few weeks after the armistice that ended the war, he dared to point out how inadequate were the foundations of a peace based on the violence of militarism.

"Thank God! At last the war is won," he wrote in his folksy rhymes with all the fervor of a prophet. "But, oh, the strain when peace begun;/The Devil says, 'No peace without a bigger gun.'"

But it was not until World War II that he began to fit his vision for peace into the monument he was building. It was after that second war that he found a new way to involve himself in the work of peacemaking. P. A. Penner, who had retired from his work in India and had become business manager at the General Conference Mennonite Church office in Newton, tapped Jake for a special venture.

Could he find a way to send relief to the people of Europe who had lost so much in the war? Jake worked with his friend Ernest Bachman to raise funds to buy a carload of heifers to replenish the breeding stock lost by European farmers. As a leader of the men's group in the Newton congregation, he pressed the financial drive and donated animals from his own herd for the cause.

Fruits of a pilgrimage of discontent. Those whom Jake was able to help personally and directly in his own community, including those to whom he loaned money without

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News Editor: David E. Hostetler

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a written agreement, appreciated his help and remained loyal to him even in his later years when he showed himself sullen and impatient with those who differed from his strongly held views.

Others snickered at his thriftiness, seen as miserliness, when on business trips he ate from a paper bag lunch brought from his kitchen while his colleagues dined on a restaurant meal. When traveling to inspect his lands in western Kansas, he would carry gasoline from his farm stock to avoid roadside service stations and thus save a few pennies per gallon.

When his counsel on a church building project in Halstead was rejected, he took his church membership to the First Mennonite Church in Newton. After a dispute with the leadership of the Newton church, he began attending a congregation of the Mennonite church in nearby Hesston.

The sojourn in Hesston soon soured. He felt that the warm welcome extended to him showed more interest in his wealth than in him as a person. Before making his peace with the Newton congregation, he spent some time worshipping with the Church of God in Christ Mennonite.

His experience with the two groups outside his own General Conference Mennonite fold, though tinged with unpleasantness, did yield a positive fruit. He found a common faith in all three groups, yet elements in each that he thought would benefit the others. Thus, all three groups came to share in the monument that Jake Schowalter was then building.


Starting with assets of just over a million dollars, most of it in farmland and oil and gas wells, the Schowalter Foundation received its charter in 1954. Since that time it has increased its value to \$3.8 million. This monument, fashioned out of the land that Jake accumulated, has earned

\$2.2 million for the support of programs and causes as varied as were the interests of the builder himself.

This ministry has been administered by trustees appointed by the Mennonite Church, the General Conference Mennonite Church, and the Church of God in Christ Mennonite (Holdeman) as Jake directed in his will. Following his guidelines, they have supported programs developed by these three groups plus the inter-Mennonite work of the Mennonite Central Committee. Aid has also been extended to other related groups and to community associations from time to time.

The flowering of a monument. The land that Jake left for his monument has provided homes in South America for Mennonite refugees displaced by war, settled Indians in Paraguay on new farmland, supported schools and hospitals, stretched out the meager pensions available for retired ministers and missionaries, and enlarged the evangelistic and peace witness of the Mennonites both abroad and in North America.

In speaking to the students at Berean Academy in Elbing, Kansas, in the early 1950s, he described the life on earth and the life in the hereafter as a unity. "Compared to eternity," he said, "we have a short time for personal gratification, even though we might become 100 years old. Our eternity is a blossoming out of our life here. Like a flower, it is the final completion of a seed—a cultivation, a trimming, a budding; and some morning it's a beautiful flower, an enjoyment to the completed fruit."


The flowering of the Schowalter Foundation does indeed show what seed Jake Schowalter planted while living. It continues to carry the bloom from the life of this practical dreamer. He has served his people well. 

Karl Barth on congregational singing

The praise of God which constitutes the community and its assemblies seeks to bind and commit and therefore to be expressed, to well up and be sung in concert. The Christian community sings. It is not a choral society. Its singing is not a concert. But from inner, material necessity it sings. Singing is the highest form of human expression. It is to such supreme expression that the *vox humana* is devoted in the ministry of the Christian community. It is for this that it is liberated in this ministry.

It is hard to see any compelling reason why it should have to be accompanied in this by an organ or harmonium. It might be argued that in this way the community's praise of God is embedded by anticipation in that of the whole cosmos, to which the cosmos is undoubtedly called and which we shall unquestionably hear in the consummation. The trouble is that in practice the main purpose of instruments seems to be to conceal the feebleness with which the community discharges the ministry of the *vox humana* committed to it. There is also the difficulty that we cannot be sure whether the spirits invoked

with the far too familiar sounds of instruments are clean or unclean spirits. In any case, there should be no place for organ solos in the church's liturgy, even in the form of the introductory and closing voluntaries which are so popular.

What we can and must say quite confidently is that the community which does not sing is not the community. And where it cannot sing in living speech, or only archaically in repetition of the modes and texts of the past; where it does not really sing but sighs and mumbles spasmodically, shamefacedly, and with an ill grace, it can be at best only a troubled community which is not sure of its cause and of whose ministry and witness there can be no great expectation. In these circumstances it has every reason to pray that this gift which is obviously lacking or enjoyed only in sparing measure will be granted afresh and more generously lest all the other members suffer. The praise of God which finds its concrete culmination in the singing of the community is one of the indispensable basic forms of the ministry of the community. 

The awakening

by Katie Funk Wiebe

"If the message of Ron Sider's book *Rich Christians in a World of Hunger* gets through to you, you can't walk away from it," she told me once again. Over lunch one day, I asked Rose Buschman to explain why she kept talking about this book. I'd sensed a change in her—a change I couldn't put a finger on easily.

Rich Christians is a book about Christians who are rich in a world of poverty. "I'd been thinking about some of the things mentioned in the book all along," she said. She'd read the introductory chapters of *More with Less Cookbook* in the summer of 1980; but while she and her husband, Lawrent, were studying at Cornell University in Ithaca, N.Y., last summer, and camping in a trailer, unencumbered by house and lawn chores or fancy food preparation, something she had read in the two books finally connected.

"It hit me that I was a rich Christian, in spite of the fact that I had just come through a year worrying almost daily about finances and inflation."

Rose, who often looked for small change at the end of the month to buy food for the last meals before the paycheck came in, was the kind of person Sider was talking about. *She* was a rich Christian.

Rose and Lawrent, both professors at church-related colleges in central Kansas, started asking themselves questions about spending and giving, and in particular, about their attitude toward possessions.

When they returned to Kansas to pick up school duties, Rose had decided on a course of action for herself. "I spent the first few days reorganizing my kitchen to be able to do some baking," she said, laughing, "not only for economy's sake, but to get more food value for our money." She's done about 90 percent of the family's baking since then.

She knew decisions to make major changes in lifestyle easily wither on the vine under the pressures of daily living. Though she and Lawrent were in this change together, he more from the ecological standpoint, she needed something around to remind her of what she wanted to accomplish in terms of living more simply.

She parked the dishwasher, not primarily as an economy move, nor as a declaration against dishwashers, but as a symbol of her commitment. "Dirty dishes in the sink certainly are a regular reminder," she grimaced.

Next she and Lawrent took a new look at what things they wanted to buy and what they thought they needed. They decided to go with needs and to cut down on buying "wants." They declared a moratorium on all unnecessary

spending for clothes for one year. "I'm doing fine," she says. Poverty isn't her goal, but only more responsible living, so when clothes are needed, they will be purchased.


The Buschmans also turned their attention to more selective food purchasing. In the fall, they located a farmer in the vicinity who allowed them to harvest the fruit and vegetables they bought. "Once we took a visiting family along, and the children had fun locating turnips to dig."

They've rediscovered how good homemade soups taste, she says. They're cutting back on meat and sugar consumption, using meat more for flavoring instead of as the main dish. They've eliminated expensive recipes, except for celebrations. When 12-year-old David recently brought home a good report, they bought steaks to celebrate at home instead of going out to eat.

The message of Sider's book kept working, however. "The bottom line for me that we were doing the right thing came in October," Rose said. "I thought again about Jesus' words to His disciples, 'Do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes?' " (NIV). She realized then something had happened to her, and she hadn't been conscious of the change. "I had come from being someone who worried a lot about how to make ends meet to becoming someone who didn't worry anymore. Money wasn't the big issue it once was."

The Buschmans found that when you cut back, cut down, or stop shopping as much, or doing any of the many activities connected with acquiring and maintaining material possessions, you have more time and money to spend on other interests. They've increased their giving to the church. At Christmas they decided to give themselves less and to give a new family in the community more. Even son David didn't complain about fewer gifts, but enjoyed the preparation to host a houseful of guests unaccustomed to Kansas weather or Christmas customs in this land.

They've asked themselves what Mennonite Central Committee is all about and have looked for tangible ways to become responsible global citizens in a world of hunger. Rose's shopping trips now include the local Etcetera Shop for both used items for her family and self-help products for gifts.

"There's no hardship involved, only advantages. We don't have the right to squander our resources," she tells friends, class members, and workshop participants. "Living more simply improves the quality of life. It means more money, time, and energy is available for other more important purposes." Her infectious enthusiasm for an idea that has changed her life is winning her a hearing. 

Katie Funk Wiebe teaches English at Tabor College, Hillsboro, Kan.

India church leader pursues peace studies

Shantkumar S. Kunjam, a graduate of Union Biblical Seminary in Yavatmal, India, and his wife, Esther, came to North America last year for graduate studies in peace and Anabaptist-Mennonite history.

The couple, with their children Sharon (4) and Elizabeth (1), are spending two years of study at Associated Mennonite Biblical Seminaries in Elkhart, Ind.

Mennonite Board of Missions, Elkhart, Ind., has made their study possible through a \$6,600 grant from MBM's Associates in Mission (AIM) Partners. "A major request from overseas churches, if not the major request, is for assistance in leadership training," said overseas missions director Wilbert R. Shenk.

Kunjam has served as assistant pastor at Dhamtari Mennonite Church and as pastor in the Durg and Bethel congregations, giving him five years of ministerial experience.

With Bishop P. J. Malagar, Kunjam has conducted a series of peace seminars for young people of the 16-congregation Mennonite Church in India. He has also done a year of itinerant peace teaching in the congregations.

In the seminar and teaching experiences, Kunjam has discovered that "we don't know enough about our distinctive church teachings." He noted that some see no contradiction in military service, in police work, and in work as magistrates.

The church generally knows only "that we don't go to court for church issues but that we go to each other as brothers and sisters."

Kunjam is preparing for what might become another peace teaching mission among congregations. Peace convictions and Anabaptist-Mennonite distinctives are not new to him, however. "I was convinced this is the way from reading the Bible and from five years of study at Union Biblical Seminary," he said. "I wanted to know more about that for teaching church leaders and members of local congregations."

The family lives on campus and attends South-Side Fellowship, which meets in the seminary chapel. They have not yet fully adjusted, Kunjam said, especially to the cold weather.

During the next months Kunjams hope to be able to visit Mennonite congregations to share their testimony and get better acquainted with Mennonites in North America. They would like to include some months of practical congregational experience during their studies here.



S. S. Kunjam and Wilbert R. Shenk, director of overseas missions.

Nonviolent change for Southern Africa subject of lively seminar

"Imagine the dynamics of a discussion about how the church should work at peaceful change when the group includes a black Malawian theology student, a white youth worker from South Africa, a black bishop from Zimbabwe, a white Canadian who works with migrant labor problems in Lesotho and a black South African refugee living in exile in Kenya!"

Lively exchanges of views characterized the entire 12 days of a Mennonite Central Committee sponsored Peacemaker Seminar held in Swaziland from Jan. 3 to 15, according to Marian Hostetler of Goshen, Ind. Thirty participants from 10 African countries assembled at Thokoza Church Center for lectures and discussion on being Christian peacemakers in areas of conflict and institutional violence.

Resource persons James Moulder, philosophy lecturer at South Africa's University of Natal, and William Keeney, Mennonite lecturer at the Center for Peaceful Change at Kent State University, led sessions on the biblical and historical basis for peacemaking. They also examined kinds of violence, principles and techniques of nonviolence, and methods of intervention and resolution.

A third scheduled resource person, Bon-ganjalo Goba of the University of South Africa, was turned back at the Swaziland airport because of not having a cholera vaccination. Helping out in his place was Otto Deutsch, lecturer in religion at the University of Swaziland, who gave short presentations on liberation theology and black theology.

A special "peacemaker day" at midpoint

during the seminar drew the participation of an additional 44 persons from Swaziland and South Africa. After talks by Keeney and Moulder, discussion centered in how the church should work to bring about change through peaceful means.

"Feelings and voices were strong," reports Hostetler, "with conflicting ideas flying rapidly. We were variously warned to prepare for revolution, scolded about too much talking, challenged as to what a church should be, and given practical suggestions on what the church could be doing now."

Although the seminar closed without participants reaching agreement on exactly how peaceful change can be brought about, all did agree this setting for dialogue and learning was valuable and should be repeated.

Goshen's China program expands to new school

A team of nine teachers and four teaching assistants will leave the U.S. in June to lead a Goshen College-sponsored English-language institute in the People's Republic of China.

The teaching team, headed by Goshen College professor of English Wilbur Birky, will operate the institute on the campus of Northeast Engineering College at Shenyang in Liaoning province in Northeastern China. The institute is an offshoot of Goshen College's 1980-81 exchange program with the People's Republic, the first involving American undergraduates.

New directions for the 80s discussed by MBM committee

New directions in ministries appropriate to the mid-1980s occupied prime agenda time for the Mennonite Board of Missions, Elkhart, Ind., relief and service committee, Mar. 11-13.

Hosted by Maple Lawn Homes, Eureka, Ill., the committee heard an on-location report from Keith Swartzentruber, assistant administrator, on the Illinois Elderly Service Program. This ministry aims to respond to the total needs of older persons at Maple Lawn and the surrounding community with high community involvement. It is sponsored cooperatively by Maple Lawn Homes, Illinois Mennonite Conference, and Mennonite Board of Missions. Presently seven VSers, ranging in age from the twenties to fifties, are on location.

Another new direction in ministry is pointed toward Appalachia. On the basis of consultation with Virginia Mennonite Conference, the committee endorsed a recommendation from Rick Stiffney, relief and service director, to negotiate a Discipleship project at Harman, W. Va. The primary goal for the Harman project, as formulated by local leaders Lester and Mary Beth Lind, is "growth with God particularly in developing a greater awareness of our responsibility as peacemakers."

Progress in a new project in Wayne County, Ohio, ministering to developmentally disabled persons, especially the deaf, was enthusiastically reported by Clair Hochstetler, Eastern regional director. The Ohio Mennonite Conference and area Mennonite congregations have been involved in association with both the deaf ministries and voluntary service offices of Mennonite Board of Missions.

The committee responded favorably as well to a proposal for a new VS household in Detroit, Mich., introduced by Dale Wentorf, Midwest regional director. Stimulated by the Indiana-Michigan Mennonite Conference and two Mennonite congregations in Detroit, the proposal calls for a group of from five to nine VSers to provide inner-city Christian witness.

Christians in Families, Conrad Grebel lectures

"Christians in Families: Genesis and Exodus" was the theme for the Conrad Grebel lectures at Goshen College on Feb. 18 and 19.

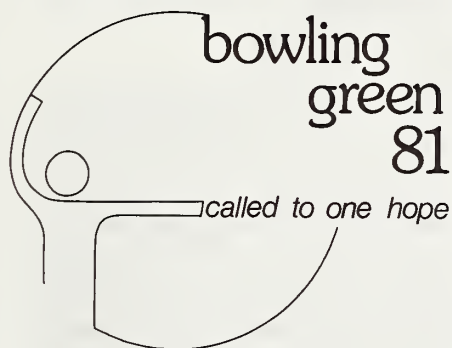
Ross T. Bender, professor of Christian education at Associated Mennonite Biblical Seminaries in Elkhart, was the speaker for five lectures. He examined "the impact of the sexual revolution on family values and family systems, and suggested biblical perspectives on how Christians could respond."

The sexual revolution of the past several decades was the result of a lot of underlying forces that cannot be turned aside, Bender

said, and Christians neither could nor should try to stop it completely. "But while the conventional wisdom is that families are shaped by external forces, it's becoming apparent that families can influence change in society," he asserted.

Bender reflected on the idea of the family as an agent of change in society during a sabbatical leave in Geneva, Switzerland, in 1979-80. While he researched the Conrad Grebel lectures in Geneva, he also served as a research associate for a project on "Family Power for Social Change" sponsored by the office of family education of the World Council of Churches.

The Conrad Grebel lectures were begun in 1950 as a way of giving close examination to important issues facing the Mennonite Church. An authority on a specific topic is appointed by a churchwide commission to take a year to study an issue. The scholar then reports the findings in lectures to Mennonite college and seminary communities.



Bowling Green 81 logo

A logo for Bowling Green 81 was selected by the Convention Planning Committee at its recent meeting at Pettisville, Ohio. Dale Shidler of Mishawaka, Ind., submitted the winning idea that will appear on publicity and literature that is a part of the General Assembly and churchwide conventions held on the campus of Bowling Green State University, Bowling Green, Ohio, Aug. 11-16.

Nine people entered the contest first announced last July. Entrants were solicited through Mennonite schools and colleges.

The design chosen portrays God's people as looking to the future with anticipation, symbolizing "hope" as stated in the convention theme "Called to One Hope." It bears both the theme phrase and the site designation "Bowling Green 81."

Dale Shidler is a native of Indiana and is on the staff of Mennonite Mutual Aid where he has been employed since March 1980. He submitted five designs and says that he had additional ideas that he didn't use.

A graduate of Bethel College in Mishawaka, Dale's preparation is in elementary education. He is looking forward to attending Bowling Green 81 to see his idea put to work.

Congregational ministries trims sails, readjusts, ends year in black

Youth ministry and peace concerns were leading issues during the meeting of the board of directors of the Mennonite Board of Congregational Ministries, Mar. 6-7, in Elkhart, Ind.

The board reappointed Lavon Welty for an additional two-year term as associate secretary for congregational youth ministries. The board also approved expansion of Lavon's employment from the present half-time to full-time. Lavon's additional time will be devoted to the Life Planning Program, a program designed to help young people make wise life choices. Resources for the additional time will be provided through a restricted fund rather than through the regular budget. The special fund will be initially seeded by money volunteered by Mennonite Church colleges through the Mennonite Board of Education. Additional resources are to come through user fees received as the Life Planning Program is expanded.

The MBCM Board acted to invite a person to accept a half-time position as associate secretary for peace and social concerns beginning sometime this summer. Official announcement will be forthcoming as soon as the candidate's response is clear. It is expected that the new staff person will also serve as staff coordinator for New Call to Peacemaking on a quarter-time basis.

In other peace related issues, the board reappointed Edward Stoltzfus to a two-year term as the Mennonite Church representative on the New Call to Peacemaking central planning committee.

In harmony with the November General Board action to support the General Conference Mennonite Church in their judicial challenge of the collecting of taxes by church agencies, the board acted to encourage staff "to publicize among our congregations the issues involved in the judicial action and the need for funds for this purpose."

David Helmuth was reappointed for two additional years. His work in congregational education and literature has been reduced to half-time to enable him to take up family life education half-time. In a family life-related action the board supported the General Board proposal for a churchwide study on "human sexuality in the Christian life."

The MBCM directors approved a budget for 1981 of \$354,332. This will require a 13 percent increase—approximately the rate of inflation—over last year's income.

While MBCM income during fiscal year 1980 declined almost \$1,000 in comparison with the previous year, the board managed to spend about \$8,000 less than the year before because of various spending cutbacks imposed last June. A slight surplus enabled the board to trim its cumulative deficit.



Mennonite Church of Normal, Normal, Illinois

Meetinghouse construction takes place of barn raising in Normal, conserves energy

The dedication service for the new meetinghouse for the Mennonite Church of Normal, Ill., 805 S. Cottage, was held on Mar. 15, just one year after the congregation broke ground for the new facility. Erland Waltner, Elkhart, Ind., gave the dedicatory sermon, "Building Together for Eternity." The Goshen College Chamber Choir, directed by Doyle Preheim, led the congregation in a service of praise.

Open house for area Mennonite churches was on Mar. 22 and open house for neighbors and friends from the community was held on Mar. 29.

A unique feature of the entire project has been the congregational involvement from the early planning stages to completion. Prior to employing an architect, the congregation produced a written definition of the purpose, function, and proposals for space in the new structure. A five-year pledge program was undertaken, with construction financing arranged by members of the congregation.

Two of the members, both teachers, led the construction team. Stan Clemens served as construction project manager, and Franzie Loepp as on-site building coordinator. While subcontractors were hired for some specialized tasks, most of the work was done by members of the congregation. Over 20,000 hours of donated labor were given by men and women, the congregation's college students, young people, and children. Using this process, the construction phase was virtually completed in 8½ months and at a cost below the budget.

For a congregation largely urban, this provided the exhilarating experience of an old-fashioned "barn raising," and ample opportunity for congregation-building.

The building, designed by LeRoy Troyer

and Associates, Mishawaka, Ind., represents a prairie structure in color and design. The building expresses the congregation's concern for ecology and wise use of the God-given resources.

Light from the skylight flows into the worship area which has movable seating to accommodate over 300 persons. The fellowship area under the skylight can be converted into a recreation area. Flexibility is also a major feature of the Christian education areas.

The design seeks to minimize energy usage. This has been accomplished by orienting the building for a southern exposure so as to capture the sun's warmth in the winter while utilizing an overhang to obstruct the warm summer sun. Extensive earth berming has been done to the other three facades in order to minimize heat gain and/or loss.

The skylight serves as the crown of the building, with the rays of the sun being controlled by a series of rotating panels that are mounted beneath the skylight to either reflect or radiate the sun's rays into the building. All of the entrances are vestibuled so as to further conserve energy. Zoned heating is provided by seven small furnaces located throughout the building.

Air cooling will be done by drawing outside air through two tanks, 4 x 6 x 60 ft., each containing 60 tons of six-inch dolomite limestone. Fans draw the outside air across these rocks which are buried 6 to 10 feet underground through 3-foot tubes that connect to the building.

Larry Reeser served as chairman of the congregation's building committee and John Reimer was chairman of the finance committee. James Waltner and Margaret Richer Smith are pastors of the congregation.

Gingrich stimulates mission thinking in Albany, Ore.

Paul M. Gingrich, president of the Mennonite Board of Missions, was in Oregon from Feb. 28 to Mar. 4. He came in response to an invitation from the Albany Mennonite Church to minister in a series of services designed to foster personal and congregational renewal and growth in mission.

Gingrich met in two "listening sessions" with about 60 representatives of local congregations in the Pacific Coast Conference to share his vision for Mennonite missions today, and to hear the questions, comments, and concerns of the group on Feb. 28. Both sessions were highly stimulating experiences with lively exchange of ideas.

The messages Gingrich shared at Albany moved from a cosmic view of the mission of God in recreating the world and humankind through Jesus Christ, to the personal meaning of repentance and the need for practicing the disciplines of solitude and prayer as essential to being a missionary people. A strong emphasis was placed on the church as the base and locus for mission.

Along with the formal services, Gingrich also met with smaller groups of persons to share ideas on discovering one's personal mission in life. In two potluck dinner settings, he discussed the nature of vital congregational life and the implications for mission. Out of his own firsthand involvement in a local congregation, the ministry of Gingrich had a keen sense of personal integrity.

The response to the ministry of Paul Gingrich was quite enthusiastic. With a high degree of personalness, authenticity, and spiritual fervor, he preached and interacted with people. His capacity to communicate both the exciting frontiers and tough challenges of Mennonite mission efforts in the 1980s was much appreciated.

Paul Kraybill to be ordained

Paul N. Kraybill, executive secretary of Mennonite World Conference, will be ordained to the ministry the evening of Apr. 12. The ordination service will be in charge of E. Joe and Emma Richards, copastors of Lombard Mennonite Church, and Paul O. King, chairperson of the Illinois Conference Leadership Commission.

Paul and Jean Kraybill have been members of the Lombard congregation since they moved to the Chicago area in 1972. This ordination recognizes Paul's ongoing leadership gifts that have already spanned 28 years of continual service to the Mennonite Church.

The contribution of Gingrich in Oregon included a broadened awareness of the unique and powerful way God is at work through the Mennonite Church in mission, a deepened understanding of the need for the local congregation to work seriously at its own life as a foundation to mission, and the urgency of training people for carrying out the mission of Christ in the world.—James M. Lapp

Festival of the Arts to be held in new arts complex

The eighth Mennonite Festival of the Arts will be held on Sunday, Apr. 26. This year, Kitchener's prestigious new arts complex, The Centre in the Square, will be the home of the Festival. The theme for the Festival is "Joy and Peace."

The 1981 Festival will take advantage of the Centre's theater by focusing primarily on music and drama which will be performed on the theater stage. Exhibits of sculpture, photography and painting, crafts and books will be on display.

Segments of Randall Thompson's oratorio, *The Peaceable Kingdom*, will be performed by the Senior Choir of Rockway Mennonite Collegiate.

Main musical feature of the program will be a composition by Carol Ann Weaver, an assistant professor of music at Mennonite Brethren Bible College in Winnipeg. Her composition, *Worthy the Lamb*, is for choir and piano and will be performed by Menno Singers and the composer, for the first time in Ontario, at the Festival. Weaver will also briefly discuss the art of composing.

In addition to the music, the program will also include two brief dramas, one by Rockway students and another directed by Gord Davis of Elmira. He will use the art of pantomime to communicate some of the prophet Isaiah's descriptions of the joy and peace that will reward those who remain faithful through tribulation. Don Martin will direct Rockway drama students in a mosaic of short glimpses into the lives of characters who have experienced deep joy and profound peace.

Exhibits and demonstrations including pottery, sculpture, straw dollies, apple doll-making, violin and mandolin-making can be seen in the foyer and balcony halls. One feature will be a book display of *Living-More-with-Less*, by the late Doris Janzen Longacre.

The children's programs, in *The Studio*, simultaneous with the adult programs, will feature the musical *It's Cool in the Furnace* performed by children from the Wanner Mennonite Church. There will also be supervised play time for preschoolers and a snack-tasting time. The emphasis will be on combinations of nutritious foods some of which are taken from a new children's cookbook, *Loaves and Fishes*.

There will be no sale of artwork, but light refreshments will be available.—Ferne Burkhardt



Display of electric carts which have displaced larger vehicles for conservation purposes

EMC goes electric on transportation, displaces guzzlers

Eastern Mennonite College's physical plant personnel are using six new electric mini-vehicles to "plug in" to more energy efficient ways to transport themselves and their equipment to the numerous buildings across campus.

According to C. Eldon Kurtz, physical plant director, the baby blue and white carts operate for about one week on 25¢ worth of electrical charging. They have the double bonus of saving time and energy for workers who no longer need to carry heavy or bulky equipment on campus.

The carts, which operate on six six-volt rechargeable batteries, are built like "little tanks," according to Kurtz. Three of the carts are capable of hauling loads of up to one ton and the other three can carry about 750 pounds. All of the carts are equipped with

"turf tires" so they can travel on the grass without causing damage.

"They are very simple to drive and quite efficient because the motor only runs when the cart is actually moving. As soon as you take your foot off the accelerator, the motor stops," Kurtz explained. He noted that there is no clutch or transmission, just a directional switch for forward and reverse. They also have parking brakes, windshield wipers, headlights, and taillights.

EMC's physical plant has also proven to be a leader in the area of energy conservation. Thanks to the groundwork laid by Robert C. Lehman, formerly of EMC's physics faculty, and John M. Shenk of the physical plant, EMC's energy consumption has been reduced by 20 percent, according to Kurtz.

Seminaries explore mission-centered education

"Mission is epiphany: God's arrival on the scene," David J. Bosch told campus community and guests at Associated Mennonite Biblical Seminaries, Elkhart, Ind., Feb. 26-28.

Bosch came to the campus as one of the resource persons for the "Conference on Theological Education in Mission Perspective," of the Council of Mennonite Seminaries and Mennonite Missionary Study Fellowship. Bosch, Professor of Missiology at the University of South Africa, in Pretoria, is combining other assignments in connection with the visit.

Statements on how Mennonite seminaries are incorporating the mission perspective in their curriculum came from the respective deans of Eastern Mennonite, AMBS, and

Mennonite Brethren seminaries. Mennonite mission agency administrators spelled out their visions for having the schools make mission the theological touchstone of the curricula.

Seminary faculty presented five major papers on how the mission perspective might relate to their disciplines.

Millard Lind, professor of Old Testament at AMBS, said he had changed his mind as a result of working through the material.

"The message of the primeval history is not primarily creation and fall, but the story of God's coming in grace and judgment," Lind said. "His 'Where are you?' (Gen. 3) and 'Where is your brother?' (Gen. 4) are universal questions posed by God as a fitting introduction to the story of the human race."

Menonite Brethren to discontinue quarterlies

Discontinuation of the *Adult Quarterly* Sunday school manual and its German counterpart, *Lektionsheft*, is being recommended by the Board of Christian Education of the MB General Conference.

The board recently decided it will recommend the two quarterlies' discontinuation at the General Conference convention to be held Aug. 7-11 in St. Catharines, Ont.

The reason for the recommendation is the declining use of the MB-produced curriculum, says Dennis Becker, executive secretary of the U.S. Conference Board of Christian Education. Total circulation of the two quarterlies is 7,230 (5,230 adult quarterlies and 2,000 *Lektionsheft*), less than one fifth of the combined Mennonite Brethren membership in Canada and the U.S. (about 39,000).

Becker blames the declining use of the MB materials on a combination of factors, such as lack of promotion and the feeling that they are too scholarly and not sufficiently practical.

A recent evaluation of non-MB Sunday school materials being used by Mennonite Brethren churches ranked Scripture Press third out of our publishers studied. Others in the study were David C. Cook (first), Foundation Series (second), and Gospel Light (fourth). The evaluation was done on the basis of content, appearance, cost, and teaching methodology.

MBM newsgrams

A youth center was opened in January by the voluntary service household in Johnstown, Pa. Located in the basement of First Mennonite Church, the center is for community youth aged 8 to 13. Meeting primarily on Friday nights, the youth enjoy games, crafts, movies, devotions, and special guest speakers.

Jonathan and Fyrne Yoder returned to North America on Mar. 20 following a special six-month assignment at Dhamtari Christian Hospital in India. They assisted with the current renovation and expansion project of the hospital. Starting in 1937, the Yoders worked nearly 25 years as medical missionaries in India and Nepal.

Individuals and congregations are being offered free copies of two booklets by Mennonite Board of Missions (Elkhart, Ind.). They are: *The Case for a Tentmaking Ministry* by Marvin J. Miller and *Backgrounds for Curriculum Development* by Paul M. Lederach. The author of the first booklet is a self-supporting missionary in Japan. The author of the second booklet was a longtime staff member working in curriculum development at Mennonite Publishing House, Scottdale, Pa.

President Paul Gingrich has been accepting invitations to speak at district conference meetings to help interpret MBM's vision of church growth in North America and overseas. Responses have been good.

mennoscope

Kenneth G. Good has completed his interim assignment as pastor of the Maple Grove Mennonite Church, Belleville, PA 17004, as of Mar. 30. The Goods will be at home at R. 1, Westover, MD 21871, through the summer months until Oct. 1 when another interim assignment will be assumed with the Roanoke Mennonite Church, Roanoke, Ill. The Maryland telephone number is (301) 957-1863.

CPS reunion. Henry-Downey-Denison and Four State, Sept. 12 and 13 at the Shipshewana (Ind.) Retreat Center. There will be sectional meetings. All CPSers and families are invited. For reservations and information, write Manasses M. E. Bontrager, 65915 CR-31, Goshen, IN 46526.

Three ministers recently marked milestones in their relationship to congregations of the Southeast Mennonite Convention. On Feb. 8, Mervin Shirk officiated in the installation of Daniel G. Eberly as pastor of the North Tampa Mennonite Church. Daniel is authorized by a ministerial license for his first pastorate. On Mar. 1, Paul R. Yoder, Sr., ordained Raymond Martin for his continuing ministry as pastor of the Homestead (Fla.) Mennonite Church. On Mar. 8, Kenneth Nauman officiated in the installation of Ernest Wengerd as assistant pastor of the Anderson (S.C.) Mennonite Fellowship.

Hubert Brown was ordained to the Christian ministry in an inspirational service at Calvary Mennonite Church, Inglewood, Calif., on Feb. 28. The ordination sermon was delivered by John Powell of Ann Arbor, Mich. Members of the Black Council were present and took part in the service. Stanley Weaver conducted the ordination and installation ceremony and Herman Douglas, pastor of Bethel Mennonite Church in Norristown, Pa., led the dedicatory prayer. The evening was filled with music.

Approximately 50 tons of meat, valued at \$350,000 and donated by Eastern and Midwestern farmers and processed by the Mennonite Central Committee canner are now on their way to Zambia. They will help feed some of the growing number of women and children who are fleeing violence in Namibia. Costs for the shipment total \$37,725. The U.S. Agency for International Development is paying freight charges. MCC is picking up transfer and port fees. The meat will go to refugees living in camps in western Zambia.

Artillery shells were lobbed into Sidon, a bustling population center of 200,000 people, from South Lebanon, 20 miles distant, during the first three days of March. A shell landed in Sidon's Central Square midday on a Sunday, minutes after Ralph Miller, Mennonite Central Committee representative for Lebanon, passed in his car. With him were Delton and Marian Franz, who were visiting the Middle East on a briefing tour. The shelling came from the Israeli-supplied forces of "Free Lebanon," led by Major Saad Haddad. The stated purpose of the action is to turn the Lebanese population

against the Palestinians and to extort certain concessions from the Lebanese government.

International development and cross-cultural communication will be the themes for a transcultural seminar to be held at Goshen College June 29 to July 10, announced seminar director J. Daniel Hess. About 100 college students, present and future missionaries, and other interested persons are expected for the seminar, said Hess, a professor of communication at Goshen College. The seminar is sponsored jointly by Mennonite Central Committee, Akron, Pa.; Goshen College, Goshen, Ind.; Bethel College, North Newton, Kan.; Eastern Mennonite College, Harrisonburg, Va.; and various mission and service organizations. The 10-day seminar will offer separate courses in education, nutrition, health care, and tropical agriculture, but the seminar as a whole will also examine larger questions of development and communication across cultures, Hess said.

More than 40 students of China, 13 teachers of English heading for Shenyang this summer, eight Chinese teachers of English from Chengdu, and 500 alumni and friends convened at Goshen College for a series of lively meetings on "China in the 80s" during the weekend of Mar. 20-21. The conference, sponsored by the Indiana Consortium for International Programs and Goshen College, began with an address by Philip West, director of the East Asian Study Center at Indiana University-Bloomington on "The 'Four Modernizations' and the Fading of the Maoist Vision." In response to West's lecture, Maria Chan Morgan, a native of Hong Kong who teaches at Earlham College, drew heated discussion. She asserted that the present government has abandoned Mao's socialism in pursuit of the four modernizations. The government of China has deserted the attempt to achieve an egalitarian society, she said. She described the drive toward modernization as disastrous.

Opportunities: Host and hostess for Allegheny Conference International Guest House, Washington, D.C., on VS basis. One year, beginning on Sept. 1. Contact Marvin Kaufman, R. 3, Hollsopple, PA 15935; or call (814) 288-

\$185,858.82

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$185,858.82 as of Friday, March 27, 1981. This is 24.8% of the total needed. 290 congregations have made contributions. Ninety-five individual gifts have been received amounting to \$34,892.55.

Goal \$750,000

2167.

Host and hostess for Allegheny Conference Diakonia crisis ministry unit, Ocean City, Md., on VS basis for one year beginning on May 28. Contact Irvin Weaver, R. 1, Box 266, Hollsopple, PA 15935; or call (814) 288-1241.

Applications are being accepted until May 1 for scholarships offered each year by deaf ministries. Priority will be given to hearing-impaired students at colleges and seminaries who demonstrate financial need and commitment to work in deaf ministries. Interested persons may contact Pam Dintaman-Gingrich at MBM, Box 370, Elkhart, IN 46515; telephone TTY/voice (219) 294-7523 (for TTY, use space bar to alert MBM switchboard).

An audio engineer is needed by Mennonite Board of Missions for its media ministries department in Harrisonburg, Va. The position is available on Aug. 1. Interested persons may contact the Personnel Office, MBM, Box 370, Elkhart, IN 46515; telephone (219) 294-7523.

Goshen College is seeking applicants for upper-level secretarial positions. Several openings are expected during the May-October period. Strong secretarial skills and some administrative ability are needed. Send résumé or call Director of Staff Personnel, Goshen College, Goshen, IN 46526. (219) 533-3161, Ext. 377.

Special meetings: William R. Miller, North

Liberty, Ind., at Valley View, Centerville, Pa., Apr. 19-26. Stan Shirk, Lyndhurst, Va., at Austin, Ind., Apr. 19-24. Paul Mishler, Luray, Va., at Mt. Jackson, Va., Apr. 15-19.

New members by baptism: nineteen at Souderton, Pa.; two by confession of faith at East Bend, Fisher, Ill.; one at Diamond Street, Philadelphia, Pa.

readers say

A letter to J. D. Stahl.

The other day when I received the Mar. 3, *Gospel Herald*, I took a look at the cover as I always do and saw your name. I started reading before I took time to sit down. I am not sure that you can remember when we first met, but you were four years old. Rachel didn't walk yet; she may have been eight months old.

I did not read very far until I had to stop because I couldn't see anymore. I had to wait until I could stop the tears from blotting my vision. You know I saw both of you going through those years that you wrote about. I read another paragraph and was compelled to stop again. Finally after stopping three or four times I got to the end. Since then I read it several times. Almost every word hit me to the core. I can understand all your frustrations.

Since I was not a missionary child I will have to admit that I cannot completely comprehend your feelings. However I believe that I as a retiring, single missionary can understand you better than many parents can. Especially coming back to a place that is supposed to be home, where you feel like a foreigner among natives in a foreign country.

At the end of the third to last paragraph you wrote: "What I am asking is . . . especially that you make the effort to understand our cultural conflicts while we are young and insecure." I added to that sentence: "or older and confused." I realize there is a vast difference in being a missionary or in being

missionary children. The one is a personal choice and the other is the decision of parents.

Nevertheless, returning after being in and becoming a part of a foreign culture is an adjustment for anyone and I believe it is much more so for the single person than for the couple. Each person in a couple has a partner who understands. The single is not understood and has no one who understands. It is like balm of Gilead when you are accepted, if not understood.—Margaret Martin, Willow Street, Pa.

. . . .

The letter of Joyce E. Hooley-Gingrich in Readers Say column (Feb. 24) calls for a response. To say that Paul's writings aren't authoritative and are in conflict with the teaching of Christ and that he is only expressing his own opinions is a [position] we dare not tolerate.

It is true that on several occasions Paul says he is injecting his own opinions; but he also says, "the things I write unto you are the commandments of the Lord." So, unless otherwise specified, Paul's writings are as much a blueprint for the church today as are the words of Jesus.

In my opinion they are even more so because in Acts 1:3 it says that after Jesus' resurrection He was with the disciples forty days "speaking of the things pertaining to the kingdom of God." I believe that at least some of "these things" are revealed to us by

NEW PROGRAM AT EASTERN MENNONITE SEMINARY ...Evangelism and Church Planting

Evangelism and Church Planting is a new degree program being offered at EMS. In order to meet the varying needs of students preparing for a ministry in church planting and growth, this program is available in one, two or three-year courses of study with on- and off-campus learning.

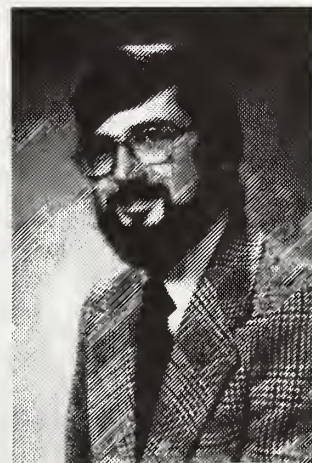
Core and specialized courses include:

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- Church Planting Methods

In addition, emphasis is placed on in-service learning through internship experiences in evangelistic and church planting activities.

"Church planting has made me more aware of the integral place of evangelism in the church The church needs to reach out, not just to grow or even to simply exist."

Loren Horst, Pastor
Northern Virginia
Mennonite Church
1980 graduate of EMS



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George R. Brunk, III, Dean, Eastern Mennonite Seminary
Harrisonburg, VA 22801
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Paul. To consider Paul's epistles less than the teachings of Jesus can only result in confusion, chaos, and condemnation.

Perhaps I am reading more into the writer's letter than what was intended but she did say that Paul's teachings are not as important as Christ's and, as I have already indicated, this is what I oppose.—Albert Eberly, Bay Port, Mich.

I'm rather glad that "X-Menno" left the church. He obviously has succumbed to the modern malaise of thin-skinned selfish "poor-meism." Is there really a place for people like this in the body of Christ? Real Christians filled with God's Spirit are not hung up on their own selfish little legalisms. I'm glad he's gone.

Now how can we get him out of the *Gospel Herald*? Such stuff does not belong in a quality journal. I find it offensive. Please stop it! Let those who are moved by God's Spirit to say something sign their names.—Robert Hartzler, Washington, Iowa

births

Bergey, Roy M. and Linda A. (Brubaker), Centerville, Mich., first child, Lisa Roanne, Mar. 12, 1981.

Brubaker, Dean and Nancy (Benner), Lancaster, Pa., first child, David Jordan, Mar. 11, 1981.

Carpenter, Delton and Bonnie (Delagrange), Sturgis, Mich., first child, Bradley Allen, Mar. 20, 1981.

Conyard, Reginald and Roberta (Neff), Richmond, Va., second child, first daughter, Nicole Lee, Jan. 10, 1981.

Cressman, Ralph and Lois (Martin), Plattsville, Ont., first child, Mary Anne Leah, Feb. 3, 1981.

Denlinger, Eugene and Rhoda (Horning), Lancaster, Pa., first child, Carrie Marie, Feb. 11, 1981.

Friesen, Jay and Karen (Kehr), Plymouth, Ind., second son, Darin John, Feb. 22, 1981.

Janssen, Charles and Shelley (Adams), Middlefield, Ohio, second son, Daniel Matthias, Feb. 20, 1981.

Kennel, Russel and Maribeth (Shantz), Walsenburg, Colo., first child, Brandon Jon, Feb. 17, 1981.

Lacher, Greg and Ellen (Dando), Sellersville, Pa., third son, Todd William, Mar. 18, 1981.

Lehman, Ralph and Joanne (Horst), Kidron, Ohio, second child, first daughter, Laura Beth, Feb. 14, 1981.

Lichty, Mark and Chris (Dahmer), Kitchener, Ont., first child, Ryan Gordon, Mar. 8, 1981.

Long, Gregory and Rebecca (Adams), Perkio-menville, Pa., second child, Gregory Alexander, Jr., Feb. 20, 1981.

Martin, Dennis and Harriet (Schrock), Goshen, Ind., first child, David Eugene, Mar. 16, 1981.

Miller, Leon and Linda (Byler), Belleville, Pa., second child, first daughter, Rebecca Ellen, Mar. 8, 1981.

Nuttall, James and Kathleen (Frederick), Frazer, Pa., first child, Sarah Jean, Jan. 27, 1981.

Schrock, Randy and Gloria (Sommers), Sarasota, Fla., first child, Renee Janelle, Mar. 2, 1981.

Showalter, Steve and Esther (Bowman), Singers Glen, Va., fourth child, second daughter, Maria Joyce, Mar. 18, 1981.

Sommers, Vernon, Jr., and Carol (Miller), Hartville, Ohio, fourth child, second daughter, Emily Dawn, Mar. 12, 1981.

Stoltzfus, Vernon and Carla, Glenelg, Australia, first child, Jeremy Michael, Mar. 12, 1981.

marriages

DeLeon—Van Bibber.—Steve DeLeon, La Junta, Colo., Emmanuel cong., and Trixie Van Bibber, Monte Vista, Colo., by Stan Smucker, Mar. 14, 1981.

Gee—Rose.—Thomas James Gee, Selkirk, Ont., Rainham cong., and Teresa Lynn Rose, Selkirk, Ont., Anglican Church, by Cyril K. Gingerich, Feb. 28, 1981.

Handrich—VanderKolk.—Ted Handrich and Mary VanderKolk, both of Fairview, Mich., Fairview cong., by Virgil Hershberger, Mar. 14, 1981.

Martin—Hoke.—Darrel Martin, Neffsville cong., Lancaster, Pa., and Katherine Hoke, Feb. 21, 1981.

Rempel—Hallman.—Marvin Rempel, Kitchener, Ont., house church, and Susan Hallman, Kitchener, Ont., First Mennonite cong., by Glenn Brubacher, Mar. 7, 1981.

Stauffer—Leichty.—Eugene Stauffer, Burwell, Neb., Bellwood cong., and Lora Leichty, Wayland, Iowa, Bethel cong., by Oliver Yutzy and Willard Leichty, Feb. 28, 1981.

Stutzman—Nelson.—Curtis Stutzman, Ames, Iowa, First Mennonite cong., and Julia Nelson, Ames, Iowa, First United Methodist Church, by Wilbur Nachtigall and Robert Dodder, Feb. 28, 1981.

Walters—Landis.—Richard J. Walters, Catholic Church, Lancaster, Pa., and Marilyn J. Landis, Neffsville cong., Lancaster, Pa., by Edwin G. Bontrager, Mar. 14, 1981.

obituaries

Albrecht, Amos R., was born at Milverton, Ont., Sept. 19, 1894; died at Flint, Mich., Mar. 14, 1981; aged 86 y. Surviving are 3 children (Bobby Joe, Mary Elizabeth Straight, and Eleanor Fox). He was a member of South Flint Mennonite Church. Funeral services were held at Brown's Funeral Home on Mar. 18, in charge of Michael J. Scholten; interment in Flint Memorial Park.

Amstutz, Jon George, son of George and Frieda (Amstutz) Amstutz, was born near Kidron, Ohio, Nov. 4, 1938; died of cancer at Skokie Valley Community Hospital, Skokie, Ill., Mar. 17, 1981; aged 42 y. On Sept. 18, 1965 he was married to Elisabeth A. Brewer who survives. Also surviving are 2 children (Marketa and Peter), his parents, and one brother (Peter). He was a member of the Kidron Mennonite Church, where funeral services were held on Mar. 20, in charge of Bill Detweiler; interment in the Kidron Church cemetery.

Breniser, J. Wesley, son of Jacob and Minerva (Moyer) Breniser, was born in Medina Co., Ohio, June 18, 1900; died of a heart attack at Middlebury, Ind., Mar. 16, 1981; aged 80 y. On April 17, 1927, he was married to Marie Nusbaum, who survives. Also surviving are one daughter (Joan—Mrs. Thomas J. Gannon), one son (Dean J.), and 11 grandchildren. He was a member of Clinton Brick Mennonite Church, where funeral services were held on Mar. 18, in charge of Carl L. Smeltzer and Brian Laverty; interment in Forest Grove Cemetery.

Brubacher, Clara, daughter of Tobias and Barbara (Brubacher) Brubacher, was born in Elmira, Ont., Oct. 9, 1899; died at Elmira, Ont., Mar. 13, 1981; aged 81 y. Surviving are 3 brothers (Albert, Noah, and Clarence). He was a member of Elmira Mennonite Church, where funeral services were held on Mar. 16, in charge of Gary Knarr; interment in Elmira Mennonite Church Cemetery.

Buskirk, Royal A., son of William and Sarantha (Daniels) Buskirk, was born near McBride, Mich., Dec. 23, 1888; died at Beverly Manor Nursing Home, Petosky, Mich., Feb. 14, 1981; aged 92 y. On Apr. 21, 1918, he was married to Sarah Martin, who died on Oct. 1, 1956. On Apr. 1, 1962, he was married to Rebecca Shenk Hertzler, who survives. Also surviving are 3 sons (Neil, Luke, and Philip), 4 daughters (Naomi Eby, Esther, Ruth—Mrs. Russell Smith, and Joanna—Mrs. Wayne Babcock), 17 grandchildren, 6 great-grandchildren, 4 stepsons (Alvin, John, Joseph, and David Hertzler), 2 stepdaughters (Alice—Mrs. Robert Yoder and Amy—Mrs. John Troyer), and 4 brothers (Clifford, Graden,

Ardry, and Luther). He was ordained to the ministry in 1917. Funeral services were held at the Maple River Mennonite Church on Feb. 18, in charge of Daniel Sommers and James Gerber; interment in Maple River Mennonite Cemetery.

Byers, William H., son of William and Lydia (Blough) Byers, was born in Somerset Co., Sept. 2, 1918; died at his home at Hollsopple, Pa., Mar. 10, 1981; aged 62 y. On Sept. 3, 1941, he was married to Dorothy Berkey, who died on Aug. 25, 1968. On May 10, 1969, he was married to Esther Stayrook, who survives. Also surviving are 4 daughters (Carolyn—Mrs. William McClennan, Darlene—Mrs. Emerson Turner, Debra Curd, and Cindy Brydon), 2 sons (Rodger and Dennis), 18 grandchildren, one great-grandson, one brother (Harry), and 3 sisters (Mary Yourich, Vera Mack, and Irene Lybarger). He was a member of Carpenter Park Mennonite Church, where funeral services were held on Mar. 13, in charge of Marvin Kaufman; interment in Blough Mennonite Cemetery.

Long, Lizzie Etta, daughter of Elmer and Sallie (Benner) Weller, was born in Lower Salford Twp., Pa., May 17, 1902; died of heart failure at Harleysville, Pa., Feb. 23, 1981; aged 78 y. On May 28, 1923, she was married to Erwin Long, who survives. Also surviving are 5 daughters (Pearl—Mrs. Emerson Myers, Emma—Mrs. Kenneth Allebach, Lizzietta—Mrs. Merle Ovapeck, Gladys, and Sue—Mrs. Walter F. Detweiler), one son (Warren), 11 grandchildren, 4 great-grandchildren, 3 sisters (Mrs. Sallie Landis, Mrs. Mabel Dise, and Mrs. Susan Hockman), and one brother (Abram Weller). She was a member of Spring Mount Mennonite Church. Funeral services were held at Salford Mennonite Church, where funeral services were held on Feb. 25, in charge of Paul Ruth and John R. Smucker; interment in Salford Cemetery.

Moyer, Bessie C., daughter of Henry and Emma (Clemens) Moyer, was born in Montgomery Co., Pa., May 13, 1901; died at Grandview Hospital, Sellersville, Pa., Mar. 12, 1981; aged 79 y. Surviving is one sister (Mrs. Eva Burkholder). She was a member of Souderton Mennonite Church, where funeral services were held on Mar. 17, in charge of Richard C. Detweiler; interment in Franconia Mennonite Cemetery.

Snyder, Effie Magdalena, daughter of Levi and Leah (Schmitt) Cressman, was born in Blenheim Twp., Ont., Nov. 22, 1889; died at Freeport Hospital, Kitchener, Ont., Jan. 12, 1981; aged 91 y. On Feb. 5, 1919, she was married to Zenas Snyder, who died on Aug. 5, 1958. Surviving are one son (John), 4 daughters (Mildred—Mrs. Jacob Regier, Beulah—Mrs. Willard Cressman, Alice, and Nellie—Mrs. Willis Martin), one stepdaughter (Arminta—Mrs. Ralph Honsberger), and one brother (John Cressman). She was a member of Nith Valley Mennonite Church, where funeral services were held on Jan. 15, in charge of Amzie Brubacher; interment in Nith Valley Church Cemetery.

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calendar

Mennonite Church General Board, Windsor Inn, Chicago O'Hare area, Apr. 8-10
Goshen College commencement, Goshen, Ind., April 12
Mennonite Board of Education, Harrisonburg, Va., April 23-24
Homecoming and presidential inauguration, Eastern Mennonite College, Harrisonburg, Va., April 24-26
Rocky Mt. Mennonite Conference, Denver, Colo., May 1-3
Franconia Conference spring assembly, Line Lexington, Pa., May 2
Gulf States inspirational conference, May 2-3
Black Council, Philadelphia, Pa., May 8, 9
Mennonite Board of Missions, Elkhart, Ind., May 14-16
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 22
Comité Administrativo, Goshen, Ind., May 22, 23
Eastern Mennonite College commencement, Harrisonburg, Va., May 24
Hesston College commencement, Hesston, Kan., May 24
Goshen Biblical Seminary commencement, Elkhart, Ind., May 29
Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 29-30
Bowling Green 81, Bowling Green, Ohio, Aug. 11-16

items and comments

Missouri Synod asked to break formal link to American Lutherans

A commission of the Lutheran Church-Missouri Synod (LCMS) has recommended an end to altar and pulpit fellowship with the American Lutheran Church (ALC). The recommendation will be acted on at the Synod's biennial convention in July.

While not implemented everywhere, fellowship was supposed to mean that members of the two bodies could receive Holy Communion in each other's congregations.

Indonesia relaxes visa restrictions on church workers

The government of Indonesia has eased visa restrictions on foreign missionaries, granting visas for two new Southern Baptist workers, the denomination's Foreign Mission Board reported. "It now seems evident that Indonesia is open for new missionaries to come and give assistance," said William Wakefield, director for South and Southeast Asia at the board.

In July 1979 the government told about 100 foreign missionaries that their residence visas would be renewed for no more than six months. Until the two recent visa approvals, the last one granted was in February 1979.

Abortions reported in U.S. at record levels during 1979

Legal abortions in the United States totaled an estimated 1.5 million in 1979—a new record, reports the Planned Parenthood-affiliated Alan Guttmacher Institute. The new total represented 30.2 abortions per 1,000 women of reproductive age. In 1978, some 1.4 million abortions were performed in 2,753 abortion facilities across the nation, a level of 28.2 abortions per 1,000 women. Actual totals may be higher—perhaps 1.5 million in 1978 and 1.6 million in 1979.

Utah Mormons reverse nationwide pattern of birthrate clinic

The number of high school graduates in the West may drop 16 percent by 1991 because of declining birthrates—except in Utah where Mormon Church emphasis on large families may result in a 58 percent increase by 1995, statistical projections show.

A study presented to the regional meeting of the College Board suggested that, compared with 1979, the number of high school graduates could drop 60 percent in the District

of Columbia and 43 percent in Connecticut, Massachusetts, and New York.

Soviet police arrested 11 Pentecostal women during Moscow protest

Soviet police arrested 11 Pentecostal women who demonstrated outside the Lenin State Library demanding liberalization of Soviet emigration policy. The protesters paraded with posters during a rally to mark International Women's Day, a major Soviet holiday.

Many members of the fundamentalist Pentecostal sect have long sought to emigrate from the Soviet Union, but have been refused visas at every turn.

Uganda Anglicans ask white cleric to be new bishop

Uganda, which expelled its last white Anglican bishop in 1977 during the tyrannical regime of Idi Amin, will soon get a white clergyman to fill an episcopal vacancy. He is Howell Davies, vicar of Old Woking in Surrey, England. Ugandan Archbishop Silvanus Wani asked him to consider becoming Bishop of Karamoja in northern Uganda where many are currently dying from famine, medical supplies are short, and tribal conflict is rife.

Mr. Davies accepted, saying he embraced the challenge and would depart shortly for Uganda with his wife, Jean, leaving their six children behind in Britain. He said he wanted to begin rebuilding the church's ministry throughout Karamoja and direct relief work in the area.

More pain than pleasure in this day's summary

According to *American Way*, as quoted in *Context* and further quoted in *Sources and Resources*, the following events are typical of an average day in the U.S. There are 5,962 marriages and 2,986 divorces; drunken drivers cause \$18 million damage; beer drinkers consume 90 million cans of beer; 2,740 young people run away from home; the same number of teenagers become pregnant; primetime TV is watched by 88 million people; 63,288 cars are involved in crashes, killing 129 people; 3,231 women have abortions; 5,200 people die, of whom 1,070 die of cancer.

Campus prayer ban to be considered by court

A case involving a University of Missouri ban on the use of campus facilities for a student prayer group will be heard by the U.S. Supreme Court. It was originally brought by 12 students who belong to a group called Cornerstone. They were denied permission to hold Saturday night meetings on the university's Kansas City campus by a university rule that bars the use of facilities

"for purposes of religious worship or religious teaching."

The U.S. District Court upheld the university, but the Eighth U.S. Circuit Court of Appeals ruled that the ban had the impermissible effect of "inhibiting religion." The university then appealed that ruling to the high court.

Iran's Anglican Church told it can't function

The Iranian prosecutor general has announced that the government will prohibit the Anglican church from functioning in Iran. However, the ban will have little effect on Anglican churches, since they closed voluntarily after the Iranian revolution two years ago. The Anglican community there is thought now to number less than 1,000 people.

Crisis in economy called harbinger of spiritual crisis

Theologians, economists, and a well-known socialist author declared at a conference in St. Louis that the country's economic crisis is causing a "spiritual crisis" that should concern church members. Conference speakers generally criticized the administration of President Reagan as "a system of making war" and unresponsive to the needs of the poor. They said the world needed an alternate economic model based on basic material necessities for all and peace among nations.

"Our economic and social problems are causing a spiritual crisis," said Michael Harrington at the conference on Economic Crisis and Christian Hope, sponsored by the United Church of Christ. "People don't know where to go. The 1980s are going to go through a structural change like 1890 and 1930. In the future we will see the increasing politicalization of economic decisions. The market will make less decisions and the government and private corporations will be making more."

Law of Bible used by Christian courts to settle disputes

Three ministers gathered recently in the basement of a Detroit church to hear a dispute between two Christians who had been arguing for months over a debt. They sat with a Bible at their side, poring over evidence and hearing sworn testimony. It looked like routine courtroom procedure. But the points of debate were settled according to laws of God, not state or federal statutes.

The tribunal is one of a growing number of Christian courts around the country, patronized by believers who want to keep disagreements among themselves. Such courts are based on New Testament writings of Paul, who asked: "Must brother drag brother into court, and before unbelievers at that?" (1 Cor. 6:6).

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Conference statements

How many remember the day of the resolutions committee? It is a little foggy in my mind, but I seem to remember having served on at least one such committee. It was once a regular practice in a number of organizations to which I relate.

The resolutions committee would seek to assess the sense of the meeting (or their own sense of what was important) and write a series of statements for adoption by the assembly. Each statement would summarize an issue before the group and end with "now therefore be it resolved that . . ." Where the meeting was dependent on local hospitality, the last resolution in the series was an expression of appreciation for this hospitality.

Resolutions were useful while they lasted. They provided a way to summarize a meeting, as well as an occasion for debate and discernment. Passing resolutions seems to have gone out of style. Indeed, I am not sure how many of our conference assemblies issue any statements of consensus any more. (It may be that it is still happening but that I have not been listening.)

At any rate—and finally, here is what this is leading to—the Lancaster Mennonite Conference did pass three statements at their spring session which were of interest to me. The form and content were of some interest, but I found the fact of and the subjects of the statements even more interesting.

One was on "Secret Organizations," one on "Accepting the Mentally Retarded," and a third on "Influences of Modernism and Fundamentalism." The first of these involved an ethical concern, the second might be labeled a mission concern, and the third theological. How this combination of diverse topics came to be matters of concern, I do not know. Evidently, it was agreed by some discerning group that these three needed public attention at this time. The rationale for each statement is somewhat apparent from its introduction or context.

For example, the statement on "Secret Organizations" notes that "many of our members who are in business and the professions are feeling the pressure of involvement in secret organizations." In answer to this problem the conference reaffirmed Article 17, *Christian Integrity*, from the 1963 Mennonite Confession of Faith.

Though nothing specific is mentioned, it seems obvious

the statement on behalf of the mentally retarded is in response to this year's designation as the year of the disabled. This statement observes that "for the most part the mentally retarded still await recognition as persons and full acceptance into the fellowship and ministries of the church." It concludes with an appeal "for more attention to ministries to the handicapped, particularly the mentally retarded."

The occasion for the statement on modernism and fundamentalism is less clear. But anyone familiar with current church life can agree with the concern expressed at the beginning of the statement: "The twentieth-century church, including the Mennonite Church, has been affected by 'Modernism' and 'Fundamentalism' and other theological emphases . . . it is important for Lancaster Mennonite Conference to identify the present influences and theological trends in order to clarify our faith as we seek to be faithful followers of Jesus Christ."

In a seven-point response to these movements is included an important point 5: "We affirm the visible believers' church and that our commitment to Christ calls for a commitment to His body in a local congregation."

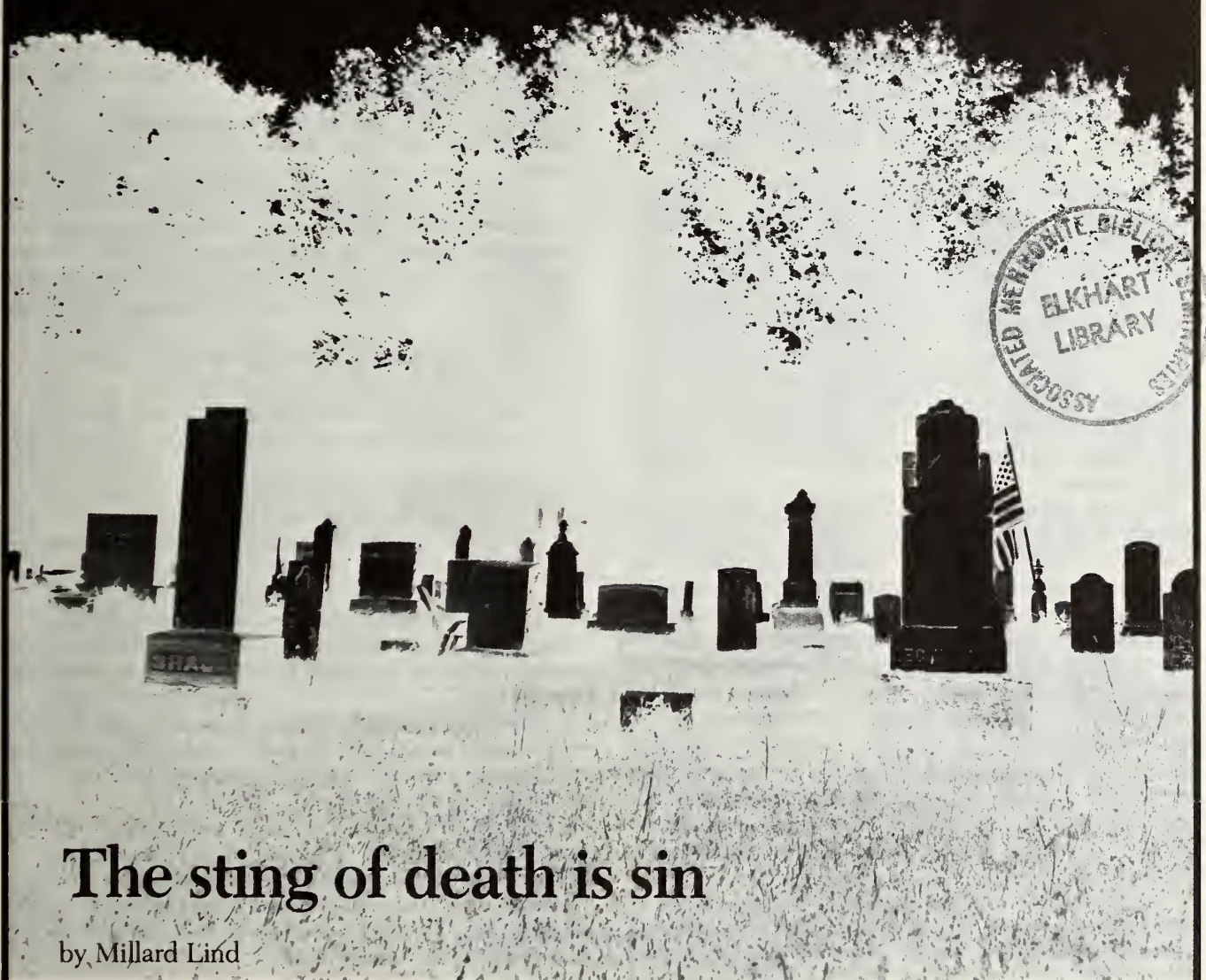
So what is accomplished by issuing conference statements? I have heard it said that the value of statements resides more in the experience of preparing them than in the finished product. This is quite apparent when we attend meetings set up with small discussion groups which then report to the larger assembly. What is reported from other groups never matches the level of what each of us experienced in our own groups.

Nevertheless a well-done statement does have value beyond its immediate context. A well-written statement serves as a declaration of intent, even a flag or rallying point. It may provide incentive for those of like mind to dig a little deeper into the subject. For those of contrary mind it may have the same effect.

Making statements about a problem, of course, does not solve the problem. Words are no substitute for action. We demonstrate this every week by the emphatic statements made in Sunday school which are never followed up. But as declarations of serious intent conference statements can be useful. Almost as useful as the practice which follows them.—Daniel Hertzler

Gospel Herald

April 14, 1981



The sting of death is sin

by Millard Lind

"Religion is the opiate of the people."

"Christianity promises pie in the sky by and by."

These pronouncements about religion by Karl Marx and his followers are not contradicted by the man of biblical faith. On the contrary biblical faith, long before Karl Marx, contradicted the religion of the ancient Near East precisely because that religion was the opiate of the people. And insofar as Christianity has become merely another religion, cut off from involvement in history and from the problems related to life in this world, it also stands under criticism not

merely from Karl Marx but, more important, from biblical faith.

Christians who assume that the primary message of the Bible is "how to get to heaven when you die" must face the embarrassing fact that most of the Bible, the Old Testament, has little to say about life after death. One might respond to this embarrassment with the answer of progressive revelation. This would assume that death was not a problem which was spoken to by ancient religions, but that it was dealt with only at the advent of New Testament times.

However, the opposite is the case. Biblical faith was born in a world where religion was oriented toward life after death. Huge stone tombs for the dead are found in the hill country of Palestine, in Transjordan, in the uplands of Syria, Asia Minor, Armenia, and Kurdistan. These burials date far back and reveal the great emphasis which early man placed upon the afterlife. This compares with the emphasis of the American Indian in our own country upon the "happy hunting ground," with the practice of burying the dead warrior with those objects thought essential to the life in the afterworld.

The example par excellence is that of the pyramids and later tombs of Egypt. These huge monuments, extending back to the early millennium, were made possible only by devoting the total resources of the state to the service of the dead.

It was not only with life after death that ancient religions were concerned, but also with life here and now. Added to the symbol of the expensive tomb was the symbol of sex. Sex as a symbol of worship seems sensual and vulgar to us. And much of the practice in ancient religion was sensual and vulgar. Yet to the ancient it was much more than this, for the sex act in worship was thought to convey life and prosperity to the worshiper. Through "sacred prostitution" the Canaanite believed that he gained fertility for family, for herd and flock, and for field. This belief compares with the faith of those who today practice their religion so that they might "succeed."

The two emphases, the ostentatious tomb, and the symbols of sex, were two major concerns of ancient religions. It was no accident that Moses refused to emphasize either, but turned his back upon the major concerns of contemporary religion. If an Israelite so much as touched a dead man or if he had a nocturnal emission or any experience of sex, he was excluded from worship until a sufficient time had elapsed and a purification ritual was performed.

For biblical faith rejects both of these concerns, the afterlife and prosperity in this life, as the major concerns toward which the energies of faith should be directed. Moses rejected this emphasis because it is not directed toward the amelioration of man's fundamental problem. And since it speaks to the wrong problem, it does not solve those problems to which it speaks.

The radical shift in the orientation of biblical faith is set forth in the narratives of Genesis 3 and 4. The narrative of Genesis 3 refers to two trees, the tree of life and the tree of the knowledge of good and evil. The first tree is emphasized in literature and art all over the ancient Near East. The second tree is not found in any extant literature except for the Bible. The first tree is a symbol of man's concern for life, both for life now and for afterlife. The second tree is the symbol of a relationship, of a command of God by which man is to live; of a command which is disobeyed and of a relationship which is broken.

In the biblical story the tree of life is not ignored, but it is only peripheral. It is mentioned once at the beginning of the

story and twice at the end. The central concern, however, is the tree of the knowledge of good and evil, the problem of the broken relationship. The narrative of Genesis 4 portrays the same problem, this time the broken relationship between man and man. Cain kills his brother, Abel.

The two chapters together sum up the concerns of the covenant: chapter 3 sets forth the vertical relationship, answering to the first five commandments; chapter 4 sets forth the horizontal relationship and answers to the last five commandments. According to the Bible it is the problem of relationship rather than of life which dogs the progress of man, dragging him down from the heights which he otherwise might achieve.

Moses turned his back upon the emphasis of his contemporaries—life after death. But he had also a unique positive emphasis, an emphasis upon eschatology. Eschatology should not be confused with life after death. For eschatology is not the doctrine that we go to heaven when we die; it is rather the doctrine that the perfect society with a healed relationship between God and man, between man and man, will appear at the end of history. The peoples of the world will say,

"Come, let us go up to the mountain of the Lord,
to the house of the God of Jacob;
that he may teach us his ways
and that we may walk in his paths."

He shall judge between the nations,
and shall decide for many peoples;
and they shall beat their swords into plowshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more."

Here again appear the two dimensions of relationship. All men come under the will of God, and all are at peace with each other.

The New Testament emphasis is identical with the Old. When Jesus came, He proclaimed not life after death but the kingdom of God. He taught us to pray,

"Thy kingdom come,
Thy will be done,
On earth as it is in heaven."

When Jesus used a parable about the afterlife, He used it to teach the importance of the healed relationship. In death the wealthy man opened his eyes in hell because of his broken relationship with Lazarus in life.

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Concern about life after death and for prosperity today are rejected as top priorities. They do not speak to our deepest problem, broken relationships.

Paul also proclaimed—not as we would have it, that
 “The sting of sin is death.”
 With him the problem was not that the judgment of death follows upon the broken relationship, and that therefore the broken relationship is to be avoided if we would avoid pain. It was rather that

“The sting of death is sin.”
 Death is unbearable because of the broken relationship, because of guilt.

In this, Old Testament and New Testament agree. Listen to the Psalmist:

“Whither shall I go from thy Spirit?
 Or whither shall I flee from thy presence?
 If I ascend to heaven, thou art there!
 If I make my bed in Sheol [death], thou art there!”
 Heaven or hell, neither is intolerable if the relationship is healed. Listen also to Paul: “For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.” Death or life may be an enemy of the relationship. But the healed relationship is triumphant over both!


If we cannot understand that the healed relationship is more important than life, perhaps we can learn from a ten-year-old boy, a better theologian than some of us. He had

read with his mother an article on the front page of the Goshen newspaper. It told of three girls who had frozen their feet. They had walked barefoot and scantily dressed in 3-below-zero weather, fleeing from a father with whom they had suffered a violent argument. The boy’s mother said, “Isn’t it terrible to think of children walking barefooted so far on such a cold morning?”

The boy replied, “Yes, but it would be worse to have a violent argument with your father!” The boy had pierced to the heart of the message of the Bible!

The world has stood for many years under the threat of atomic devastation. If such a judgment comes upon us, that judgment will be awful. But the sting of the judgment is sin, the broken relationship which the judgment symbolizes. If the human race were to be annihilated in some common stand against an outside enemy, that might well be our finest hour. But to go down bearing the guilt of a broken relationship, that is intolerable.

Let us not be so preoccupied with the horror of the ultimate weapon. But let us listen to the proclamation of biblical faith and address ourselves to our real and present problem, the problem of the broken relationship. Let us remember that

“The sting of death is sin.”
 And if the world does go down, may we Christians go down fighting, not our brother, but the broken relationship. 

Brokenness

Jesus
 On the eve of disaster
 Shared bread and wine with His brothers,
 even the one
 who was going to betray him.

The disciples
 In that attic room
 Received the bread and wine,
 communion,
 symbol of unity,
 With growing bewilderment
 And fear.

If it was all so right,
 Why was it going so wrong?

And then: the stroke of death.
 The heart of their life together
 Ripped out
 And the body of Christ
 Was broken
 And scattered.

Days of darkness and despair.

With nowhere to go,
 Ruled mainly by fear,
 The men and women gathered still
 In the attic room:
 Together, but apart.
 Hopes dashed.
 Unity gone.
 The dream vanished.

They looked in each other’s eyes
 And saw the question reflected back:
 The Answer that held them together
 Was not indestructible?

Now again
 The body of Christ
 Is broken.
 And we sit among the pieces
 Together, yet apart.
 Hopes dashed.
 Unity gone.
 The dream vanished.

If it was all so right,
 Why is it going so wrong?

And we look in each other’s eyes
 And see the question reflected back:
 The church that held us together
 Is not indestructible?
 Who has betrayed her?
 Our mistakes?—or is it
 Our disbelief that the body of Christ
 Comes in human form?
 We wanted perfection
 And can’t accept
 Bloody hands and feet.

Sisters and brothers!
 In our day of darkness and despair
 We will look up
 And see Jesus standing among us,
 The scars of His humanity
 Present forever for us to see.

And we may understand
 As we have never understood before
 The resurrection of the body!
 And brokenness,
 reconciled,
 our strength of unity.

—Neta Jackson

Easter memories

Beef curry simmered while I hurriedly cubed fresh pineapple, tomatoes, and onions. We expected a doctor and other guests for supper from our missionary hospital seventy-five miles away. They planned to do shopping and business in town the following day.

The evening sun's rays illuminated the brilliant red of the bougainvillea outside my kitchen window. Nearby Jo Evonne, our preschooler, played with her big brother. The children's school vacation was special for Jo Evonne, and for weeks she had anticipated this Easter vacation. Now she and her brother Danny played on a defunct outdoor woodburning water heater. It was made of concrete, enclosing a metal water tank, and stood five feet high with a water pipe protruding from one side a foot and a half above the ground. The top area was about four feet square.

Suddenly Danny screamed and I looked up to see him lying on the ground, clutching his right thigh. I called my husband, Dan, as I dashed out the door. The boy was obviously in great pain; all color was drained from his fair skin. His dad carried him to his bed, and then we noticed the blood on his shorts. We found a gash on his thigh.

We tried to comfort Danny while we debated the best treatment. We were bombarded with many questions: When would our doctor guest arrive? Should we wait for him, or was the pain too bad to wait? Should we call the local nurse?

Because of the pain, we decided to call the nurse who lived near us. He looked at the wound and asked us to take Danny to the clinic about two hundred yards away. Dan sat on a concrete platform outside, holding Danny. The sun had set, the mosquitoes swarmed and bit without mercy, and the weather had grown chilly, so I went home to get insect repellent and a sheet.

As I entered the dark house, I noticed Jo Evonne, drawn

into the corner of the gray sofa. Our immediate concern had been for Danny and we had neglected her. In true childlike manner, she hurt when her brother hurt, but more than that, she was carrying a pack of guilt. She had pushed Danny off the water heater.

Danny had teasingly asked her, "JoJo, shall I push you off?"

"No! I'll push you off!" and she did, playfully, meaning no harm, but she caught him off guard. Now the guilt that she had hurt her brother erased the innocence of her motive. I assured her that Danny understood that she didn't want to hurt him. She had told him that she was sorry, and he had told her it was all right. Knowing Danny was cold, I suggested she give him her sheet, a special little piece of an old sheet that she used in her play. She ran to get her sheet, joyful in finding a concrete way to express her love and caring. I got the insect repellent and we hurried to the clinic.

Dan had carried Danny inside and now sat holding him on a bench as the nurse began his work. I dabbed on some insect repellent because the mosquitoes were as bad indoors as outdoors. My husband hates needles and pain and had to leave for fresh air, so Danny lay on the bare wooden bench. His flesh pulled as the dull syringe needle probed the wound to cleanse it. I winced with my only son in his agony as the blood and antiseptic ran from the wound.

And I remembered another "only Son" who was laid on a bare board while dull instruments pierced His flesh, so that His blood could cleanse us. How often had I hurt Him without meaning to, but hurt Him all the same. I knew that my salvation was a gift and I did not need to earn it, but I felt a debt of love that I wanted to begin paying off, even though I could never cancel the debt completely. Calvary, its suffering and love, was very real to me that Easter season.—Erma Wenger, Lancaster, Pa.

On the meaning of Easter

Easter is a time to reflect on the why of the death and resurrection of Jesus Christ, that which makes Him both our Savior and Lord.

The necessity is seen in that our God is love and man's sin separated us from Him. What does it mean to you? "The Lamb slain from the foundation of the world?" Is it general or personal? What does it mean: "Took upon him the form of a servant," washed His disciples' feet, "and being found in the fashion of man became obedient unto death, even death on a cross"?

And how about the struggle of will that took place in the garden of Gethsemane? Can you feel the intensity and poignancy of the hour, then coming back to find His companions, disciples asleep? And how about the arrest, the trials before Annas, Caiaphas, Pilate, Herod, and back to Pilate, who bowed to the will of the Jews, condemned Him to death, the torturous journey to Golgotha and finally the crucifixion, the hours of darkness and the cry, "It is finished."

But God be praised, this is not the end! Let us go to the place of burial—the stone that closed and sealed the tomb is taken away and the tomb is seen to be empty! Angels are present who declare to the women who came early to the tomb, "He is not here, He is risen as He said!" He appears to Mary who lingers near the tomb, then says to her, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

He walks with two followers on the road to Emmaus and opens the Scriptures to them. Their hearts burn but recognition comes not until the blessing and breaking of bread. That same evening He appears to disciples gathered behind locked doors and speaks, "Peace be unto you." A week later He appears to them again in like manner and again proclaims, "Peace be unto you." Thomas who wanted visible proof is there now, and is invited to see and to touch.

As I meditate on these things I am made to ask: With

what sincerity and what commitment do we echo the words of Thomas, "My Lord and my God"?

What then is the meaning of Easter? To me it means—because He suffered thus and gave His life on the cross, we

have forgiveness of sins, we are freed from guilt. Because He conquered death, hell, and the grave, rose triumphant, and is ascended to the Father, we too shall be raised! We have life now and for eternity!—Paul S. Kauffman, Kalispell, Mt.

Your humble servant

by Katie Funk Wiebe

It's been so long since I've seen a bona fide manservant or maidservant in this country, I'm no longer sure what a servant is. Though I hear a rallying call for "more servants" among Christians, just any hired employee doesn't seem to fit the bill. When I need work done in my house, I'm the one saying, "Yes sir" and "No sir," rather than the other way around.

Christ said that servanthood belonged with discipleship. He picked up a basin and towel and washed His disciples' feet to explain what He meant. In Bible times a servant was a slave or hired person who had to work for another person. Slaves had no choice in their range of duties. They—together with strangers, widows, and orphans—were grouped near the bottom of the social ladder, and anyone who had a choice didn't choose membership in this category. Yet Christ said servanthood was to be the position we choose.

Something in the foot washing story throws us off. I sense people looking for servanthood in lowly servant-type activities. However, I don't see the modern counterpart of a servant in persons like busboys or dishwashers. Nor do I see servanthood in the person of high rank who occasionally, for a whole twenty minutes or more, dirties his hands to arrange furniture or sweep floors to show he can still do that type of work. I don't see servanthood either in the long-suffering person who makes coffee for the office crowd day after day.

What then is the essence of servanthood? If it isn't menial or degrading work, is it the stance? Charles Dickens' famous character Uriah Heep was the "humble servant" who walked with lowered head and downcast eyes, one hand cradled in the other. We poke fun today at such posturing in the guise of humility.

Is it then in words like "Oh, what I did was nothing, really nothing"? Well, hardly.

The secret of true servanthood goes much deeper. The kind of servanthood Christ portrayed in the foot washing scene presupposed some kind of power and privilege. Servanthood calls for a state of willing powerlessness for the sake of others. Before one can become powerless, however, obviously one must have some power or authority to give up, even as Christ had. Preaching servanthood to people with no power makes no sense.

The power, position, and privilege which is a prerequisite to servanthood can be derived from financial status, education, age, sex, race, social position, or family background. It can also be the kind achieved through election or appointment. Servanthood occurs when power rightfully achieved in any of these areas is willingly yielded in the interests of others out of love for Christ.

Christ, the Master and Teacher, did what the house-servant should have done. He gave up His right to have His own feet washed in order to wash his disciples' feet. In that moment He took on the powerlessness of a slave.

With this definition of servanthood in mind, examples are easier to recognize because the issue is no longer who's going to sharpen pencils or take out the garbage. Consider these I've noticed and then add your own.

- Parking at the far end of the parking lot, even on a rainy day, to allow the handicapped and elderly to park nearby.
- Giving up the right to use one's money, honestly earned, for a big dinner out and donating the money to a refugee family.
- Giving up the right to a free evening at home to help in a church program which needs volunteers.
- Giving up the right to earn top money in order to enter volunteer church service or serve in a church-related agency or institution.
- Giving up the right as a husband to a postgraduate degree and taking on major responsibilities at home so a wife can add one college degree to her record.
- Giving up the right to a pleasant, uneventful retirement to become a volunteer in a church-related program overseas.
- Giving up the right to accept renomination to a church board, though one has earned that right through years of activity, in order to allow minorities, women, or any newcomer, a chance to become involved.
- Giving up the right as a church leader to be the solo performer—taking on all roles of announcing, praying, preaching, and song leading—to give other members a chance to exercise their gifts.
- Giving up the right as a congregation to hear a well-choreographed service and polished sermon to allow fledgling workers a chance to get started.

Servanthood may look like sacrifice, but for the person involved, it is the only way to go or one will find one's power is no longer the power of Christ.



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Seeing the world and all it claims with crosses in our eyes. Not stars or dollar signs, but crosses.

Between us and the world

By Ernest D. Martin

What have you had to brag about the last ten days? Any records of accomplishment or trophies of superiority to boast about? Any reason to boast about your encounter with the world? Or do you have cause to be apologetic about how your battle with the world is going? Compare notes with Paul about boasting and about your relationship with the world.

May I never boast
except in the cross of our Lord Jesus Christ,
through which the world has been crucified to me,
and I to the world.
Neither circumcision nor uncircumcision is anything;
What counts is a new creation.
Peace and mercy to all who follow this rule,
even to the Israel of God
—Gal. 6:14-16, NIV

The “rule” set forth in this passage stands in contrast to the Judaizers’ rules dealing with the flesh and the world. Their rules were those of external separation and ceremonial superiority. Paul repudiated the way of self-effort and self-boasting. The main thing wrong with the Judaizers’ rules is that they do not work. Victory over the world is not achieved that way. Perhaps you have discovered that for yourself. Not everyone has.

As Paul had come to know, the rule that works is the cross-rule. That’s why he could boast in the cross—a symbol of weakness, misery, and death. At first thought the idea of glorying in the cross does not set right. Appreciation maybe, but boasting? There must be some relevance of the cross that Paul knew about that not all of us have yet fully caught.

The world, mentioned in the text, is the natural order outside of redemption, as the flesh is human nature apart from redemption. Since the world represents rebellion against Jesus’ lordship, those who belong to Jesus find themselves in tension with the world. That tension is active, for the world is not a passive absence of reality. It bids for counter loyalty; it distracts; it offers false security. It seduces and victimizes. It poses as real life, but does not deliver satisfaction. Yet the world is the arena in which we Christians are to live by God’s design. What kind of defense do we have? Do we have any hope of winning the struggle?

The cross is an instrument of death. Symbols of the cross of Christ may help, but the cross is not a fetish. The meaning is not automatically evident in an object of marble, varnished wood, or decorative metal. The cross derives its meaning from the awesome mystery of the death of Christ

with which it is associated. The cross is also a way of life. It was for Jesus and it is for His disciples (Lk. 14:27). The text above and related Scriptures speak to the tension between the cross and the world and how that bears on our living.

The effect of the cross of Christ on the world. The cross stands for the judgment of the world. With the experience of His cross in sight, Jesus announced, “Now is the time for judgment on this world; now the prince of this world will be driven out” (Jn. 12:31, NIV). How ironic that Christians allow themselves to be intoxicated by the values of a world under judgment. That’s like buying stock in a bankrupt company.

Equally pointed is the teaching of Colossians 2:15: “And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross” (NIV). The world, the prince of this world, and the powers and authorities are not entirely synonymous terms, but the meanings are closely related in these texts. The world as the arena and manifestation of the forces alien to the kingdom of Christ has been exposed in true light by the cross of Christ and has been rendered powerless. Surely it does not act like a defeated cause. The point is that because of the cross Christians do not need to allow the world to be in control. We have a victory rule to live by.

Another meaning of “world” is the world of people, especially those for whom Jesus is not Lord. The cross transforms our view of the world of people, for through the cross we see them as those for whom Christ died. I need that view of people when I see throngs of them milling around and when I see specific individuals in various stages of confusion and rebellion.

Gifts at Easter

The child said,
“Can we have a cross
at Easter and hang gifts
upon it as we do
at Christmas? Can we?”

Repulsed by such
an inappropriate
idea I started to state

my disapproval:
the manger bore the gifts
but not the tree!

But then I shut my mouth
when I was struck
by the truth
of the climactic gift
the first cross bore.

—Thomas John Carlisle

Ernest D. Martin is pastor of the Midway Mennonite Church, Columbian, Ohio.

The effect of the cross on you and me. The cross of Christ affects not only the world, but you and me. Here the focus is not on the cross as external fact or symbol, but on the cross as inward. Paul's testimony of being crucified to the world is strong language, intentionally so. The message is that to the extent that I am dead to the world I am unresponsive to the stimuli coming at me from the world. Not that my awareness of that stimuli is necessarily lessened, for awareness may be keener. Sometimes appetites are removed, but my daily unresponsiveness requires the participation of my will and my intentional appropriation of the cross way. Taking up my cross daily, reckoning myself crucified to the world, is balanced by a new aliveness to the Spirit of Jesus within.


Dying to the false self in order to be able to receive the new life deserves a separate paragraph. The new is not available simply by turning over a new leaf and trying harder to live above the flesh. Being alive to God is not to be thought of as an added dimension with all other systems functioning as before. Vitality and triumph come by way of dying to the false self that seeks security in self-defeating ways. To view new life as an injection makes of the cross no more than a means for getting rid of guilt feelings. The cross is more than a route to forgiveness, necessary as that forgiveness is. If allowed, the cross affects the inner being, breaking the pattern of receptivity to sin. Violent criminals are sometimes wanted dead or alive. The kind of disciples Jesus wants are both dead and alive.

With the inner transforming through the cross comes a transforming of values. A nearly parallel experience is evidenced in a faith adjustment to certainty of premature death. A number of persons have given testimony to a reshaping of life values when they came to terms with imminent death. It goes deeper than the desperation of wanting to get certain things done before dying. The things that are most important change under those circumstances. Some of the things most of us value become strangely dim, while relationships and other spiritual values take on new importance.

The cross of Christ could and should have the same effect on our values. Since our tension with the world gets blurred by familiarity we need to take stock periodically and see if our values and standards are being determined by the world or by the cross of Christ.

Some renewal movements have had their primary emphasis on repentance and brokenness. Currently the thrust of renewal is on appropriation of new life in the Spirit. The text for this meditation reminds us that we need a personal "Calvary" as well as a personal "Pentecost." Either one without the other is less than the provision of the gospel. The cross is an essential element of the new creation. There are no shortcuts.

The cross between us and the world. How then does this rule of the cross work? It's a matter of keeping the cross between us and the world. It's remembering that the world with its allurements has to reckon with the cross before it can get to us. It's remembering that Jesus has already overcome the world. Similarly it means seeing the world and all its claims to offer with crosses in our eyes. Not stars or dollar signs, but crosses. It's not easy for us Christians to keep our

equilibrium in a constantly changing world. But through the rule of the cross we can keep our orientation as those who bear the name of Christ. As we exercise this rule, we experience the benediction of peace and mercy reserved for the Israel of God. 

The name

We quibble over designations,
trying to constrict to manageable forms
what cannot be imagined.

"It shall be called He," proclaim some.

"That is sexist language," respond others.

"It shall be called She," blazes another faction.

But those in the choir loft
fix their eyes straight ahead and, in unison,
attempt to approximate in song
the silent ripples of intervention.

They say, "Don't call it anything . . .

Just call it."

As one would call a savior.

—Carl Haarer

Saturday's sonnet

Dead, they said, and I had seen the tomb
of skull receive the eyes, all focusing forgot.
Muscles tensing one last time; tongue dumb.
The life escaped—the life whose health I sought.
"God loved your father; thus God took him home."

(I was, unwilling, being comforted.)

"God gave to him his deepest wish, to come
from earth before becoming invalid.

Do not begrudge that gift. But simply grieve
as is appropriate and needful, too."

I pressed my father's eyes and turned to leave,
wanting to more adequately do.

Our mighty God grieves with us sorrowing ones.

And in the morning resurrection comes.

—Muriel Thiessen Stackley

Hosanna, etc.

How many palm trees make a cross
When disappointment turns to Roman nails?
How much indifference, a crown of thorns,
When dreams of glorious war dissolve in
talk of love and peace?

That was the week that was that stands
between adoration and defamation; praising and cursing,
Between cries for coronation and cries for crucifixion.

That was the week that fickle humanity bared
its hand—And God bared His.

—Garry Harris

Berne consultation focuses on biblical authority, integrity of leadership, influence of humanism

What do you do when you don't agree with your church, when you feel what's happening in your denomination is determined more by the world than by the Word of God?

Stay in the church and work for renewal; you don't go off and start a new movement you believe lives closer to God.

That was the spirit of most of the 235 persons attending what was called a Consultation for Continuing Concerns at Berne, Ind., March 30-31, at First Mennonite Church.

The Berne meeting grew out of what came to be known as the "Smoketown Consultation." Held in July 1979, Smoketown involved 20 persons who identified these concerns about life in the Mennonite Church: authority of the Bible, personal piety, salvation, evangelism, payment of taxes, centrality of the local congregation. The Berne meeting was called to test these concerns with a larger group, to discover additional issues, and to provide a setting for "intercessory prayer on behalf of the church."

Unlike the Smoketown event, attended by invitation only, the Berne gathering was open. Advance publicity, however, noted that "since the purpose is for exploration rather than debate, it is expected those attending will be persons able to identify with the original [Smoketown] statement."

This exploration took place during vigorous floor discussions; never once during the five and one-half hours scheduled for these did the audience wait for someone to speak. While some responded to what the three scheduled speakers had said, many took the opportunity to share their frustrations and their concerns

about the church.

The three speakers were chosen to represent an inter-Mennonite audience. Myron Augsburg, until recently president of Eastern Mennonite College, Harrisonburg, Va., spoke of issues he sees facing the Mennonite Church. Ben Sprunger, former president of Bluffton College, Bluffton, Ohio, analyzed what he called "symptoms of sickness" in the General Conference Mennonite Church. Representing the viewpoint of the Mennonite Brethren was Vernon Wiebe, general secretary for the MB mission board.

A few issues emerged as key concerns, some from the speakers, more from floor discussion. Chief among these was the authority of the Bible and how it is interpreted. "Is the Bible authority, or is it not—that is our fundamental question," said Bill Detweiler of Kidron, Ohio, one of the conveners.

Discussion of this question soon centered on what's being taught about the Bible in Mennonite colleges and seminaries. Many raised questions about the use of "higher criticism," about the way teachers and theologians seemingly make Bible study so difficult, about the lack of emphasis on evangelism in these schools.

"I've been disturbed for a long time by the liberalism in Bible teaching in our schools," said Roy Koch, Goshen, Ind. He cited examples of guest lecturers at AMBS and Goshen College who were not "conservative theologically," and he wondered why some persons lose their faith when attending Mennonite schools.

Koch's comments initiated what might be

considered the closest to a debate in the meeting. Several alumni jumped to the defense of the schools.

Said Phil Bedsworth, Elkhart, Ind.: "I spent four years at Goshen and three years at AMBS, and it is because of, not in spite of, those years that I believe in Jesus Christ and am in the pastoral ministry in the Mennonite Church today."

"I too went to one of our Mennonite schools," said Paul Zehr, Lancaster, Pa., "and I guess I just couldn't identify the bad stuff being taught there."

Another issue emerging from the discussions was the integrity of current church leaders. "People are looking for leaders who are willing to stand with authority under God and say, 'This is the way,'" said Richard Showalter, Mechanicsburg, Ohio. Nate Showalter, Salunga, Pa., asked: "Are the messengers (leaders) today persons of integrity morally and theologically? Do they believe the message they are giving?"

Present at the consultation were many leaders of institutions, boards, and agencies from both the Mennonite and the General Conference Mennonite Churches. This was noted with appreciation by several speakers. "It must be as unpleasant for them to hear what we have to say as it is pleasant for some of us to say it," commented Monty Ledford, Kempton, Pa.

But, said Ken Stoltzfus, Kidron, Ohio, since there are so many denominational leaders present "we are tempted to think there are no bad guys. But from somewhere we're getting a lot of baloney," particularly in church papers.

Humanism as a substitute for Christian faith was another issue before the consultation. In his presentation, Sprunger noted that many leaders in the General Conference Church seem more attuned to the precepts of humanism than to those of the Bible—though when pushed he agreed the situation is more like "foot tapping" than "marching" to the humanist drummer.

But we must be careful to distinguish between humanness and humanism, Augsburg cautioned. He noted that because Mennonites, like Jesus, are interested in serving people and allowing them to be truly human, they often seem to have the same concerns as the humanists. Yet Mennonites operate from a different perspective and for different reasons.

Little attention at Berne was given to war taxes, a dominant theme at Smoketown. Other issues which surfaced at Berne included the need for more emphasis on evangelism and missions, a clearer definition of what is sin, more affirmation for the sanctity of life—including as strong a stance against abortion as

Resettlement of Vietnamese to third countries questioned

Minh Kauffman, originally from Vietnam, visited Thailand from Jan. 29 to Feb. 10 to learn more about Vietnamese refugees there at Mennonite Central Committee's request. She visited the Sonkhla camp, located about 600 miles south of Bangkok on the Gulf of Thailand.

Kauffman believes MCC can work among refugees at needs other voluntary agencies are not meeting adequately, such as providing counseling and orientation for those on their way to third countries.

She also feels Mennonites still have a role assisting the resettlement process in North America, particularly for unaccompanied women.

Kauffman questions, however, whether continued resettlement of refugees in a third

country is the best solution. "If leaving were not an option," she says, "people would not think of a way out and would be more willing to face the difficulties and build their future. Is it not better to suffer for ten years in one's own country rather than face generations of oppression as minority groups?"

The most important contribution MCC could make, according to Kauffman, would be to help improve conditions inside Vietnam, Kampuchea, and Laos, so their people have less reason to flee to other countries.

Six volunteers are currently serving in Southeast Asia, working with refugees and also with longer term development projects. Secretary for Asia Bert Lobe will be visiting the area in April to help determine the nature of MCC's continued involvement in the region.

For the past three years, Minh and her husband, Fred, have been working at development in India.

church news



Nancy and Leon Stauffer at their kitchen table with new *Mennonite Your Way III*.

Mennonite Your Way Directory III now available

A new *Mennonite Your Way Directory* covering the next three years—1981, 1982, and 1983—will be released for sale on May 1. This is the third edition of a unique economy-minded and fellowship-oriented travel guide first published in 1976. Families listed in the directory have volunteered to host travelers overnight for a nominal fee.

"This is the largest directory yet," said Leon Stauffer, who, with his wife, Nancy, founded and publishes the *Mennonite Your Way* directories. "There are more than 2,000 North American host families listed—400 more than either previous directory."

A wider range of Anabaptist-oriented groups are represented including Amish, Beachy Amish, and numerous smaller groups. The Church of the Brethren has a very large representation. The church headquarters in Elgin, Ill., announced the Mennonite Your Way program to their congregations. Stauffer said, "Many other economy-minded persons from the larger Christian community have also registered in this new *Directory III* to be MYW hosts."

While primarily a travel assistance guide, the *MYW Directory III* offers additional features:

1. *An international listing.* More than 100 hosts from 46 countries are offering assistance to Christian travelers. Paul N. Kraybill, executive secretary of Mennonite World Conference, gives some helpful introductory comments to this section.

2) *"What to See" features.* Local residents from 25 communities throughout the U.S. and Canada describe the history and uniqueness of their community and tell travelers what to see.

3) *Special features.* International free-lance writer Ruth Hoover Seitz suggests specific ways to make your hosting task more enjoyable. And Robert W. Neff, general secretary of the Church of the Brethren introduces his denomination.

4) *Travel worship guide.* Betty Mae Dyck, an experienced writer and international traveler, contributed a series of children's worship suggestions for traveling little folk.

5) *Germantown anniversary feature.* The final year for *Directory III*, 1983, marks the 300th anniversary of the first permanent Mennonite settlement in North America at Germantown, Pa. *Directory III* includes a special two-page feature with photos and a map of Germantown as well as shorter features on Souderton and Lancaster, Pa.

6) *Centerfold map.* This map notes locations of church agencies, institutions, museums, maps, etc. Important events of several Mennonite and Brethren groups will be listed.

7) *MDS/MYW cooperation.* With this issue a special relationship is being established with Mennonite Disaster Service. MDS and MYW are both people-to-people movements.

against war, and a constant awareness of the dangers of what was called "liberalism."

One aspect of the latter was identified by Sprunger: The "absence of consensus has not prevented our leaders from advocating the position on women pushed by the liberals." Several women were present at the consultation, though only one chose to speak voluntarily from the floor. Two women served on the findings committee.

Serious attempt was made to see this meeting as part of the church, not as something separate. Several chastised others for using "we" and "they" language when referring to the meeting in relation to the church, noting again the presence of church leaders at the meeting.

One of the latter was Ross Bender, Goshen, Ind., moderator-elect of Mennonite General Assembly, which had given encouragement to the Berne meeting. Said Bender: "I felt some pain during these days, and it came out of the sense of distance that many of you are expressing from the places where decisions are being made." He encouraged participants to take their concerns to their churchwide gatherings.

Marvin Zehr, Fort Wayne, Ind., said the same on behalf of the General Board of the General Conference Mennonite Church. He noted his board's support for the consultation and encouraged continuing dialogue.

Art Flaming, Hillsboro, Kan., one of three Mennonite Brethren present, encouraged the group to continue a spirit of reconciliation. "We must remember to use the Matthew 18 principle with institutions and leaders as well as in our local churches," he said.

An eight-member findings committee

brought a report to the final session representing their summary of what had happened, they emphasized, not a consensus on concerns. One of their suggestions was that encouragement be given to establishing more Bible institutes as a way of contributing to "biblical literacy."

Planners for the consultation were surprised by the response. They reported expecting 75; 180 pre-registered; 235 showed up. There was no discussion about holding another meeting.

Conveners for this consultation were Kenneth Bauman, Berne, Ind.; Bill Detweiler, Kidron, Ohio; Bob Detweiler, Goshen, Ind.; Albert Epp, Henderson, Neb.; and Eugene Witmer, Smoketown, Pa.—J. Lorne Peachey

Irish project gets TV exposure

While Mennonite workers papered and plastered their communal house in Dublin, Ireland, an Irish television crew filmed and interviewed them on the spot.

Subjects of the interview were community life, Jesus' teachings on wealth, and Mennonites and Hutterites with their history of communal living.

The videotape will be used in May for a program on wealth and the churches of Ireland.

"I am impressed ... that we have a perspective and analysis to apply in Ireland which is very much needed at this particular time."

Irish Mennonite Movement is sponsored by Mennonite Board of Missions and Mennonite Central Committee.

Exalting Christ is theme of Lancaster's annual meetings, friendly but serious atmosphere pervades

Features and reporting from Lancaster Conference's four boards, Bible studies by scholar-in-residence Howard Charles, a youth rally, missions rally, and family festival of missions examined the many-faceted ways Christ may be exalted in the life and witness of his people. Meetings held from Mar. 18 to 22 at Lancaster Mennonite High School and other area meetingplaces brought together at various times WMSC women, conference ordained (see the following story), delegates from congregations (women, men, single, married, old, young), youths, and families with children.

The Annual Meeting was Lancaster's third, begun after conference reorganization in 1977. A friendly but serious atmosphere and warm spirit of purpose and openness seemed dominant. Delegates voted five men and three women to board positions.

As in previous years, Board of Brotherhood Ministries, Board of Education, Board of Congregational Resources, and Board of Missions shared the time on Friday evening and Saturday morning and afternoon. The youth rally drew 1,575 persons, (65 percent under 25 years of age) on Saturday night, and the missions rally drew 1,650 on Sunday night.

Howard Charles, Goshen, Ind., set the tone for the delegate sessions with exegetical Bible studies from Colossians. "I am happy to repay some of my debt to Lancaster," said the former countian who left the area some 30 years ago.

The Lancaster Board of Education relates to 23 educational institutions, and four others were featured including the new Hinkeltown elementary school to open in September 1981. J. Lester Brubaker moderated the presentation.

The Board of Congregational Resources administers their program through eight commissions which are working on crucial areas of life within the church body. BCR featured just two—the family life commission, and the peace and social concerns commission.

Concluding the morning, Lancaster Mennonite Historical Society's director gave a plug for the importance of "remembering our roots," reviewed significant items of the past year, and shared goals.

Saturday afternoon was given to Eastern Mennonite Board of Missions. Reports touched on outreach efforts with youth, at home and overseas. A new thing is "discipleship ministries," an administrative department bringing together training-outreach opportunities for

merly separated as voluntary service, youth evangelism service (YES), and special projects.

Overseas department shared the Somalia government's invitation to the Mennonites to send four teachers back to that country from which all missions were expelled in 1976.

"The challenge of sending missionaries to Somalia is a very heavy one," said overseas secretary Hershey Leaman. But there is still a small group of struggling believers in Somalia, and much prayer has preceded this open door.

Treasurer Norman Shenk shared from his recent trip to India and Bangladesh, and was more than ever convinced that "helping people to help themselves" is the way to give true relief to human need. He personally witnessed detrimental effects which prolonged "handouts" have on persons psychologically.

Art McPhee, Cape Coral, Fla., spoke at the youth rally on "Strength to Endure."

Paul Landis gave the President's Report, noting the *Pilgrimage in Mission* theological study done in 1980 and available during the meetings. He also sketched the board's involvements at home and around the world and noted Lancaster's relationship with MCC.

Eight representative mission workers gave testimonies, which several times warmed the audience to applause.

Paul M. Gingrich, president of Mennonite Board of Missions, Elkhart, Ind., gave the week's concluding sermon, "Presenting Every Man Perfect in Christ."

Paul noted the early Jewish/Christian experience to say that "the scandal of the gospel is its universality." Where are the "everyones" among us? There are a few, but it's hard to break in.

The yearly Family Festival of Missions again featured cross-cultural experiences. Children were not disappointed in receiving longed-for helium balloons again—some of which soared to the sky in amusing parable.

Quizzing among the youth, powerful film portrayals of mission and world need, displays, and seminars gave a more total experience.

Growing in prominence were the seminars. One among five was Howard Charles' seminar on "Women in the New Testament Church." Judging from the packed room on one of the three occasions it was offered, interest was high even though discussion tended to be dominated by a few.

The Women's Missionary and Service Commission of Lancaster met in annual meeting at Strasburg Mennonite Church all day Wednesday to kick-off the week of conference meetings. President Anna Ruth Jacobs opened the meeting on the theme "Surely I Will Be with You Always." Six women spoke and testified how Jesus had been real to them.

Except for a few special music features including worship led by Hopewell congregation at the Sunday night mission rally, singing this year was almost totally congregational, much of it led by William W. Weaver.

—Lois Landis Shenk

Mennonite Camping Association blazes trails

The Mennonite Camping Association (MCA), an organization dedicated to promoting camping and outdoor ministries by sharing experiences and working together on mutual problems, is blazing some new trails.

MCA Board members gathered in early March for a stimulating two-day planning session. Highlights of the new trail plans include: a tracing of our Christian camping roots and movement in North America, the sponsoring of a stress/adventure camp leadership training event, developing suggested topics for research and publication (including a sequel to *God/Land/Man*), improving communication among camps through quarterly newsletters, making personal contacts at conventions, and celebrating our golden anniversary.

Ozzie Goering, MCA president-elect, has written and submitted a grant proposal to the Schowalter Foundation, Inc., requesting matching funds for the camping heritage research project. The gathering, documenting, and recording of the development of the Christian Camping movement in North America and its effectiveness in the Mennonite Church has already begun in a small way.

Jess Kauffman, MCA newsletter editor and project writer, has contacted many persons across the U.S. and Canada. He has challenged anyone interested to do some digging in their

archives and interviewing of "old-timers" so that they may discover the history of their camp and its link to the camping movement.

It has been suggested that history departments at the church colleges and Bible schools may wish to have students get involved in this research, for both the fun and the academic credit possible.

The tripping/stress/adventure trail is greatly increasing in use throughout North America. This relatively new style of camping has a marked shortage of properly trained leaders. MCA has taken steps to eliminate this shortage by offering practical, sequential experiences and safety information through an upcoming two-week training session. Orv Gingrich, president of MCA and professor at EMC, has been asked to serve as team leader for this event.

Convention 82 plans are still another trail for MCA. Entitled "Toward the Peaceable Kingdom," the convention will explore the role of the church and camp as partners in peace living. Camp Amigo in Michigan will serve as the host camp for this event.

To top all these trails, a golden anniversary trail is being planned. Ideas for this upcoming celebration have begun to take shape. The MCA address is Box 1245, Elkhart, IN 46515.—Carolyn Dooley

El Salvador evokes vigil across the U.S.

Mar. 24 marked the first anniversary of Archbishop Oscar Romero's assassination in El Salvador. Groups in many cities throughout the U.S. set up events to commemorate this day.

The Latin American Solidarity Committee (El Salvador) in Columbus, Ohio, sponsored a three-day series of events. On Sunday, Mar. 22, a three-day fast began. Participating were at least two Mennonites, Evelyn Rudy, a voluntary service worker, and Jephtha R. Hostetler, a teacher at Ohio State Medical Center.

Church services, workshops, a forum, and slide shows were held. On Tuesday, a noon rally was held on the State Capitol lawn. This was followed by a silent march to St. Joseph's Cathedral, where a mass was held.

These events were held to protest U.S. involvement in El Salvador.

The archbishop had personally investigated many of the peasant deaths. He had pleaded with the National Guard to stop the repression. He also sent a letter to the then president, Jimmy Carter, begging him to stop supporting the repressive junta.

"El Salvador, a country where 50 percent of the children die before age five due to malnutrition, has known repression and human rights violations for 50 years," says Rudy. "The church has been attacked systematically. Aiding refugees has been equated with subversion. Priests, nuns, missionaries, women, and children have been tortured, raped, and assassinated." Meeting human need is bringing persecution.

Reconstruction completed in Dominican Republic

The community of Juan Baron, with the assistance of Mennonite Central Committee, has completed construction of 500 houses to replace those lost in this coastal town of the Dominican Republic. When Hurricane David hit on Aug. 31, 1979, it destroyed all but three houses.

Overseas secretary Edgar Stoesz was in Juan Baron on Mar. 18 to participate in the dedication of houses and celebrate the project's completion. "It is clearly one of the most satisfying disaster responses I have been associated with," he says. Also present were four volunteers remaining.

Latin America secretary Herman Bontrager agrees: "It has been a joy to work with a community that has been so energetic as Juan Baron."

Juan Baron continued to be what Stoesz calls "an ideal reconstruction partner." The community itself was in charge of the project. While MCC contributed 23 workers who served from two to 12 months, and 10 shorter term workers also came from Indiana, the families who were receiving houses did most of the work themselves.

The cost of each house was \$1,400. Each recipient will repay \$400 to a community fund over a 10-year period.

The community is also benefiting from the block-making and carpentry skills and business experience it has gained. The community-owned operations are continuing and have a contract with the National Institute of Housing to produce doors, windows, and 150,000 cement blocks for a nearby government project.

The Juan Baron project was completed ahead of schedule and under budget. Besides the community itself, Stoesz credits the government of the Dominican Republic for its help and cooperation. The national government contributed cement and metal roofing, \$100,000 to pay skilled workers, and generally helped the project proceed smoothly.

The same day the community dedicated its new houses, a new Mennonite church of 19 baptized members, dedicated a meetinghouse in the center of the reconstructed town. The "young, dynamic congregation," as Stoesz describes it, resulted from the witness and Bible study classes of Mennonite Dominican and North American volunteers. This church relates to the Evangelical Mennonite Conference of the Dominican Republic and the U.S. church of the same name with headquarters in Ft. Wayne.

A "bucketful of ideas" in curriculum, Byler develops block plan at EMC

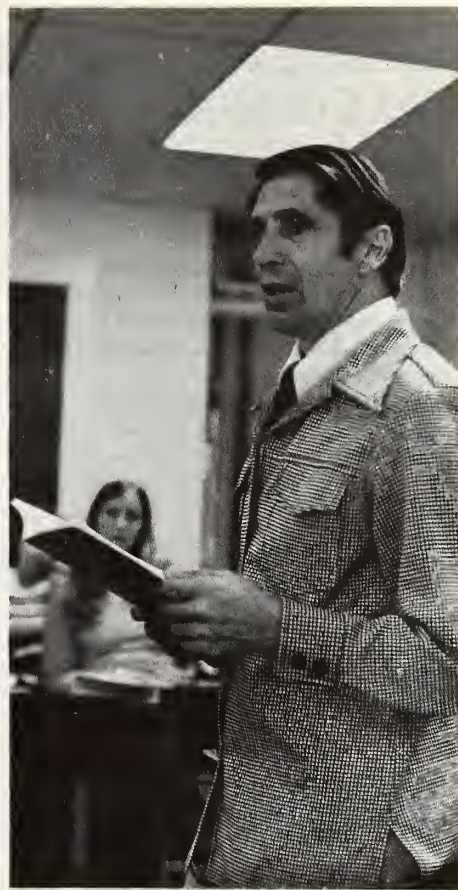
"Teaching teachers to teach," the task of every education program, hasn't gotten any easier over the years, but the staff at Eastern Mennonite College has initiated some major curriculum changes which have drawn praise from students and school systems alike this year.

The process for developing an innovative "block system" began the summer of 1977, when Jesse T. Byler, head of EMC's education department, set out on a sabbatical year to observe firsthand the programs of 12 colleges and universities having nationally recognized teacher education programs.

"EMC already had more field experience than the state strictly required," he noted, "but the total program was becoming a patchwork affair, with new courses and methods simply tacked on to the old system."

"We needed to dismantle the old setup and, with careful examination of student's needs and interests, to start from the ground up and build upon the excellent resources and faculty already available at the time."

Byler says that his sabbatical experience did not lead him to adopt in its entirety any of the



Jesse T. Byler, chairman of EMC's education department, teaches teachers to teach.

systems he observed, "but I returned with a bucketful of budding curricular ideas and presented many options to the faculty at EMC. It's their program which now exists, not mine."

The block system was designed in May of 1979 in a curriculum workshop led by William Hedges, developer of the childhood education program at the University of Florida. It was refined by the EMC education faculty the following summer in a three-week session.

After four weeks of intensive classroom study, students are required to translate their knowledge of the discipline and of methodology into "sensible, concrete lesson plans" that stretch over a seven-week period, and then at the end of each week to process with the education faculty the results of their plans on students in the local schools.

Kathryn F. Seitz, a member of the education faculty, cites the direct integration of theory and practice on a consistent basis as one reason for the success of the block system at EMC.

Seitz notes that students no longer are forced to plod along in an educational vacuum, but can test out the theories they learn and "go back to the drawing board" if necessary.

Lancaster ordained vote landmark policy, 1963 Confession of Faith endorsed as option

The ordained and licensed men of Lancaster Conference, in their Spring Assembly held at Mellinger Mennonite Meetinghouse, Lancaster, on Mar. 19, heard two forceful presentations by Myron Augsburger, engaged in hearty hymn-singing, and officially affirmed business which had been processed previously, including a landmark step. Approximately 380 delegates represented 118 congregations.

The historic Conference Assembly recognized that times change, and with a prayerful vote of 365 to 20 ended a hundred-year-old tradition. The Bishop Board recommended,

and the Assembly passed, that districts or congregations formally adopt *either the Lancaster Conference Statement of Christian Doctrine and Rules and Discipline or the 1963 Mennonite Confession of Faith*. The step, which recognized the currently limited use of the Discipline, was taken in the interests of better administration and nurture. The Bishop Board suggested urgent study of the Mennonite Confession of Faith.

Affirming the validity of negative concerns raised, David Thomas, moderator, said the decision should be implemented "carefully,

prayerfully," so that "we do not fall prey to a shallow congregational democracy."

The overflow crowd, one of the largest assemblies ever, heard Myron Augsburger both in the morning conference sermon and afternoon presentation.

Myron used Romans 1:16 to preach on "A Community of the Unashamed." Encouraging the church "to be more positive and aggressive" even during foreboding times, he urged the need "to understand the gospel clearly enough that we aren't intimidated by sharing it." The answer to today's problems is "to lift Jesus higher."

In other conference business, three statements were passed with no opposition. (See last week's GH editorial.) Reaffirmed was Article 17 of the Mennonite Confession of Faith on involvement in secret organizations, whose pressure was said to be felt by members in business and professions. The article expresses belief in truthful transparency in life and doctrine, affirmation of Jesus' teaching on oaths, and issues of "unequal yoke." It finds secret organizations incompatible.

The conference statement on "influences of Modernism and Fundamentalism" covers a broad scope, and while "rejoicing in new evidences of Christian vitality in Christian circles," takes a clear stand against many pressures, including: subtle secular and humanistic influences from TV, movies, and modern education; civil religion and theologies which justify emphasis on armaments; situational ethics which downplay biblical teachings; and theologies overemphasizing salvation and emotional experience at the cost of discipleship. The statement affirms beliefs and attitudes on personal salvation, Christology, and the congregation of believers. It rejects "views that insist God always makes the righteous prosper materially."

A statement on the mentally retarded affirmed the involvement of God and called for acceptance and ministry to such.

Both the statement on mental retardation and theological influences are available in expanded and shortened forms.

Other business of the Thursday meeting included the welcoming of 20 newly ordained and licensed men with their wives, acknowledgment of the audited conference budget which had 1980 expenditures of \$660,129.61, and taking note of pertinent minutes from Bishop Board meetings.—Lois Landis Shenk

\$188,110.27

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$188,110.27 as of Friday, April 3, 1981. This is 25.1% of the total needed. 290 congregations have made contributions. 100 individual gifts have been received amounting to \$36,632.55.

Goal: \$750,000

Citizens call for nuclear weapons freeze

In response to widespread feelings of awesome danger and personal helplessness some 300 persons gathered in Washington, D.C., Mar. 20 to 22, for the First National Strategy Meeting for a Bilateral Nuclear Weapons Freeze.

The call for bilateral nuclear freeze says: "The United States and the Soviet Union should immediately and jointly stop the nuclear arms race. Specifically, they should adopt

an immediate, mutual freeze on all further testing, production, and deployment of nuclear weapons and of missiles and new aircraft designed primarily to deliver nuclear weapons."

The conference was supported by the many organizations sponsoring the freeze, including American Friends Service Committee, Sojourners, Institute for Defense and Disarmament Studies, Clergy and Laity Concerned, and Fellowship of Reconciliation.

Mennonites from California, Iowa, Illinois, and Pennsylvania attended the conference. Many people were turned away because the facilities reserved at Georgetown University were filled to capacity.

Mennonite Central Committee U.S. Peace Section was represented by Weldon Nisly of Elkhart, Ind., now in Philadelphia. In his MCC assignment Nisly works half time as staff person for the nuclear weapons freeze campaign.

John Stoner, executive secretary of U.S. Peace Section, represented New Call to Peacemaking, which has endorsed the campaign.

Commenting on the freeze campaign, Stoner said, "Nuclear war is not inevitable. If nuclear holocaust ever devastates our world it will only be because millions of people first consented to preparations for it. The nuclear freeze campaign gives people a way to withdraw their consent."

The goal of the nuclear weapons freeze campaign is to gain massive citizen support for a bilateral nuclear freeze. Disarmament talks in the past have failed because of lack of popular support. Freeze proponents believe that such support is more possible than ever before because people are concluding that their very survival is at stake and they are ready to take some risk for peace.

Others point out that a bilateral freeze does not imply much risk taking at all. It simply stops a race in which there can be no winners and reduces the chance that all will be losers.

Christians and politics, Buzzard at EMC talks about conciliation

Christians need to become involved in a wide variety of areas, including the law, and proclaim that "every sphere of reality" is God's territory and under the lordship of Christ, Lynn R. Buzzard said in a series of talks at Eastern Mennonite College and Seminary, Mar. 16-18.

Buzzard, executive director of the Christian Legal Society at Oak Park, Ill., was speaker for the combined Spring Spiritual Emphasis Week and Staley Distinguished Christian Scholar Lecture Program.

Legal peacemaking through mediation and arbitration, church-state questions, and a Christian approach to power were among the issues Buzzard addressed in college assemblies and special meetings.

Buzzard, who is also a United Methodist minister and seminary professor, used the Old Testament book of Ezekiel as the text for two of his assembly presentations. Ezekiel's time was in many ways similar to that of Christians today, Buzzard said.

Israel was under siege by Babylon, he explained. The prophet's task was to "say something to help the people keep the faith when all the symbols of faith were being destroyed."

mennoscope

Peacemakers' Quest for Global Security will be the theme of a historic peace churches seminar to be held in Washington, D.C., May 3-6. Current foreign policy issues will be examined from the perspective of the Christian faith. Registration will begin at 3:00 p.m., May 3, and adjournment is marked for 1:30 p.m., May 6. For information and registration write the Washington Office of MCC Peace Section, or call (202) 544-6564.

Gary Waltner, a teacher and Christian worker in the Weierhof community near Worms, Germany, reports that the people of the community will be holding special celebrations next year. "We are planning a 300-year commemoration of Mennonites at the Weierhof for 1982," he wrote, "and will be publishing a commemorative *Festschrift* as well as a larger (250-page) book on the Weierhof and its history. Publication date is set for 1983 on the latter." Early settlers here came from Switzerland and the community lies in the heart of the much-fought-over land of the Palatinate.

The London, Ont., VS unit is planning a 15-year reunion for June 6 and 7 at 314 Wolf St., London, Ont. N6B 2C5. Write to the above address, or call (519) 432-3981 for further information.

A recent survey by Peggy H. Landis, career and placement office director at Eastern Mennonite College, shows what EMC's 1980 grads are doing. Landis surveyed 94 percent of the EMC class of 1980 and found that 87 percent of those interviewed have moved directly from college into fields related to their undergraduate majors. The survey shows that the five areas claiming the highest percentages were social services (21 percent), teaching (19 percent), health care (15 percent), advanced study (14 percent), and business and office positions (12 percent).

More sermons on peacemaking? The Mennonite Central Committee U.S. Peace Section is launching a project to promote more peace sermons in Mennonite and Brethren in Christ churches. As an incentive, the section will award a set of books from the Christian Peace Shelf valued at \$50 to the 15 preachers submitting the best entries. To satisfy the need for essays and pamphlets giving the biblical message of peace and nonresistance, U.S. Peace Section plans to publish the best sermons. MCC constituent pastors in the U.S. and Canada should submit manuscripts by Sept. 30 to the Akron office.

Two public service announcement spots for television, set in Bolivia and produced by Mennonite Central Committee (Canada) and Asterisk Film Productions of Toronto, are being made available to 145 TV stations across the U.S. for showing in April. The 60-second "Self-Reliance" spot contrasts scenes of hunger

and poverty with Bolivians raising their own food. In the 30-second "Teach to Plant," a farmer works up his field with a horse-drawn plow while a narrator says: "If you give a man bread, you nourish him once. If you teach him to plant, you provide hope for the future." Mennonite Media Services, of Harrisonburg, Va., is distributing the spots in the U.S.

The Finland Mennonite Church, Pennsylvania, will be celebrating its 50th anniversary on Saturday evening, May 9, and all day Sunday, May 10. John L. Ruth, minister, historian, and a son of Finland; Linford Hackman, one of the founders; and others will be speaking at this celebration. A slide presentation reliving the past fifty years will be shown on Saturday evening by Claude Shisler, the first pastor at Finland. Other features include special music and singing by local talent. All former members and friends are invited.

Job opportunities: Greenwood Mennonite School, R. 1, Greenwood, DE 19950, needs a fifth- and sixth-grade teacher for the 1981-82 school year. Write Gerald Yoder, principal, or call (302) 349-4131.

Camp Deepark, N.Y., has a position for camp nurse, RN or LPN, open for July 1-Aug. 18. Apply to Mim Cruz 2931 Mickle Ave., Bronx, N.Y. 10469.

Physical education teacher and coach for soccer and basketball is needed at Central

Christian High School. Send letter and résumé to Paul J. Miller, principal, CCHS, 3970 Kidron Road, Kidron, OH 44636.

New members by baptism: Nine at Mt. Jackson, Va.; sixteen at Kidron, Ohio; two by confession of faith at Kidron, Ohio.

Change of address: Milton Brackbill from Sarasota, Fla., to P.O. Box 515, Paoli, PA 19301.

readers say

Concerning the nuclear energy debate, Vernon H. Schmidt, professional engineer says in his Jan. 20 letter to the *Gospel Herald*, "Our country is already deluged with 'scare' articles where only part of the facts are given or even are deliberately slanted to give false impressions."

Well, I was scared by Schmidt's statement: "I am convinced nuclear power is the safest technical development ever put into operation." And I might have gotten a false impression from his meticulous refutation of selected items in the article in question, because that tends to obscure his simultaneous disregard for the really big issues in the nuclear debate, such as how nuclear waste is going to be infallibly isolated from the environment for thousands of years to come.

So, while I appreciate Vernon's contribution to getting certain facts straight, I don't accept his implication that the anti-nuclear folks have any monopoly on writing scare articles or possibly even giving false impressions.

Music Week Students Don't Just Fiddle The Time Away.

During Goshen College's annual Music Week high school sophomores, juniors and seniors:

- Get a head start on college music study.
- Increase their leadership ability in high school choir and orchestra.
- Play instruments or sing for four hours a day in disciplined rehearsal.
- Attend classes in music theory, composition and conducting.
- Receive instruction from Goshen College music faculty.

And yes, some also fiddle.

For more information, write Audrey Guengerich, Goshen College, Goshen, Ind. 46526.



Music Week
June 14 - 19, 1981

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Making
An Imprint
On The World

We must move beyond impugning the integrity of the opposition to debating the overriding issues. I maintain that the disposal of radioactive waste is an overriding issue, and that people should stop creating radioactive waste which they will leave as an unmanageable burden on untold generations. Only if or when it has been demonstrated that radioactive waste is not such an unmanageable burden will anyone have a moral right to create more of it.—**John K. Stoner, Akron, Pa.**

births

Aschliman, Robert and Lu Anne (Nofziger), Archbold, Ohio, third child, second daughter, Tina Luanne, Feb. 14, 1981.

Berry, Paul and Lois (Horst), Dalton, Ohio, second child, first daughter, Bonnie Joy, Mar. 9, 1981.

Clark, Dennis and Janet (Kinzie), Cambridge, Ont., second child, first daughter, Sarah Dawn, Mar. 14, 1981.

Davis, Jack and Bonnie (Miller), Clarence, N.Y., first child, Van Ace, Feb. 22, 1981.

Eby, Jim and Rita (Greaser), Harrisonburg, Va., first child, Sondra Kay, Mar. 24, 1981.

Halder, John and Nancy (Kinsinger), Parnell, Iowa, first child, Simon John, Mar. 14, 1981.

Holsoffer, Marvin and Diane (Kandel), Harrisonburg, Va., second child, first son, Kurt Dwayne, Mar. 19, 1981.

King, Alvin and Karen (Woodruff), West Liberty, Ohio, third child, first son, Alex Jacob, Mar. 5, 1981.

Lehman, Steve and Carol (Matthews), Elizabeth, Tenn., second son, David Seth, Mar. 15, 1981.

Mast, Lamar and Julie (Johnson), Akron, N.Y., first child, Carmen Louise, Dec. 4, 1980.

Rotruck, Terry and Gail (Moreland), La Vale, Md., first child, Amber Linette, Mar. 18, 1981.

Schultz, Mel and Jan (Yoder), Parnell, Iowa, third child, second daughter, Jana Ruth, Feb. 19, 1981.

Snyder, Maynard and Sharon (Snider), Kitchener, Ont., first child, Daniel Jason, Nov. 10, 1980.

Steckle, Kenneth and Virginia (Schwartzentruber), Zurich, Ont., second son, Jeffrey David, Mar. 3, 1981.

Stuckey, Terry and Anne, Kalona, Iowa, second child, first daughter, Leah Elizabeth, Jan. 12, 1981.

White, Jim and Evelyn (Weaver), Beach City, Ohio, third child, first son, James Lyndon, Mar. 18, 1981.

White, Phillip and Roxanne (Leatherman), Richmond, Va., second son, Michael Ray, Jan. 17, 1981.

Yoder, John Mark and Faith (Renno), Belleville, Pa., first child, Jason Mark, Mar. 13, 1981.

Yoder, Philip and Linda (Roth), Millersburg, Ohio, first child, Rebecca Marie, Mar. 12, 1981.

Yoder, Steve and Cindy (Graber), Phoenix, Ariz., second child, first daughter, Amber Nicole, Mar. 3, 1981.

marriages

Drawbond—Hess.—Larry A. Drawbond, Fortuna, N.D., Coalridge cong., and E. Jane Hess, New Providence, Pa., Rawlinsville cong., by David N. Thomas, Mar. 21, 1981.

Eberspacher—Yeackley.—Kim Eberspacher, Milford, Neb., United Methodist Church, and Sheila Yeackley, Seward, Neb., Beth-El cong., by Bob McKelvey and Brian Houston, Mar. 21, 1981.

Walker—Troyer.—Roger E. Walker, Glendive, Mont., Bloomfield Alliance, and Doris Troyer, Glendive, Mont., Fairview cong., by Cleo Yoder, Mar. 21, 1981.

Yoder—Maust.—Darrel M. Yoder and Lynette Y. Maust, both of Bay Port, Mich., Pigeon River cong., by Luke Yoder, father of the groom, and Paul T. Yoder, uncle of the groom, Mar. 14, 1981.

obituaries

Bontrager, Amos T., son of David A. and Mary (Hostetler) Bontrager, was born at Shipshewana, Ind., Feb. 6, 1895; died of cancer at Goshen, Ind., Mar. 12, 1981; aged 86 y. On Dec. 24, 1924, he was married to Grace Miller, who survives. Also surviving are 2 sons (Maurice and Robert), one daughter (Mary Jo—Mrs. Lloyd Miller), 9 grandchildren, six great-grandchildren, and one sister (Fannie A. Bontrager). He was preceded in death by one daughter (Marilee Ann). He was a member of College Mennonite Church, where funeral services were held on Mar. 15, in charge of Arnold C. Roth and Sylvester Haarer; interment in Bontrager Cemetery.

Grove, Sarah, daughter of Jacob and Fanny (Eby) Martin, was born at Marion, Pa., Oct. 11, 1890; died at Chambersburg (Pa.) Hospital on Mar. 20, 1981; aged 90 y. On Nov. 26, 1926, she was married to John Allen Clark, who died on May 20, 1953. On Dec. 22, 1966, she was married to John F. Grove, who survives. Also surviving are 2 sons (John M. and Allen Clark), one daughter (Celestine—Mrs. George Caldwell), stepchildren (Mrs. Lois Baer, Dwight Grove, Naomi—Mrs. Albert Shroat, John L. Grove, Ruth—Mrs. John West, Ethan Grove, Esther—Mrs. Stanley Johnson), a foster stepson (Robert Lockman), 7 grandchildren, 9 great-grandchildren, 15 step-grandchildren, 6 step-great-grandchildren, and one sister (Ruth—Mrs. Irvin Lehman). Funeral services were held at Cedar Grove Mennonite Church on Mar. 22, in charge of Nelson L. Martin, Adam R. Martin, and Mahlon Eshleman; interment in Alto-Rest Cemetery, Altoona, Pa.

Kennel, Louis R., son of Peter, Sr., and Katie (Roth) Kennel, was born near Milford, Neb., Jan. 17, 1898; died at the Fillmore County Hospital, Geneva, Neb., Mar. 9, 1981; aged 83 y. On Feb. 26, 1920, he was married to Fannie Lauber, who preceded him in death. Also surviving are 2 daughters (Erma—Mrs. Glen Birky and Ardis—Mrs. Bob Cowerd), 6 grandchildren, and 14 great-grandchildren. He was preceded in death by 8 brothers and one sister (Chris, Peter, Jr., Emma Troyer, Ben, Joe, Ed, Dan, Ezra, and Ray). He was a member of Salem Mennonite Church, where funeral services were held on Mar. 12, in charge of Lee Schlegel, Stanley Birky, and Leland Oswald; interment in the Salem Cemetery.

King, Ruth J., daughter of Jacob S. and Ella (Byler) King, was born at Lewistown, Pa., Mar. 20, 1927; died at Lewistown, Pa., Feb. 28, 1981; aged 53 y. Surviving are one sister (Verna—Mrs. Erie Renno) and one brother (Samuel J. King). She was a member of Locust Grove Mennonite Church, where funeral services were held on Mar. 3, in charge of Gerald Peachey and Erie Renno; interment in Locust Grove Cemetery.

Nafziger, Verna M., daughter of Joel C. and Magdalena (Roth) Nafziger, was born at Archbold, Ohio, May 27, 1903; died at Fairlawn Haven Nursing Home, Archbold, Ohio, Mar. 23, 1981; aged 77 y. She was preceded in death by 2 brothers. She was a member of Central Mennonite Church, where funeral services were held on Mar. 26, in charge of Charles Gautsche and Randy Nafziger; interment in Pettisville Cemetery.

Reil, Herman, son of Ben and Katherine (Boshart) Reil, was born at Milford, Neb., July 4, 1908; died at Seward Memorial Hospital, Seward, Neb., Mar. 21, 1981; aged 72 y. On Nov. 15, 1936, he was married to Stella Zimmerman, who died on Aug. 28, 1973. On Mar. 30, 1975, he was married to Joyce Jantze, who survives. Also surviving are 2 sons (Ervin and Robert), one daughter (Mary—Mrs. Warren Meyer), 8 grandchildren, 2 brothers (Wesley and Delmar), and 3 sisters (Ruth—Mrs. Laverne Kremer, Sylvia Riley, and Lois Vennum). He was a member of Beth-El Mennonite Church, where funeral services were held, in charge of Bob McKelvey and Ben Eicher; interment in East Fairview Mennonite Cemetery.

Riemenschneider, Simon, son of George and Fredrika (Kalisch) Riemenschneider, was born at

Thurman, Colo., May 9, 1915; died at Pioneers Memorial Hospital, Rocky Ford, Colo.; aged 65 y. On Nov. 5, 1936, he was married to Esther Proaps, who survives. Also surviving are one daughter (Esther—Mrs. Eugene Varner), one son (Richard), 5 grandchildren, 2 brothers (Edward and John), and 2 sisters (Louise Cole and Emma Roberts). He was a member of Rocky Ford Mennonite Church, where funeral services were held on Mar. 12, in charge of Edwin M. Yoder and Paul Yoder; interment in Ordway Cemetery.

Smucker, Amanda R., daughter of Samuel H. and Rebecca (Byler) Hertzler, was born at Belleville, Pa., June 26, 1907; died of leukemia at Lewistown (Pa.) Hospital on Mar. 23, 1981; aged 73 y. On Feb. 25, 1931, she was married to Alphonse D. Smucker, who survives. Also surviving are 3 daughters (Fern Smucker, Wilma—Mrs. Ray French, and Janet—Mrs. Urbane Byler), 7 grandchildren, and 2 sisters (Sadie M. Hertzler and Mrs. Eldora Peachey). She was preceded in death by 2 sisters (Mrs. Mattie Yoder and Mrs. Bertha Hartzler). She was a member of Allensville Mennonite Church, where funeral services were held on Mar. 26, in charge of Paul E. Bender, Timothy R. Peachey, and Raymond R. Peachey; interment in Allensville Mennonite Cemetery.

Weldy, Edna A., daughter of Will and Anna (Good) Weaver, was born in Wakarusa, Ind., Jan. 19, 1908; died of cancer at her home in Wakarusa, Ind., Mar. 22, 1981; aged 73 y. On July 12, 1930, she was married to Maynard Weldy, who died on Jan. 18, 1961. Surviving are 2 sons (Loren and Leland), one daughter (Elaine—Mrs. Merle Hostetler), 6 grandchildren, and 5 sisters (Catherine—Mrs. Ray Weldy, Cleo—Mrs. Myron Weldy, Grace—Mrs. Lloyd Conrad, Lorene—Mrs. Charles Gray, and Arlene Weaver). She was a member of Holdeman Mennonite Church, where funeral services were held on Mar. 25, in charge of Russell Krabill and James Troyer; interment in the Olive Cemetery.

Yoder, Mary Ellen, daughter of Joseph and Anna (Beachy) Wertz, was born in Johnson Co., Iowa, May 3, 1889; died at Pleasantview Home, Kalona, Iowa, Feb. 19, 1981; aged 91 y. On Dec. 7, 1919, she was married to Rufus Yoder, who died on Dec. 17, 1966. Surviving is one sister (Barbara Martin). She was a member of Lower Deer Creek Mennonite Church. Funeral services were held at the Powell Funeral Home, Wellman, Iowa, Feb. 21, in charge of Robert K. Yoder and Lloyd Bauer; interment in Lower Deer Creek Cemetery.

Zook, Mary E., daughter of Benjamin Y. and Nancy (Kanagy) Zook, was born at Allensville, Pa., Mar. 13, 1912; died at Allensville, Pa., Dec. 14, 1980; aged 68 y. Surviving is one sister (Lomie). She was a member of Locust Grove Mennonite Church, where funeral services were held on Dec. 17, in charge of Gerald Peachey and Erie Renno; interment in the Locust Grove Cemetery.

Cover photo by David Hiebert.

calendar

Mennonite Board of Education, Harrisonburg, Va., April 23-24
Homecoming and presidential inauguration, Eastern Mennonite College, Harrisonburg, Va., April 24-26
Rocky Mt. Mennonite Conference, Denver, Colo., May 1-3
Franconia Conference spring assembly, Line Lexington, Pa., May 2
Gulf States inspirational conference, May 2-3
Black Council, Philadelphia, Pa., May 8, 9
Mennonite Board of Missions, Elkhart, Ind., May 14-16
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 22
Comité Administrativo, Goshen, Ind., May 22, 23
Eastern Mennonite College commencement, Harrisonburg, Va., May 24
Hesston College commencement, Hesston, Kan., May 24
Goshen Biblical Seminary commencement, Elkhart, Ind., May 29
Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 29-30
North Central Conference, Cooperstown Bible Camp, June 12-14
Pacific Coast Conference, Western Mennonite School, Salem, Ore., June 12-14
Mennonite Publication Board, Scottdale, Pa., June 18-20
Mennonite Board of Congregational Ministries, June 19-20
Bowling Green 81, Bowling Green, Ohio, Aug. 11-16

items and comments

Supreme Court rejects tax appeal of church that held no services

The U.S. Supreme Court has rejected the appeal of an Illinois man on behalf of an organization he founded called the "Western Catholic Church" that had its tax exemption revoked by the Internal Revenue Service (IRS) because the church had no place of worship and conducted no public religious services, and its primary activity was investment of funds.

When S. Dean Slough organized the church in 1971 with his wife and daughter, he was given a tax exemption for it. Its purpose was described in the incorporation papers as "to embrace persons of all faiths, colors, and creeds, to join for a common cause the betterment of man, by helping God in spreading the gospel." In addition, the application for exemption said the organization proposed to build churches, colleges, nursing homes, and a hospital.

FCC official warns electric churchmen against media misuse

The acting chairman of the Federal Communications Commission (FCC) warned electronic preachers not to let adulation from audiences turn them from "carriers of the Word of God into false idols."

Speaking at the annual Abe Lincoln Awards banquet sponsored by the Southern Baptist Radio and Television Commission, the FCC's Robert E. Lee said adoring audiences can turn "an eloquent solicitor into a money changer in the temple."

He said religious leaders will be held responsible for the "misuse or abuse" of the electronic media, and added, "the little old lady or gentleman who contributes a hard-earned or long-saved pittance expects it to further God's work, not to aggrandize the messenger."

Priest in Nicaragua wins Nobel Prize bid for literacy crusade

A group of British and European parliamentarians have nominated Nicaragua's literacy crusade and its director, Fernando Cardenal, SJ, for the 1981 Nobel Peace Prize, it was reported in Managua.

The Managua newspaper *El Nuevo Diario* said the 133 signers of the proposal included seven British labor leaders as well as members of the Westminster and European parliaments. During an intensive six-month literacy cam-

paign last year more than 150,000 volunteers fanned out into the countryside to teach some 600,000 peasants to read and write. Many priests and nuns participated in the crusade. According to the government, the adult literacy rate decreased from over 50 percent to about 12 percent in a population of 2.5 million.

Lefever nomination is opposed by 60 human rights groups

Sixty human rights groups announced their joint opposition to President Reagan's nomination of Ernest W. Lefever as Assistant Secretary of State for Human Rights and Humanitarian Affairs. At a press conference, a spokesman for the Ad Hoc Committee of the Human Rights Community said Mr. Lefever "represents the antithesis of the congressionally mandated concern for human rights that has been a component of U.S. foreign policy at least since 1973."

Representatives of the National Council of Churches, the American Friends Service Committee, the Union of American Hebrew Congregations, and individuals from other church bodies signed a statement listing several reasons for opposing Mr. Reagan's choice.

Missionaries in Peru oppose U.S. El Salvador policy

Braving Peruvian police riot lines outside the United States Embassy in Lima, 100 Christian missionaries delivered a letter to President Reagan opposing military aid to El Salvador. The letter appealed to the president "to withdraw all military aid, be it lethal or nonlethal, arms, personnel, or technological assistance."

The missionaries declared that the "American people continue to be poorly informed of the real atrocities that are occurring daily in El Salvador." The letter added that United States intervention in Central and South American countries where there is "blatant violation of human rights ... only creates hostility and darkens the image of the United States government."

Orthodox Jews protest use of cars on Sabbath in weekly confrontations

A long-standing dispute between religious and nonreligious Jews over Sabbath automobile traffic reached a climax in Jerusalem when about 15,000 ultra-Orthodox Jews converged upon the ridges overlooking a highway to protest the "desecration" of the Sabbath by motorists. The demonstrators were also protesting a police raid on a yeshiva (rabbinical seminary) in Jerusalem's ultra-Orthodox enclave, Mea She'arim.

The protest took place at a four-lane highway that leads to a new secular neighborhood called Ramot. The road skirts a

string of religious suburbs in north Jerusalem, and has been the scene of violent clashes for almost two years. In what has become almost a ritual, every Saturday hundreds of ultra-Orthodox Jews—Haredim—led by the anti-Zionist Neturei Karta sect from Mea She'arim, walk down to Ramot Road and shower passing automobiles with rocks to protest what they consider the sacrilege of using machines on the Sabbath.

Churches tell Congress not to balance budget on backs of the poor

In letters and statements to Congress, the churches have begun replying to Reagan administration economy proposals with a warning not to try to balance the budget on the back of the poor. This was the message brought by church witnesses to a recent Senate Agriculture Committee hearing, chaired by Sen. Jesse Helms (R-N.C.), on proposed food stamp cuts.

Proposed by the administration is a cut of \$1.8 billion from the Carter budget of \$14.3 billion for fiscal year 1982. The four church witnesses protested that the full budgeted amount was needed more than ever because of deep cuts in other basic human services.

Protestant leader in China criticizes Bible distributors

A Chinese Protestant spokesman has asked Western churches to dissociate his movement from certain evangelistic organizations in the United States that print Bibles for mass distribution in the People's Republic of China. The Chinese church "has not entrusted any organization or individuals with (the) job of raising funds abroad," said K. H. Ting, president of the National Three-Self Movement, the Chinese Protestant organization which is approved by the government. "Please inform fellow Christians abroad."

Mr. Ting made his comments in a telegram to a Chinese church magazine publisher in Hong Kong. But according to a letter received in New York, the magazine did not publish the message for fear of offending people.

Giving up Yale post, Henri Nouwen to live with the poor of Peru

Henri J. M. Nouwen plans to give up his teaching position at Yale University "to learn from being with" the poor in Peru. The Roman Catholic priest, one of the best known spiritual teachers in the United States, will leave his position as professor of pastoral theology at Yale Divinity School in July.

He said that after a few months in a Trappist monastery in upstate New York, he will move to Lima, Peru, as a guest of the Maryknoll missionaries "to enter fully into the life of a poor parish." His stay, he said, will be "indefinite."

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Why did Jesus die?

Jesus died for our sins. Everybody knows that. Next question. But it is dangerous to be satisfied with a quick and glib answer to an important question, for if we do, there is a good chance we are missing something important. On occasion it is worthwhile to take a new look at the record and see if what everybody knows is the whole story. For example, how do the Gospels answer this question?

Any of the four would do as a sample, but since Mark is the shortest and bluntest, let us consider how Mark interprets the death of Jesus. The following can be observed in a quick reading of Mark's account.

1. **Jesus died because He offended the religious establishment.** Mark begins to build this case early, even in the second chapter. The trouble begins with 2:6, 7. Jesus has absolved a paralytic and "some of the scribes were sitting there, questioning in their hearts, 'Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?'"

From here on it is downhill all the way. Other examples of this problem appear twice in the second chapter, and in the third, the seventh, the eighth, the tenth, the eleventh, the twelfth, fourteenth, and fifteenth. In summary, Mark evidently wants us to see a buildup of official opposition to Jesus which began early in His career and finally came to focus by condemning Him to death.

Mark points out that other groups also found Jesus puzzling or objectionable. The hometown folks didn't care for His line and the disciples usually were found eager but uncomprehending. But, according to Mark, it was a coalition of leadership types who finally sent Him up for execution.

2. **Jesus died because His friends deserted Him.** A persistent tradition has it that Peter is the source for the material in Mark. If so, Peter was outstanding in the ability to look at himself critically.

As portrayed by Mark, Jesus' disciples are not exactly the kind of friends one would choose if he had a choice. Not that they were worse than many other people around Jesus. Indeed they were on the average probably the best He could have chosen. But as such, they were less than He might have hoped. Though they generally listened to His teaching and did certain chores which He asked of them, at key places Mark shows that they let Him down hard.

At the end Mark reports bluntly, "And they all forsook him, and fled" (14:50). Perhaps in their defense, Mark

reports in 14:47 that "one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear." Matthew, Luke, and John add that Jesus healed the ear and rejected this offer of help. Apparently it was the only way the disciples could imagine to show support for Jesus and when it was rejected, they melted away.

3. **Jesus died because He refused to flee.** Mark describes briefly the struggle of Jesus in Gethsemane. What was the issue He wrestled about with God? Was it not whether to run or not? Having worked this through, Mark shows that He refused to moderate His position in any manner which would have made it easier for Him.

He couldn't resist, according to Mark, one final dig at the "crowd" which came after Him: "'Have you come out as against a robber, with swords and clubs to capture me? Day after day I was with you in the temple teaching, and you did not seize me. But let the scriptures be fulfilled'" (14:48, 49).

4. **Jesus died because God did not deliver Him.** Mark shows this in quoting the cry of Jesus, "'My God, my God, why hast thou forsaken me?'" (15:34). This was a direct quotation from Psalms 22:1, a psalm of lament. In His lifetime, Jesus countered various accepted Jewish myths. "You have heard that it was said . . . but I say to you." In His death, He destroyed another: that God delivers the righteous.

In our understanding, Jesus was righteous and if anyone deserved to be delivered, it was He. Today there is a persistent notion that prosperity and well-being are a sign of God's good pleasure. The other side of this is that God will spare the righteous from suffering. If we are tempted in this way, we do well to consider what happened to Jesus.

The interpretation of Jesus' death is often drawn from the writings of Paul. Paul's comments on this are of a theological nature. As interpreted today, these comments may be used to separate Jesus' experience so far from that of ordinary people that it seems unreal. The Book of Mark is a useful corrective to such fantasies. Even the Markan resurrection account is blunt and brief. We can supplement it with the other accounts, of course. But it is also useful to savor it for its own message.

In the fantasies, Jesus' death can be taken for granted. In the Book of Mark, His death is sufficiently real to make the perceptive stop and think, "Am I really ready to follow Him?"

—Daniel Hertzler

April 21, 1981

Gospel Herald



The first commandment of copyright

Thou shalt not steal words, music, or other copyrighted material.

by Paul M. Schrock

"I understand it is illegal to reproduce copyrighted material in any fashion," a pastor from upstate New York wrote in a letter to a publisher. "Yet for as long as I can remember, churches have mimeographed song sheets for banquets, meetings, and conventions.

"And youth groups have gotten together a collection of contemporary hymns and choruses and have mimeographed small songbooks, reproducing only the words," the pastor continued.

"I think all of us in Christian ministry want to be law abiding citizens, but we are not sure just what the law allows and what it does not allow."

The moral issue, of course, is to recognize writing and music as the legitimate property of their creators and to insure that they (and their publishers) receive fair compensation for their efforts. Most Christians would not take a candy bar or a pocketknife for which they had not paid, yet many have not developed a conscience about helping themselves to quantities of literary, musical, or other copyrighted goodies.

"The problem has become acute in recent years because photocopy machines make duplicating music so easy and inexpensive," Paul Wohlgenuth reported recently in a *Christianity Today* article

titled "Singing to a Stolen Tune."

"But every time a piece of copyrighted music is illegally duplicated, the composer/arranger, author, and publisher are robbed of their rightful compensation," Wohlgenuth noted.

"The end result of illegal photocopying of music is that the copyright holders lose money, the cost of music escalates to help compensate for such losses, good people become cheaters, and Christian ministries become blemished. In fact, everyone loses except the manufacturers of copying machines and supplies."

Churches have been taken to court by some music publishers because they have purchased single copies of choir music and have photocopied enough sets for their choirs to use. The courts have found these churches in clear violation of the copyright law.

What about words alone? Other churches have sought to avoid such infringement of rights by preparing handout sheets containing only the *words* of various songs and choruses. This seems to be an ethical solution for bringing songs together from a variety of sources for use by a congregation, youth group, convention, or camp program. Right?

Wrong, according to Pat Dunn, copyright specialist and permissions editor with Word, Inc., publishers of Lexicon Music and owner of Rodeheaver music copyrights. According to Dunn, any duplication or photocopying of the words or music of a copyrighted song is in violation of the law. Furthermore, any alternations or new arrangements of copyrighted music must be cleared with the owner. However, such requests are seldom denied.

How can one determine if a song is protected by copyright? First, look for a copyright notice printed with the song itself. If the song is in a hymnbook, and a notice does not appear with the song, determine whether ownership is clarified in an acknowledgments or sources section at the front or the back of the book. Even if a piece of music (or a hymnbook) is out of print, the copyright is likely still in force.

For permission to make copies of a song, address your request to the permissions department of the publisher claiming the copyright. (Publishers' addresses appear in *Literary Marketplace* or *Books in Print*, available in the resource section of most libraries.)

If the status of a song in a collection is unclear, contact the publisher of the book itself. Most publishers are open to modest use of their material, often without payment of a fee, providing you secure written permission and are careful to include their specified credit line on any copies you prepare and distribute.

Some older music and literary material is no longer protected by copyright law. It is said to be "in public domain." Under the United States Copyright Act of 1976 which became effective January 1, 1978, any material originally copyrighted prior to 1906 is in public domain and may be used freely by anyone without securing permission. Material more recent than 1906 may still enjoy copyright protection depending whether proper copyright renewal procedures were followed by the copyright owners.

As one might expect, the copyright law is quite complex. The law itself runs to 60 pages in fine print and is subject to further interpretation as legal suits seek to clarify the confusing and even conflicting provisions of the law.

For more detailed information related to your use of copyrighted songs, request a copy of the 16-page booklet, *The United States Copyright Law: A Guide for Church Musicians*, from the Church Music Publishers Association, P. O. Box 4329, Washington, DC 20012. A complete copy of the Copyright Law of 1976 and further information on any copyright matters may be obtained from The Copyright Office, Library of Congress, Washington, DC 20559. Comparable information for Canadians can be secured by writing to The Copyright Office, Hull, Canada K1A 0E1.

The seriousness with which the government views copyright matters is evident from the severe penalties allowed for violations of the 1976 U.S. copyright law. Fines from \$250 to \$10,000 may be imposed for statutory copyright damages and, if the court finds willful noncompliance, up to \$50,000 may be awarded *per infringement*!

The copyright law is not intended to inhibit the encouragement or practice of the creative arts. Rather it

defines and establishes a climate in which the creative process can mature and thrive with equal protection for all.

Some use is fair. Included in the law is the principle of "fair use." This provision allows one to use a small portion of a copyrighted work without securing permission, provided such use does not adversely affect the market of the copyrighted work nor diminish the value of the copyrighted work to its owner.

Thus it is not necessary to secure permission to reproduce in a church bulletin, for instance, paragraphs from a book, providing information is included regarding the source. (List title, author, publisher, and date of publication.)

Certain fair use exemptions are allowed for performance of copyrighted religious material by a church. According to the law, nondramatic musical works, or dramatic-musical works of a religious nature, may be used in the course of services at places of worship or at a religious assembly without the payment of performance fees that normally are required. The exemption does not apply to secular musical plays, even if they have an underlying religious theme and are performed in the course of a service.

Groups presenting dramas in churches should work from purchased copies of the drama and observe any restrictions printed in the piece regarding securing permission and possible payment of royalties. When in doubt about your obligations, contact the publisher.

Consider, for example, Urie Bender's book of dramatic interpretations from the Gospel of Mark, *To Walk in the Way* (Herald Press, 1979). A five-paragraph performance rights policy statement covering various uses of the material appears on page 22 of the book.

It reads in part, "No written permission is required and no performance royalties are charged for any portion of this book read or performed in worship services, Sunday school classes, or other similar regular congregational meetings. This policy is based on the assumption that participants are working from purchased copies of the book."

However, in other specified instances, it points out, written permission and payment of performances fees are required. A caution on the copyright page says, "No part of this book may be reproduced without written permission from the publisher."

Editor: Daniel Hertzler

News Editor: David E. Hostetler

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Gospel Herald Volume 74 Number 16

When modest fees are assessed for performance of material from this book, a major portion of the fee is forwarded to Urie Bender, who makes his living as a free-lance playwright and author. A portion of the fee helps reimburse the publisher for its investment.

Another area in which caution needs to be observed is in the duplication and distribution of cassette recordings of dramatic readings, musical presentations, or other copyrighted material. Permission for this must always be secured from the publisher or copyright owners involved, including payment of required royalties and identification of the source of the material. It is unethical to distribute a recording even of a sermon or lecture without the written permission of the speaker and an understanding regarding the intended uses of the material and the terms that will apply.


Certain exceptions are considered fair use for educational purposes. A single copy of the following copyrighted material may be made by a teacher for preparation to teach or for use in the classroom: (1) a chapter from a book; (2) an article from a periodical or newspaper; (3) a short story, short essay, or short poem whether or not from a collective work; (4) a chart, diagram, drawing, cartoon, or picture from a book, periodical, or newspaper.

Some copying okay. Within specified guidelines, multiple copies of the above may be made by or for the teacher for classroom use. Among the restrictions are these: (1) the number of copies may not exceed one copy per pupil in a course; (2) not more than one short poem, article, story,

essay, or two excerpts may be copied from the same author, nor more than three from the same collective work or periodical volume during one class term; (3) no more than nine instances of multiple copying are allowed for one course during one class term; (4) copying shall not be used to create or to replace or substitute for anthologies, compilations, or collective works; (5) no copying of consumable works for study or teaching is permissible, including workbooks, exercises, standardized tests, test booklets, and answer sheets.

Copying (1) shall not substitute for the purchase of books, publishers' reprints, or periodicals; (2) shall not be directed by higher authority; (3) shall not be repeated with respect to the same item by the same teacher from term to term; and (4) no charge to the student may be made beyond the actual cost of photocopying.

Keith W. Drury in an article in *Lead*, a children's worker's publication of the Wesleyan Church, noted ten excuses Christians use when copying copyrighted books, songs, and sheet music: (1) everybody does it; (2) you probably won't get caught; (3) even if caught, prosecution is doubtful; (4) it doesn't involve much money; (5) the owners will never miss it; (6) it will save you money; (7) it will save you time; (8) the law is confusing; (9) the owners are Christians anyway; and (10) it's for a good cause.

Now that your conscience has been enlightened, I hope you will not find these arguments acceptable when you are tempted to take a candy bar or pocketknife or to help yourself to literary, musical, or other copyrighted goodies. 

Filled with holy light

From where I sat, it looked like this.

Our congregation, Portland (Ore.) Mennonite, had spent five Sunday mornings and evenings working our way through the *Leadership and Authority* study guide. Along the way we had received biblical teaching, examined our own attitudes toward change, compared our leadership patterns with those of New Testament times, and discussed the meaning of leadership and authority.

Sometimes we had disagreed with each other. At other times, we had merely quibbled over fine points. And then again we had agreed wholeheartedly with each other. Now we had come to resolve an old, unfinished question: in which ministries of our congregation could women serve?

For a long time we had known that we stood divided on this issue. Through the leadership and authority study, it became clear that differing views of Scripture interpretation could keep us paralyzed forever. So how could our congregation come to a mutually acceptable decision when honest differences ran so deep?

We decided to come together in silence one Sunday evening and listen together for the voice of God's Spirit among us. Candles had been lit around the room, and a fire blazed in the fireplace. Some folks sat on the floor on pillows; others sat in a circle of chairs. After we sang a song of unity, we

opened the Scriptures. One voice after another spoke or read a fitting passage. Then there was silence. A few questions came to guide our thoughts: What is the Spirit saying to me? How does this issue look from someone else's point of view? What direction is God leading us? Some people wrote their responses. Others simply sat quietly.

Then we were invited to tell what had happened during the silence. God had spoken of love and unity in faith. Strident speeches gave way to words of peace. Old barriers fell down. Some questions still rose. Casting aside centuries of tradition was frightening, painful. Could we trust the blessed Spirit to lead us, teach us further?

The momentum of decision was toward change. Still a few held back. More words of counsel passed between brothers and sisters. My heart went out to the questioners who still clung to the old ways, who longed to be faithful too. Then carefully, slowly, agreement came: in our congregation women may serve in any and all ministries to which they are called. From where I sat, the room was filled with a holy light. Had I actually lived to see the breaking of this new day? My cup was full to overflowing. Now is the kingdom! Now is the glory of our Lord come among us! Thanks be to God.—Marlene Kropf

Honest confession from one who is on the way, but like the rest of us, has not yet arrived.

Peace and anger

by Claude Good

I am basically a peace person. It is deeply ingrained in me not only because I am a Mennonite but also because I am a Christian. Some vague uneasiness, however, has been following me through the years about this subject and I couldn't get my finger on it. A little light has come in on my vagueness as a result of trying to work through some of my problems with anger. I guess my uneasiness had to do with a lot of literature on the necessity of the peace position without corresponding teaching on what to do with our personal angers.

It may come as a surprise that a supposedly mature missionary would have a problem with anger. Indeed I was surprised to see that I wasn't able to handle it better. It didn't help much to read in the Bible one place where it tells us to be angry and another that tells us to put it away. To really be a peace person, it seemed to me that I had to do something about what was destructive to peace, mainly my anger. So during the past few months I have been an independent observer (if that is possible) of my own anger situations. In studying them I have found some to be funny, others embarrassing, and still others totally immature.

Where it starts: three illustrations. My first observation was that anger starts with a situation that is disagreeable to us. It is then fed with temptations. The length of the anger and the course it takes depends on our response to those temptations. To illustrate this is a little touchy since it involves some violation of privacy. But since it is mostly my own I will take the risk (with apologies to those of us who feel uncomfortable with too much "hanging out"). I take the risk because this has helped me and I hope it will encourage others to work at one of the roots that destroy peace. The three illustrations that follow are events that happened to me in the past several months and show again that a missionary is an ordinary person.

I was "peacefully" translating a portion of the Bible into the Trique Indian language of Mexico with the help of a good friend of mine, a man by the name of Sabino. We get along fine (at least I do) and I was delighted with his little comments as we went along because he was the first one who gave more than minimal responses to questions. I would write his "sayings" on the margins because they were a big help in understanding the language.

Sometimes I had to ask him several times because he is suffering from Parkinson's Disease and speaks very quietly. One time he made a little comment and I started to write it down but I couldn't hear him very well. I asked him to repeat it and then again at which time he made another

comment somewhat in jest. I asked him to repeat that one to which he responded, "I didn't say anything."

Since I treasured his comments I insisted a little and he told me that he had said, "*Nagui'yaj cu re'*"—Fix up your bone (your head).

I was a little taken aback by his impatience at my not understanding right away but we continued working—a little less "peacefully." We came to a hard section and I wrote out a sentence three ways and asked him which one was best. One of them was his suggested translation. However, instead of answering my question he said, "Francisco (a mutual friend) says that he is not going to learn to read the New Testament (a previous translation) because it is not done well."

I interpreted this to mean, "You shouldn't try so hard to fix up what I tell you."

By this time I felt "hurt." With "fix up your bone" in the background I was no longer at peace. We continued working and later I noticed that the three next lines of my writing were heavier than usual.

I had two main observations about this incident. My feeling "hurt" was really anger or else why would my hand have pushed down harder on the pencil? Another was that this anger was tied to another anger of mine. As soon as he said, "Francisco says. . . ." I immediately thought of a similar statement by someone else a few days before that was uncomplimentary to my way of doing things.

This was a sharp lesson to me because pride is ground on which anger can stand. Jesus made Himself of no reputation. Becoming a servant took away the ground on which the "hurt" kind of anger could grow. Thus, Jesus didn't get angry when He was offended. He only got angry when others were unjust or sinning. I hope that little insight is stored away for later use when I come upon a similar situation.

Two on a bridge. The second anger happened when I was traveling to the tribe. Mexico has some narrow bridges where one vehicle has to wait until the oncoming one crosses over. I came to one of these bridges and a car was just entering the bridge so I stopped and waited. When that car passed I noticed a bus coming, but he was far enough away that I thought I could make it if he slowed a little, and I thought he would. However, he didn't and pulled on the bridge as I was just about over it. We both stopped, of course, but I was indignant at his rudeness.

There we were facing each other in a classic test of wills. I momentarily laid my arms on the steering wheel in a gesture of defiance which was not a very "peaceful" one, but it soon dawned on me that I'm the Christian in this situation and I

Claude Good is a Mennonite missionary serving in Mexico.

had better start acting like one. So I backed out and let him go past. I drove on congratulating myself for not having taken very long to decide to go back. Also I thought maybe I was making some progress with my anger when I discovered that I was thinking of how nice it would have been to have thrown some foul smelling substance on the side of the bus!

I was shocked to discover how long I relished that thought. It is a little embarrassing to relate this but Jesus had His temptations splashed all over the world and who of us would be comfortable relating a temptation like His to jump off a high building!

From this I learned that we cannot control the temptations that come to us. It is what we do with them that makes all the difference. If we assume that they are an integral part of us then we will have problems with our sense of self-worth.

Sometimes we process dozens of the like I just mentioned in a single day's time. Some days are relatively free and others cause us to really do battle. I have come to the conclusion that we really need mechanisms for cutting off this kind of temptation so that we don't go on to developing "roots of bitterness." Jesus confronted these temptations with Scripture and cut them off right at the moment they came to Him. That probably is the reason He never sinned. He was alert to recognize them. But how about us? I have found some ways that help me personally with anger temptations but am very much a learner yet. Some of them are as follows: 1) Realize that they are "fiery darts of the evil one." 2) Within one's mind say in response, "I reject that" or "I choose to forgive." 3) "Fill one's mind with good things." 4) Ask God to forgive the person in question as Jesus forgave on the cross. This last one is especially hard to do but if done with sincerity, it is very effective.

Clean that refrigerator! The third situation happened in our home on a Saturday morning. It is tradition at our house that I make pancakes on this day. I came to the kitchen and couldn't find the mixing bowl. I looked in the refrigerator on the possibility that it might be occupied with something else. Sure enough it had the strawberries in that I had bought a week ago as a special treat. We had forgotten them and they

were probably spoiled!

This only has relevance in light of the suggestion I had made to Alicia (my wife) a few days earlier that it might be a good idea to check what's in the refrigerator at least once a week. Soon after this I had to notice that there were things in the sink (mildly irritating to me) and as time went on I "noticed" other things that I prefer not "hanging out."


I found that I was irritable off and on (mostly on) during the rest of the morning. Around noon I was battling away with the temptations and finally resorted to making up a song around the words, "Lord, be merciful to me a sinner." Soon I found myself singing, "Though your sins be as scarlet, they shall be as white as snow." It seems logical to me that if the evil one has access to our thought life, the Holy Spirit also has this same access and we can hear Him if we listen carefully. So it was case closed on that one with the tremendous lesson to me that there is forgiveness when we are sorry for letting destructive thoughts go on and on unchecked.

I mentioned an apparent contradiction in the Bible in regard to being angry and also in putting it away (Eph. 4:26, 31). I don't think that this is a contradiction at all. Obviously there are times when we should be angry. Jesus got very angry at the hypocrisy of the Pharisees. Phinehas got angry and killed the man who had married the heathen woman (Ps. 106:30, 31; Num. 25:6-13). He is the only other person mentioned in the Bible (as far as I know) beside Abraham of whom it is said that his actions were counted as righteousness. Moses in anger broke the tablets of stone on which were written the Ten Commandments because of his anger at seeing God's people worshipping an idol.

So obviously anger should be part of our experiences. But as someone has said, "We get angry at the wrong things." We should get angry at injustice, dishonesty and other sins, but we don't very often. We shouldn't get angry when someone says or does something that "hurts" us, but we do. Jesus *made* Himself of no reputation which means that it takes effort on our part to put ourselves in a servant position.

Love covers a multitude. Psychoanalysis and behavioral psychology tell us how to handle our anger. But the Bible tells us to "put it away; get rid of it." It also tells us that love covers a multitude of sins. I'm sure that it covers the multitude of our anger sins as well if we are letting love and forgiveness move into our relationships. But we have to see love as an attainable option. Christianity is radical in the area of relationships too.

In trying to decide whether or not to write this I was helped by the little statement, "Fears talked about lose their power." In the same way I think we could say that anger talked about loses its power as well. Getting it out like this is wholeness building.

One of the most attractive things about Mennonites is their emphasis on the holy life. This emphasis has probably had more influence on my being a Mennonite than any other. We need to continue this emphasis. We also need to keep emphasizing peace, but lest we rouse God's anger we need to emphasize peace in our personal relationships as well. We are hypocrites if we tell others to be peaceful when, for example, our divorce rate is rising rapidly and we don't teach ourselves how to handle anger. 

Waiting

It's a long time from Easter to Pentecost,
Still days and uneventful.
Resurrection's glow fades dim
as longing spirits wait for the fresh
breath of power.

Tarrying gives way to introspection
as tattered spirits look for comfort.
The divine schedule exacts its toll,
and worship becomes faithful waiting.
—Garry Harris.



Don't ever give to beggars

by Jonathan G. Yoder

Trains are the worst. The beggars clamor around your window at almost every stop. White faces seem to attract them most. Some of them scoot along the ground, because they cannot extend their legs to walk. Some protrude their bandaged and ulcerated hands into your face, and the ulcerations are less than aromatic. Some hobble along on sticks with an arm or a leg missing. A lot of them are children or very old people who appear famished, and are very obviously not able to work.

But if you ever give to one of them, you are in trouble. The others become just that much more insistent. Besides we have been warned over and over again against pauperizing people, and we have been told about the "rich" professional beggars.

They surely know their profession well. They always bother you most when the train stops at a station where you are eating your lunch. The way they keep gesturing and patting their hollow stomachs, while you are filling your own, does

really bother the digestion. We long ago learned that it is best to lock our compartment door and pull down the window blinds when we are at the station eating. Then we can eat in peace.

I am writing this on my typewriter here in my home at Dhamtari. Outside the window the women keep filing past in rows carrying dirt to build a road for our new hospital. When they line up with the loads of dirt in basins on their heads they look very graceful and the work does not look all that hard. And they duplicate what our massive earth moving machinery does in America. They build massive dams, miles and miles of roads and canals. All it takes is hundreds and hundreds and hundreds and hundreds of basins of dirt—and the roads are built.

They are paid 40 or 50 cents a day to do this, and they are glad for a chance to get the work. But whenever we white people walk past, they ask, "Kiya time hi?" (what time is it) and the question becomes more urgent about the time the work is supposed to stop for lunch.

I really prefer pounding the typewriter to carrying basins of dirt all day for 50 cents. Maybe we should double their pay. But then all the downtown merchants would complain about how the foreigners splash their money around, and about the way they upset the whole Indian economy. So I cannot do that. Then, maybe I should grab a pick myself, and give Fyrne one of our basins to help carry dirt. That way we could "identify" with the people whom we are trying to help. But somehow I just continue sitting here at the typewriter and I keep writing about building bridges. Also I keep pulling down the window blinds when I eat on the train.

I have a lot of old friends around Dhamtari. They come to our home for tea, and they invite me to their homes. They stop me in the bazaar and show me the scars of past surgery I did for them. They are so friendly and they are most grateful. So we do know that we have built some bridges. But we are still far apart.

Sometimes I remember St. Francis who totally renounced his princely wealth, and became a beggar with the beggars. I remember what Jesus said about helping the least of these "my brethren." And then I am awed by the dedication of Mother Teresa who lives in total poverty and keeps giving everything for her own poverty-stricken people. They say her whole order of poverty-dedicated nuns exudes happiness. But Fyrne and I could never have lived like that. We had children that we had to rear and to educate in America. St. Francis and Mother Teresa had no children. So I draw down the window blinds again.

I will have this conflict settled shortly. I expect to return to America in four weeks. After I pass through customs and immigration I will not have to draw the blinds any longer. Customs and immigration restrictions will do that for me and the blinds will stay down. Inside the boundaries of the U.S. I can relax and enjoy it all.

Inside America people do not stand outside the windows and pat their stomachs while I am eating. But I guess we folks in America had better stop looking at the TV news. And I guess our newspapers should not keep publishing pictures about "underdeveloped" countries. There is no use getting behind the blinds, if you still mean to keep peeking out. Besides, it does bother my digestion.

Jonathan Yoder is a Mennonite physician from Goshen, Ind. A former medical missionary to India, he recently spent a short term of service there.



**Herald
Press:**

Solid Help for a Troubled World

Dial 911: Peaceful Christians and Urban Violence

Crime and violence is everyone's problem, and it is getting worse. The traditional North American responses are just not working.

Dave Jackson tells what one church, the Reba Place Fellowship, is doing to respond to the high crime rate in their part of Chicago. *Dial 911* describes their experiences as this church has sought peaceful means for responding to violence. These experiences provide practical insight and are valuable because they touch reality and move far beyond theory. Quality paper, \$5.95; in Canada \$6.90

War and Peace from Genesis to Revelation

Vernard Eller's penetrating, biblically provocative, witty book that calls us to suffering-servanthood. "A masterpiece." —Jacques Ellul

Paper, \$8.95,
in Canada \$10.40

Like a Shock of Wheat

Marvin Hein's reflections on the biblical view of death and life. How Christians struggle through to victory in the presence of death. Paper, \$7.95;
Canada \$9.20

The Whole Thing

Catherine Mumaw and Marilyn Voran combined efforts to create this fun alternative snack food cookbook in the tradition of the *More-with-Less Cookbook*. An excellent gift for teenagers and hungry adults! Paper, \$1.50;
in Canada \$1.75

Facing Terminal Illness

Mark Peachey's account of his struggle with terminal cancer. The agony of fear within him is overcome by the ecstasy of faith in Jesus Christ. Paper, \$2.25;
in Canada \$2.60

And Then Comes the End

David Ewert presents a nontechnical understanding of the major themes of New Testament eschatology. *Faith Today* called it "like a breath of fresh air. We hope this fine book gets the circulation which it deserves."

Paper, \$6.95;
in Canada \$8.05

Alcohol and the Bible

Howard Charles provides a historic survey of the practice and teaching regarding the use of alcoholic beverages in the Old Testament, Judaism, and the New Testament. Basic principles are then given to help in finding a Christian solution to the problem. Paper, \$1.50;
in Canada \$1.75

Morning Joy

Helen Good Brenneman, author of the bestselling *Meditations for the New Mother*, created this book of 31 meditations for those who have suffered loss of any kind. Directs the thoughts of the readers to the God of hope, whatever loss is being experienced. Paper, \$3.95;
in Canada \$4.60



Herald Press

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Women in ministry explore multifaceted responsibilities

The fifth Women in Ministry conference was held on the Bethel College campus, North Newton, Kan., Mar. 27-29, with 215 registered. Among the activities provided were speeches, workshops, special interest groups, a slide set on sex roles in the comics, business sessions, and a Sunday morning worship experience.

One participant said the main benefit she derived from the conference was being able to see good role models. "These women are in leadership," said Sally Schreiner, assistant director of Voluntary Service for MCC US, "but they are not strident. They seem to be godly women."

One model was the keynote speaker, Dottie Janzen, copastor at Trinity Mennonite Church, Hillsboro, Kan. In her opening address on Friday night, "Whole Women Ministering to the Whole World," she gave a brief glimpse into her own pilgrimage. Part of it had been punctuated with pain, but she had come through the struggle to find her place in the ministry.

Janzen went on to tell about others who have struggled and made significant contributions. She also referred to the secular women's movement, which has helped women who have not fit the typical female stereotype of past years. Another movement that has helped

women is that of a fresh approach to understanding the Bible.

Janzen then asked, "What will be the shape of wholeness today?" She concluded that the church will be more "whole" when the entire range of gifts and fruits of the Spirit are open to both women and men, when both men and women see a spiritual ministry in the home, when women have a whole faith, when people become more sensitive to women's situations in other parts of the world, when women who are single and women who are married are given equal treatment, when our language reflects our growing understanding, when we hear the call to change and recognize it as good, when women receive their power and authority from God, and when women allow God to shape them.

On Saturday morning women and men attending the conference were able to attend two workshops out of 18 offered. Workshop topics ranged from interpretation of Scripture and the history of women in religion to peace and coping with depression.

Saturday afternoon brought another major address by Janzen, "The Shape and Style of Our Ministry."

Respondent Martha Smith Good affirmed Janzen's use of Jesus as a model. Bertha Beachey responded by emphasizing that the mission of women is worldwide and that women need to be concerned about their sisters overseas.

After this followed a time for conferees to break up into groups of six to ten to talk either about the Janzen addresses or the workshops. Most groups reported on the workshops, with many indicating the wish to have attended more.

A lighthearted touch to the conference came Saturday evening when Marie Snider of North Newton, Kan., presented a slide set on "Sex Roles in the Comics." She compiled the set originally for an MA degree in journalism. Taking comics in 10-year spans, she showed what they reveal about our culture.

In the conference's business session, it was announced that Ed Kaufman of St. Agatha, Ont.; Martha Smith Good, New Hamburg, Ont.; and Karen Neufeld of Hillsboro, Kan., will be the new committee for Women in Ministry. Conrad Grebel College in Waterloo, Ont., has invited the group there for its next conference. An offering totaling \$741 was taken to send women to the Mennonite World Conference planning sessions in Nairobi, Kenya, this summer. A findings committee consisting of Barbara Reber, Muriel Stackley, and Elizabeth Yoder gave a report.

For the Sunday morning worship, Emma Richards of Lombard, Ill., gave a biblical sermon "Go in Peace" on Luke 7:36-50.

Detweiler to be inaugurated sixth president of EMC at special ceremonies on Saturday, April 25

Richard C. Detweiler's presidency of Eastern Mennonite College will be inaugurated during celebrations Apr. 24-26. The ceremony, itself, will be held on the west lawn of the chapel on Saturday, Apr. 25, at 11:00 a.m.

"Tradition and Renewal" has been chosen as the theme for the inaugural address to be delivered by J. Lawrence Burkholder, president of Goshen College.

A light meal, most of which is being donated by alumni, friends, and businesses from several states, will be served to everyone attending the inauguration.

The inaugural events will coincide with EMC's annual homecoming weekend, and class reunions, athletic events, and the "alumnus-of-the-year" recognition are incorporated into the program.

Weekend activities will begin at 7:30 p.m. on Friday, Apr. 24, with a specially prepared multimedia presentation, "EMC: Building for Tomorrow," in the chapel-auditorium. The program will repeat at 2:30 p.m. on Saturday, Apr. 25.

An inaugural and homecoming concert will be given at 8:00 p.m. on Saturday and repeated at 2:00 p.m. on Sunday, Apr. 26. Choirs and an orchestra from Eastern Mennonite High School, College, and Seminary will perform Mendelssohn's "Hymn of Praise."

At a worship service at 9:30 a.m. on Sunday, Apr. 26, in the chapel-auditorium, President

Detweiler will respond to the inaugural address and outline priorities for his administration. The service will include litanies and special music on the weekend theme, "God's People in Mission."

Women and money subject of Rudy, Kauffman confab

Fifty Mennonite women from Elkhart County attended a breakfast at the Sideboard Restaurant on Apr. 1 to talk about money. John Rudy and Dan Kauffman from the Mennonite Foundation met with the group to identify issues about money which women feel need discussion within the church.

As background for the meeting, John Rudy said that he and Dan have been meeting with leaders of congregations across the Mennonite Church and have discovered that very few women are present at these meetings.

John said he has observed that as a church we have rather negative attitudes about money. Frequently we only ask for the 10 percent and never talk about stewardship of the 90 percent.

"As a church," he commented, "we are basically economically illiterate." He wondered aloud what would happen if we were to bring our wealth with us to be redeemed. "We should bring our Christian values to bear on all of our money, and the benevolences will fall into place," he noted.

The meeting was organized by Barbara Reber, executive secretary of WMSC.—Marretta Hershberger

church news



In an abbreviated orientation, Mar. 23-25, six new Voluntary Service workers learned how to work together with others. Part of that training was dividing into two work groups to prepare meals during orientation. The new VSers are: Back row (l. to r.): Donna Cassel, Harleysville, Pa., to

Aurora, Ohio; William Kozma, Norwood, Pa., to Aurora, Ohio; and Kathy Troyer, Middlebury, Ind., to Champaign, Ill. Front row: Rose Hamilton, Chalfont, Pa., to Glendale, Ariz.; and Earl and Audrey Miller, Mio, Mich., to Johnstown, Pa.

Radio series to urge responsible living, more with less

"Living More with Less" is the theme of a new set of 60-second radio programs to be produced by Media Ministries, Mennonite Board of Missions, reports Kenneth J. Weaver, director.

Entitled *Choice VIII*, the series will encourage North Americans toward a more responsible lifestyle.

"We are faced with increased pressure for available food, energy, housing, and health care," Weaver notes. "So we have a natural opportunity to call persons to the love-for-God-and-neighbor lifestyle that Jesus taught and lived."

Choice VIII, to be written and narrated by Dave Augsburg, will show that people are more important than possessions, that living for others improves the quality of life for everyone.

The Herald Press book by Doris Longacre, *Living More with Less*, will provide themes and slice-of-life illustrations for the radio series.

A grant of \$2,500 by the Jubilee Foundation of Eastern Pennsylvania will cover the costs of script development. The remaining \$8,100 in costs will be provided by churches and individuals through MBM Media Ministries.

The new series is expected to be released by late 1981, with Media Ministries handling marketing in the States, and Mennonite Radio and Television making the series available to stations in Canada.

MMA to increase loan aid to congregations

Loans to congregations from Mennonite Mutual Aid's loan services may double in 1981, according to a recent announcement by LaMar Reichert loan services manager at MMA.

Fifteen congregations had borrowed more than \$2 million for church expansion programs by the end of 1980. Reichert projects that MMA's help to congregations may double in 1981 because of increased attention to such loans and more available funds.

"Our funds have grown for a couple reasons," commented Reichert; "there's been a steady increase of people enrolling in the life, health, and retirement programs." Even more significant than increased enrollment is the money freed because of an amendment clarifying federal pension law. "That has given us funds for church loans we didn't have available

MCC to study program size, church/state relationships

At a regular quarterly meeting on Mar. 27 and 28 the Mennonite Central Committee executive committee made plans to study the issues of size of the MCC program and of church/state relationships.

The question of program size surfaced at the annual meeting of MCC (Canada), where it was agreed to "study how we could equip ourselves to do large-scale projects to increase our capacity to use development funds."

Some MCC members feel that the organization should consider a drastically enlarged program to better meet the needs of the world's poor. Others expressed the concern that programs do not increase to such a size that MCC loses unique characteristics of its work, such as emphasis on placing personnel where MCC funds are sent, and accountability of programs to Third World churches.

MCC chairman Elmer Neufeld will appoint a committee of three to work with a staff person to study the size of program. This issue will then be presented for discussion at the next annual meeting of MCC in Nebraska in January 1982.

Size of program is partially tied to discussions of church/state relationships since the Canada recommendation was that MCC consider increasing its size in order to make better use of available development assistance, which includes Canadian government funds.

The church/state issue was also raised at the MCC annual meeting in a discussion concerning topics which Canadian and U.S. Mennonites should discuss for better understanding of each other and to learn from each other.

At the September executive committee meeting, members will decide how to further study this topic.

The March meeting was the first since MCC bylaws were changed to allow for an equal representation of Canadian and U.S. members on the executive committee.

before," noted Reichert.

MMA's increased attention to congregational loans became possible when Reichert moved into loan services management full time. "The (MMA) board has always encouraged us to look for ways to further the mission of the church," commented Reichert. Late in 1979, the board approved revised investment guidelines which explicitly state that MMA will seek to invest more resources in the church. With Reichert, MMA now has the administrative resources to manage such loans.

In making congregational loans, MMA avoids short-term construction loans, preferring instead longer mortgages for completed buildings. Congregations planning multipurpose use of facilities receive first consideration. Interest rates are standard.

Hearing impaired work, play, worship together

Reunion and fellowship characterized the semiannual meeting of the Deaf Ministries Advisory Committee in Elkhart, Ind., Mar. 21. Members and observers also enjoyed drama and worship for the hearing-impaired during the weekend.

The eight-member committee advises the deaf ministries office of the home missions department at Mennonite Board of Missions, Elkhart, Ind. Its members include hearing-impaired persons and others from several states. Raymond Rohrer, pastor of First Deaf Mennonite Church in Lancaster, Pa., is chairperson.

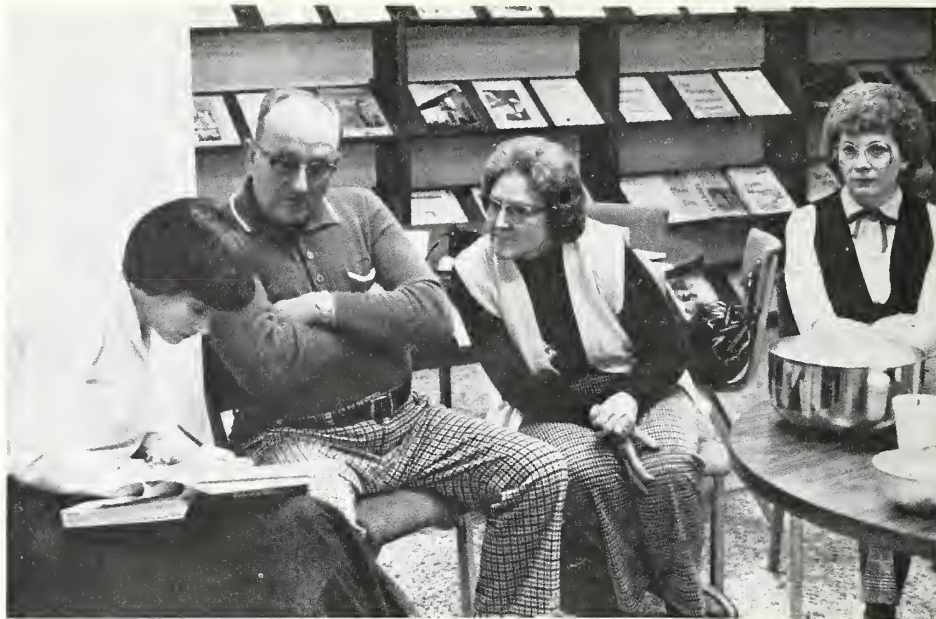
Deaf Ministries director Pam Dintaman Gingrich was asked by the committee to contact Mennonite colleges about appointing campus coordinators for special services for hearing-impaired students. She will also ask that a higher priority be given to sign language classes.

Interest in deafness and sign language is increasing in society and in the Mennonite Church, the committee noted, but more could be done to integrate the hearing-impaired in church and society, and more should be done to develop leadership among deaf persons.

The biannual General Assembly sessions of the Mennonite Church are high-visibility moments for deaf ministries, and so the committee spent time planning workshops and interpreting services for Bowling Green 81.

Two workshops will focus on deaf awareness and introductory sign language. Other workshops will be offered specifically for parents of hearing-impaired children. The Deaf Ministries Office has also asked Assembly planners for 15 minutes at a mass session to lead a worship experience.

Following their all-day meeting, committee members attended a performance of *A Show of Hands* at Goshen (Ind.) College. It was a



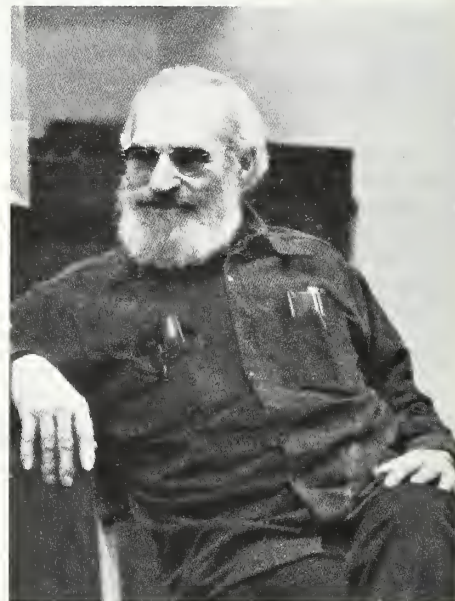
Deaf Ministries director Pam Dintaman Gingrich (left) confers with Lester and Ruth Geiser and Ferne Glick.

Paul Savanick of Scottdale, Pa., attended hearing-impaired-related activities in Elkhart, Ind., Mar. 20-22. His sons Eli and Reuben were the first and second directors of deaf ministries out of Elkhart, Ind.

drama presented by Myron Yoder's sign language students.

An ecumenical worship service for the deaf was held the next morning at First United Methodist Church in Goshen. Committee chairperson Raymond Rohrer, who is the first and only deaf ordained pastor in the Mennonite Church, addressed the group of about 80 persons from the northern Indiana area.

A ministry for the hearing-impaired at the First United Methodist Church is sponsored by that congregation and the Indiana-Michigan Conference of the Mennonite Church.



SST program has policy for emergencies in Central American hotspots

The 64 Goshen College students now living in politically volatile Central America during their Study-Service Trimester (SST) are in no immediate danger. That's the judgment of Arlin Hunsberger, director of international education at Goshen College, after consulting with U.S. officials and faculty leaders.

Hunsberger has maintained contact with U.S. State Department officials about conditions in Costa Rica, Honduras, and Belize, where the SST units are located. He said that government officials see no danger in continuing the programs in those countries.

An incident last week in Costa Rica, neighbor to violence-ridden El Salvador,

caused some concern. News reports said that terrorists had fired a rocket at a van carrying three U.S. marines, injuring the marines and two others.

Following the incident, Hunsberger received a telephone call from Michael Yoder, associate professor of sociology currently directing the program in Costa Rica. Yoder expressed the opinion that the attack did not represent a general hostility toward the U.S. nor stepped-up guerrilla activity. The Costa Rican government was highly embarrassed by the incident, he said.

Goshen has a "spelled-out policy" for SST units should political developments become

life-threatening, Hunsberger said. If the U.S. embassy in a country issues a suggestion that all dependents of Americans leave—the first warning—then the unit would take action. "They know exactly when to leave and where to go," he said.

In the spring of 1978 Goshen College switched an SST program from Nicaragua to Honduras at the end of a trimester because of escalating hostilities between factions in the country. Stable governments in Costa Rica, Honduras, and Belize make operations there safe now, but reverberations from El Salvador require continual monitoring of the locales in which SST units operate.

U.S. Supreme Court leans toward approval of male-only registration

Questions by Supreme Court justices at oral arguments on *Rostker vs. Goldberg* on Mar. 24 suggest likely approval of registration for men only. The decision will not be handed down until June, but Selective Service and Justice Department officials expressed confidence that the ruling will be in their favor so that registration can legally continue.

The courtroom was packed for a case which court officials said attracted more attention than any in recent years. Spectators included Senator Nunn, a strong advocate of the draft; Phyllis Schlafly, the anti-ERA leader who has long been an opponent of women in the military; Bernard Rostker, the Selective Service director; other government officials; and MCC volunteer Fred Loganbill. Loganbill waited in line on the court steps with two other NISBCO (National Interreligious Service Board for

Conscientious Objectors) staff persons for 13 hours for one of the few seats open to the public.

Why all the interest? Conscription is a controversial issue and the extent of opposition has become apparent in a new way during the past year. After five years without a draft, President Carter last year asked for registration as a gesture toward the Soviets in response to their actions in Afghanistan. The proposal included drafting women, but Congress rejected that while proceeding to authorize registration and the revitalization of the Selective Service System.

During the presidential campaign, Ronald Reagan expressed his strong opposition to the draft and to registration, a view shared by libertarians within and outside the Republican Party. President Reagan is expected to make a

decision about registration once the Supreme Court decision is handed down. He is getting strongly conflicting advice about the issue. The military favors it; on the other side the ideological purists within the administration see it as an unwarranted intrusion of government into personal affairs, acceptable only in time of national emergency.

The other focus of interest in this case concerns gender discrimination. Women's groups were in a quandary about the case. Some groups who wanted to protect the principle of sexual equality were hesitant to join the case because they did not want a draft under any circumstances—for men or for women.

The National Organization for Women, in a supporting brief, stated that when "the Government says that every man, regardless of any disability, must register but that all women, regardless of competency, cannot," that distinction supports the "myth that all men are more competent than all women." Another brief filed by an association of business women states that exclusion of women from draft registration is "based" solely on archaic notions of women's role in society. . . . Until women assume their equal share of societal obligations, they will retain their inferior status."

Another "friend of court" brief filed by 16 women between the ages of 18 and 26 takes an opposite point of view. They contend there is a legitimate gender-related concern that excludes women from the draft. These concerns relate to the disruption of women's role in the family unit and the invasions of privacy "which are a hallmark of military life." They state that "as a result of religious training or family upbringing many more women than men have ingrained feelings of modesty which are irreconcilable with military life." This brief contends that "all the activities which support and surround military combat (are) repugnant and inappropriate to the female gender."

A strong religious case against the registration of women was put forward in a brief filed by the Orthodox Jewish Coalition on the Draft, which claims to represent over a million persons in "the entire spectrum of Orthodox Judaism in America." That brief states that "the conscription of women would rend our society as perhaps no other issues could. On an individual level, it would promote rootlessness and the dissolution of the family unit, which has long served as a stabilizing element in society. Socially, it would create conflict and disharmony. . . . The conscription of women would cause untold damage to the American way of life and the particular way of life of Orthodox Jewish religionists." According to the brief, "The highest Orthodox Rabbinic authorities have ruled that as a basic tenet of Jewish law, relating to its code of modesty and chastity, Jewish women are enjoined from

Reconstruction to be assisted in earthquake area by cooperating agencies in Volturara, Italy, and environs

Responding to the devastating earthquake which struck a mountainous, traditionally poor area of southern Italy last Nov. 23, the European based International Mennonite Organization (IMO), the Swiss Mennonite Organization, French Mennonites, the Palermo, Sicily, Mennonite congregation, the Swiss mission (*Vereinigung Freie Missiongemeinde*), and Mennonite Central Committee will cooperate in supporting a \$210,000 reconstruction project.

MCC will contribute at least two volunteers and \$110,000 during the next two years.

The project will be carried out in the village of Volturara, Avellino region, under the direction of Paul Widmer, of the Swiss mission. The earthquake killed some 3,000 people overall and left 200,000 homeless. In Volturara, 400 families are now living in emergency shelters of tents, metal sheds, and house trailers.

Walter Sawatsky, MCC Europe secretary, reports that some prefabricated shelters will be erected by autumn, but the greater need is "to enable people to repair or build permanent structures."

Outside personnel will form a building advisory service in cooperation with an Italian engineer who specializes in earthquake resistant construction. Actual work will be the responsibility of a legally recognized building cooperative which sponsoring groups will enable local people to set up. The co-op will prepare applications for private building projects, seek government approval, and administer a \$100,000 building fund to pre-finance the rough exterior of houses.

The Italian government has promised full funding to homeowners, but unless someone initiates rebuilding it might be years before money reaches people. According to Sawatsky,

previous rebuilding experience in northern Italy "shows that once someone started to build, the government came through quickly with funds."

When these funds are made available, homeowners will be able to gradually complete the interiors of their houses.

The Palermo congregation, which relates to the Virginia Mennonite Board of Missions, is contributing \$5,000 to the project. From Palermo, Willard Eberly, Ken Horst, and Francesco Picone will be part of a steering committee, and the congregation expects to provide a few weeks of work.

Foundation Series base for teacher learning

A "Project: Teach" workshop was held at Bethel College Mennonite Church, North Newton, Kan., Mar. 23-27. Cosponsored by a number of Mennonite agencies, the workshop was experience-based learning for church school teachers, superintendents, and pastors.

Unique to this year's workshop was the giving of one hour of credit to six persons by Bethel College, transferable to other private colleges in this area. Most "Project: Teach" participants stayed on the Bethel College campus during the workshop.

Out of a total enrollment of 69, 26 were Canadian. To make the classes most meaningful, they were small, ranging from 3 to 12 per class. "Homeroom" teachers took their groups through learning experiences for their age-group. The Foundation Series (FS), a Mennonite Anabaptist curriculum, was the basis for much of the classes' work. The new youth and adult FS curriculum was made available.

cooperating with or submitting to conscription."

Concern about the possible drafting of women has been expressed by representatives of the Amish and some Mennonite groups who do not favor registration of women. Other groups would agree with testimony presented in March 1980 before the House Military Personnel Subcommittee of the House Armed Services Committee by Emmett Lehman, a Mennonite attorney from Lancaster, Pa.

Lehman stated, "With respect to registration, there is no theological basis for the response of a woman in our religious tradition to be any different from that of a man." He did recognize "strong reasons for exempting women so they may anchor the family traditions of this country." He expressed the opinion that "the rank-and-file men and women in our tradition will register if there are adequate safeguards provided so they may protect the integrity of their religious commitment." He went on to propose a means whereby conscientious objection could be indicated at the point of initial registration.

Since the publication of Selective Service's Alternative Service proposals, some church representatives have said that they would not want their women to be drafted even for a civilian work program.

The hour-long oral arguments before the Supreme Court on Mar. 24 were disappointing to those hoping to get a clear presentation of the issues. The justices asked so many questions on a confusing array of issues, some quite technical, that the lawyers never had a chance to fully set forth their arguments. The constitutional question of gender discrimination did not seem to come clearly into focus and it seemed likely that a majority of the court could find that there was a "rational" basis for the Congress to exclude women from combat and therefore exclude them from registration.

The justices will deliberate for a couple months before announcing their decision. Meanwhile, according to a Selective Service official, it will be "business as usual" in the preparations for the next draft.—Edgar Metzler, Washington, D.C.

Reporter Edgar Metzler was present at the March Supreme Court discussions on registration of women.

\$188,939.68

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$188,939.68 as of Friday, April 10, 1981. This is 25.2% of the total needed. Contributions have been received from 291 congregations and 101 individuals. Individual gifts represent \$35,633.96 of the total.

Goal \$750,000.00

Hispanic immigration services accredited

The Mennonite Hispanic Immigration Service (MHIS) office in Washington, D.C., and Karen Ventura, staff person, have been accredited by the Board of Immigration Appeals, U.S. Department of Justice, as a nonprofit organization qualified to represent immigrants in legal proceedings.

This service is part of the U.S. program of Mennonite Central Committee U.S. and provides assistance to individuals who are confronted with immigration problems. It also provides information for non-Hispanic Mennonites on the problems of undocumented aliens.

MHIS has a network of 10 regional contact persons in areas around the country where there are Hispanic Mennonite and Brethren in Christ communities. They work directly with churches, help fill out legal forms, answer questions for individuals, and accompany them to U.S. Immigration and Naturalization Service (INS) offices if necessary. Ventura expects accreditation of qualified contact persons in the next few months.

mennoscope

"Though inflation was high and the economy down, Mennonites continued to give generously to church causes," says Kent Stuckey, Mennonite Foundation manager. Disbursements to church and charitable institutions exceeded \$856,000 in 1980. Assets for future distribution increased \$1.8 million to \$23.7 million during this year. Almost one third of the 1980 Foundation-managed gifts went to approximately 40 schools, colleges, and seminaries, Stuckey noted. Twenty-two percent went to congregations and 17 percent to Mennonite boards, conferences, and institutions. Missions and relief programs received 13 percent of the gifts disbursed by the Foundation during 1980.

As of the end of March, a total of \$1,375,000 in cash and pledges has been raised toward the construction of Hesston (Kan.) College's physical development center. The college received a \$350,000 challenge grant from the Mabee Foundation of Tulsa, Okla. The grant is contingent upon Hesston's completing the entire funding of \$1,575,000 in cash and pledges by June 30. Associate dean Nelson Kilmer, chairman of the building committee, hopes to start collecting construction bids for the project in mid-May. A groundbreaking ceremony is tentatively scheduled for commencement weekend, May 23-24. The 23,700-square-foot building will include a gymnasium, running track, handball/racquetball courts, offices, locker rooms, a classroom, and possibly a "mini-gym." Projected total cost of

Says Ventura: "I am really excited that the office is accredited, what it means for the program and contact persons, and how it will affect the undocumented Mennonite population in a positive way." She says that accreditation, which applies for three years, will allow MHIS to represent undocumented aliens in deportation hearings and give contact persons more credibility at INS offices.

SELFHELP Crafts centralized in Canada

The centralization of SELFHELP Crafts (Canada), launched in 1980, is now completing phase 2 of its five-phase plan. It is well on target.

At the urging of the provincial MCCs to centralize importing and warehousing, Neil Janzen, Winnipeg, was asked to do a SELFHELP Study in 1979. This study was well received. At the 1980 annual meeting in Vineland, MCC (Canada) adopted the program guidelines leading to the establishment of the present program.

the building and equipment is \$1,075,000, with an additional \$500,000 needed for endowment to cover operating costs. According to Mennonite Board of Education policy, construction cannot begin until all the funding has been completed.

The Western Regional Voluntary Service Retreat, Mar. 5-8, met in Prescott, Ariz., enhanced interrelationships between the participating units, and learned from Ed Stoltzfus of Eastern Mennonite Seminary, Harrisonburg, Va., some new truths from the Sermon on the Mount. Bible study, praise, prayer, and singing characterized the experience. But so did social and spiritual growth. Yet, the volunteers would all have to return to the real world. As Carolyn Roth, of the Browning (Mont.) VS household, reported, "We return to Browning to meet needs generated by alcoholism, violence, family instability, and the active presence of the evil one."

Ivan Kauffmann, general secretary of the General Board of the Mennonite Church, reports a donation of the Whitestone Mennonite Church WMSC, Hesston, Kan., of \$825. Mrs. Adolph Guhr, the WMSC president, said in the attached letter that the money was the profit from a "low German" meal. This money has been placed in the cash reserve fund of the GB for use during a low income period of the year.

Mennonite Central Committee is beginning the organization of a small drama group

Herman Neff, Kitchener, was appointed director of the program in 1980. Dorothy Snider, previously serving as MCC (Ontario) SELFHELP Crafts director, became his assistant.

A warehouse has been procured in New Hamburg, near Kitchener, Ont. Due to the cooperation of a local businessman, this warehouse is a very economical facility. It also has sufficient expansion potential to serve MCC (Canada)'s needs for a long time to come.

Warehouse and distribution centralization is warmly welcomed by the provincial MCC offices. Craft shipments from Third World countries can now be received in bulk, thus considerably reducing freight and other costs. Also, the new program will eliminate duplication in ordering and it will ease the problem of storing the merchandise.

Phase 2 sees the opening of a partial operation of the New Hamburg facility, with shipments to commence on Apr. 1.

Total sales of SELFHELP Craft items in Canada were estimated to be approximately \$750,000 in 1980. This program would not be possible without the committed, dedicated service of hundreds of volunteers.

Couple promotes family life education in Kenya

In Africa the drive for modernization that is rapidly putting up schools and factories is also tearing down many important traditional values and customs. For the past two and one-half years Mennonite Central Committee volunteers Carla and Ted Stoneberg of Indianapolis, Ind., have been working under the National Christian Council of Kenya (NCCCK) in a program designed to promote responsible living in a context of rapid cultural change.

The Family Life Education Program provides courses in health care, family living, and other areas for teachers, pastors, and community leaders. Ted Stoneberg, who was a marriage and family counselor in Indianapolis, conducts marriage counseling seminars.

At one typical conference the 23 participants had been selected by their communities as people to whom others might go for counseling. The course attempted to help participants become aware of traditional and biblical perspectives in marriage and family life, and to provide training in dealing with troubled marriages.

"During the course Ted came to realize

more than ever that the predominant concept of counseling here is advice giving," noted Carla Stoneberg. "He hopes that the course helped participants see that a more enduring type of counseling will help troubled couples find their own creative solutions."

Carla Stoneberg occasionally works with her husband in preparing material and conducting seminars. However, as administrator in primary health care for the NCCCK, she spends most of her time promoting health care and family life education for young people.

The news media have taken an interest in the Family Life Education Program and the work of the Stonebergs. Kenya's major newspaper and *Vita*, a magazine for women, have carried interviews with Ted Stoneberg. Carla Stoneberg writes a fortnightly community health article for a newspaper published by the NCCCK. Both Stonebergs have participated in radio and TV programs as part of a National Family Life Week, sponsored by the NCCCK.

The Stonebergs will be finishing their term in August and are now seeking ways to hand over their responsibilities.

to travel to Mennonite and Brethren in Christ churches, schools, and colleges. Through short dramas, story telling, and music the group will explore themes such as service, peace concerns, MCC history and experience, and food and hunger issues. An overall theme of the program will be "God at Work Among Us." MCC is now seeking volunteer writers to contribute work to the project, and names of those interested in participating in the drama group. Those interested should write to MCC Drama Group, MCC, 21 South 12th Street, Akron, PA 17501.

H. Levon Christophel of Battle Creek, Mich., joined the staff of Greencroft—a retirement community in Goshen and Elkhart, Ind.—as director of corporate services on Mar. 11. He succeeds Gene E. Yoder, who has been named executive director-elect. Levon worked the last nine years as a purchasing analyst with Ford Motor Company.

C. Norman and Ruth Kraus and Randy and Mary Roth, workers with Mennonite Board of Missions (Elkhart, Ind.), have completed Japanese language study in Tokyo and are taking assignments in Hokkaido with Japan Mennonite Church. Krauses' new address is Azabuchō, 3-chome 2-6, Kita-ku, Sapporo, Hokkaido 001, Japan. Roth's new address is 8-1-13 Tottori Odori, Kushiro, Hokkaido 084, Japan.

Opportunities: Carpenters, community/recreation leaders, day-care workers, communication interns, and migrant ministry workers are needed for summer Voluntary

Service with Mennonite Board of Missions. The short-termers will work alongside regular VSers in Texas, Ontario, Mississippi, Colorado, and Indiana. They must be high school graduates or at least 18 years of age. Summer VS will begin with a June 7 to 10 orientation in Elkhart, Ind. Interested persons may contact Kathy Weaver at MBM, Box 370, Elkhart, IN 46515; telephone (219) 294-7523.

Teachers of English, American literature, education, biology, psychology, and agriculture are needed for universities in China. The request has come from the Sichuan Province Bureau of Higher Education, and recruitment will be handled by Goshen (Ind.) College and the China Committee of the Council of International Ministries—which represents five Mennonite mission and service agencies. Applicants must be single or at least without accompanying children. Appointments are for one year. The professional and personal qualifications needed are high. Interested persons may contact Wilbert Shenk at Mennonite Board of Missions, Box 370, Elkhart, IN 46515; telephone (219) 294-7523.

Iowa Mennonite School has openings for teachers of English, history, Spanish, German, or any combination of the above for the 81-82 school year. Contact Norm Yoder, Iowa Mennonite School, Kalona, IA 52247. Tel. (319) 656-2073.

A secretary is needed by June 1 in the Church Relations Department at Mennonite Board of Missions. Secretarial skills are re-

quired and writing skills are preferred. Contact Personnel Office, MBM, Box 370, Elkhart, IN 46515; telephone (219) 294-7523.

New members by baptism: Eight at Bayshore, Sarasota, Fla.; three at Protection, Kan.

Change of address: John F. Garber from Grottoes, Va., to Heritage Haven, Apt. 133, Harrisonburg, VA 22801.

readers say

Though not polled, I have read the letters "Ex-Menno" with much sympathy. May I add a few words?

It would seem as fruitless to ask, "What is a Mennonite?" or "What does the church really stand for?" as to demand the dimensions of Christ from the Shroud of Turin, to question the location of the Holy Grail, or to want the latitude and longitude of the land of the Hobbit. There are some things it is better not to ask.

The church is a matter of the heart and the soul, not the eye or intellect. To attempt to graph its organization, to try to plumb its moral or temporal features, is to risk disappointment. Even if you think you have discovered the truth of the matter, you have but to turn your back for a few years and when you look again, it will all have changed: like a dust-devil in a hot summer's field. Even watching constantly, its outlines will ever shimmer and waver, as divers members struggle in different directions concurrently, all striving to perfect its nature, few as satisfied with later transformations as once they had been with the former.

Yet how sad it would be if there were no

Anabaptist body! Someone would have to invent one.

Man (and woman), however flawed or infamous, need to be able to believe in the good and the true, the fine and the pure, even if they cannot agree on what this constitutes in daily living. And if one sometimes exaggerates his own role model into the one true church, is this not a very human, natural thing for finite man to do? And if he finds to his dismay that the reality is a baser thing than the ideal, is this, too, not the common experience of all mankind, in love and life, work and marriage, birth and death?

And is it not perhaps as natural for a born Mennonite, sometimes, to be as contemptuous of his heritage, as for someone who has it not, to covet that same thing beyond all natural reason?

It seems pointless to search afar for a contemporary true Mennonite or perfect Mennonite church. They do not exist in our time, nor did they in any other. Like a legend, chimerically, the church never is; it always is just in the process of *becoming*.

It is you.

And I envy you for it.—Norman Berkshire, Elkhart, Ind. (Ex Menno 1956 by bishop's action.)

births

Alderfer, Paul K. and Judy (Billger), Harleysville, Pa., second child, first daughter, Kendra Linn, Mar. 20, 1981.

Beechy, John and Claudia (Chupp), Salem, Ore., second daughter, Kelli Corin, Mar. 22, 1981.

Bowman, Ken and Rhoda (Sommers), first child, Benjamin David, Dec. 3, 1980.

Clemmer, Kenneth Jay and Marlene (Landes), Telford, Pa., second child, first son, Evan Ross, Mar. 31, 1981.

Detwiler, Steven and Jane (Brouse), Harleysville, Pa., first child, Grace Ellen Eilene, Feb. 1, 1981.

Good, Darrell and Carol (Nafzinger), Akron, Pa., fourth child, second son, Bradley Scott, Apr. 1, 1981.

Goslin, Pepper and Diane (Ashodian), Yellow Springs, Ohio, second child, first daughter, Laurel Anne, Nov. 27, 1980.

Hackman, Joseph and Marcia, Emmaus, Pa., first child, Joseph Walter, Feb. 18, 1981.

Hills, Larry and Ruth (Yoder), Hartsville, Ohio, second child, first daughter, Angela Dawn, Mar. 21, 1981.

King, Byron Lee and Nancy Jane (Wilson), Kouts, Ind., first child, Elizabeth Jane, Feb. 15, 1981.

Lehman, Eugene and Carol (Schrock), Eureka, Ill., first child, Joshua Ryan, Feb. 2, 1981.

Link, Dave and Michelle (Yoder), Bellefontaine, Ohio, first child, Sarah Delight, Mar. 28, 1981.

Mast, Wilbur and Marla (Wyse), Goshen, Ind., second child, first son, Mitchell Uriah, Mar. 3, 1981.

Mullet, Merle and Rosie (Garber), Dundee, Ohio, second son, Matthew E., Apr. 1, 1981.

Owens, Jon and Joyce, Springfield, Ohio, a daughter, Lindsey Alice, Feb. 16, 1981.

Peifer, Dale and Joyce (Ebenshade), Kirkwood, Pa., fourth son, Jared Lee, Mar. 23, 1981.

Riegsecker, Delvin and Laura (Yoder), Archbold, Ohio, first child, Kelby Lee, Mar. 29, 1981.

Scheetz, Thomas and Becky (Alderfer), Harleysville, Pa., fourth child, first son, Jesse Thomas, Mar. 25, 1981.

Schulz, Melvin and Janet (Yoder), Parnell, Iowa, third child, second daughter, Jana Ruth, Feb. 19, 1981.

Schwartz, Merlin and Sandra (Chupp), Sturgis, Mich., fourth child, second daughter, Carma Elaine, Mar. 23, 1981.

Steiner, Mark and Karen (Shenk), Orrville, Ohio, first child, Juliane Faith, Mar. 26, 1981.

Strickland, A. D. and Joyce (Burkholder), Waynesboro, Va., sixth child, second daughter, Kristin Joy, born on Nov. 23, 1980; received for adoption on Dec. 5, 1980.

Wrana, Dan and Betsy (Staynor), Clearbrook, B.C., first child, Katherine Elizabeth, Mar. 6, 1981.

marriages

Almdale—Swartzendruber.—James Almdale, Bluffton, Ind., United Methodist Church and Audrey Swartzendruber, Berne, Ind., College cong., by Arnold C. Roth, Mar. 21, 1981.

Budd—Dettweiler.—Robert Budd, St. Catharines, Ont., and Beverly Dettweiler, Breslau, Ont., Breslau cong., by Erwin Wiens, Feb. 21, 1981.

Kamau—Hostetler.—Thomas Ngatta Kamau, Nairobi, Kenya, Baptist Church, and Joy Lynn Hostetler, Peace Community cong., Clearwater, Fla., by Samuel Troyer, Mar. 21, 1981.

Schrock—Miller.—Dean Arthur Schrock, Kalona, Iowa, Conservative Church, and Karen Sue

Miller, Kalona, Iowa, Kalona cong., by Howard Keim and John L. Hershberger (uncle of the bride), Mar. 28, 1981.

Shaffer—Thomas.—Robert Shaffer and Katie Thomas, both of Boswell, Pa., Thomas cong., by Donald Speigle, Mar. 29, 1981.

Speigle—Hanson.—Harlan Speigle and Sheri Hanson, both of Boswell, Pa., Thomas cong., by Donald Speigle, Oct. 11, 1980.

Yeago—Dedrick.—John Yeago and Donna Dedrick, Stuarts Draft, Va., both of Mountain View cong., Lyndhurst, Va., by Roy D. Kiser and Ron Henderson, Mar. 21, 1981.

obituaries

Bender, Edwin C., son of Christian R. and Elizabeth (Guengerich) Bender, was born in Johnson Co., Iowa, Feb. 18, 1903; died at Iowa City, Iowa, Mar. 29, 1981; aged 78 y. On Feb. 19, 1933, he was married to Mary Birky, who survives. Also surviving are 3 daughters (Janice—Mrs. Stanlee Kauffman, Shirley—Mrs. Daniel Keith Yoder, and Karen—Mrs. Wilbur Leidig), 8 grandchildren, and 6 sisters (Fannie Bender, Ellen Bender, Barbara—Mrs. Simon Hershberger, Nettie—Mrs. Raymond Miller, Mary—Mrs. Elmer Swartzendruber, and Lydia—Mrs. Simon Miller). He was preceded in death by one brother (Daniel). He was a member of Lower Deer Creek Mennonite Church, where funeral services were held on Apr. 1, in charge of Dean Swartzendruber and Robert K. Yoder; interment in Lower Deer Creek Cemetery.

Bender, Zelah, daughter of Franklin Otis and Margaret (Peterson) Bowers, was born in Nevada, Iowa, Sept. 18, 1908; died in Penn Twp., Pa., Mar. 25, 1981; aged 72 y. On Nov. 26, 1931, she was married to Alva G. Bender, who died in 1959. Surviving are 3 sons (Everett Eugene, Gerald W., and Jon Scott), one daughter (Mary L.—Mrs. David C. Fretz), and 6 granddaughters. She was preceded in death by one son (Russell Otis Bender). She was a member of Mount Joy Mennonite Church, where funeral services were held on Mar. 28, in charge of Shelley R. Shellenberger, Henry W. Frank, and Nathan D. Showalter; interment in York Road Cemetery.

Cressman, Jacob, son of Jacob and Villina (Snider) Cressman, was born in Waterloo, Ont., Nov. 30, 1887; died at Fairview Mennonite Home, Mar. 15, 1981; aged 93 y. He was married to Lovina Cressman, who died on Nov. 7, 1937. He was later married to Seleda Heckendorn, who died on May 14, 1974. Surviving are 2 sons (Willard and Leonard), 3 daughters (Verda—Mrs. Gordon Lichty, Erul—Mrs. Harold Brubacher, and Florence—Mrs. Roy Kreider), 16 grandchildren and 11 great-grandchildren, one brother (Sam), and one sister (Lizzie). He was preceded in death by one son (Donald, Oct. 30, 1965) and one daughter (Mary, May 11, 1919). He was a member of the Breslau Mennonite Church, where funeral services were held on Mar. 19, in charge of Jim Reusser and Erwin Wiens; interment in Breslau Mennonite Cemetery.

Hoover, Susie, daughter of Peter B. and Ida (Grabill) Snyder, was born in Cullom, Ill., Aug. 30, 1891; died at Fountain View Place, Goshen, Ind., Jan. 28, 1981; aged 89 y. On Nov. 30, 1933, she was married to Paul Hoover, who died on Nov. 26, 1960. Surviving are 2 daughters (Betty—Mrs. Earl Leinbach and Lucille—Mrs. Andrew Jackson), 4 great-grandchildren, one sister (Mrs. George Swartzendruber), and 2 brothers (Vernon and Paul Snyder). She was a member of Waterford Mennonite Church, where funeral services were held on Jan. 31, in charge of Elno W. Steiner and Del Glick; interment in Yellow Creek Cemetery.

Kasermann, Freda, daughter of Jacob and Eliza (Mauerhoffer) Kasermann, was born in Groveland Twp., Pa., Aug. 29, 1898; died at Pekin Memorial

Hospital on Mar. 19, 1981; aged 82 y. Surviving are 4 sisters (Hilda, Leah, Martha, and Emma Kasermann). She was preceded in death by one brother and one sister. She was a member of First Mennonite Church. Funeral services were held at Woolsey Funeral Home, Pekin, Ill., Mar. 21, in charge of James Detweiler and Paul Rupp; interment in Mount Hope Cemetery.

Troyer, John, son of Levi S. and Savilla (Miller) Troyer, was born in Indiana, Apr. 16, 1897; died of congestive heart failure at Fairview, Mich., Mar. 26, 1981; aged 83 y. On Nov. 25, 1920, he was married to Anna Miller, who survives. Also surviving are 5 sons (Levi, Paul, Ray, Clyde, and Otis), 4 daughters (Delila—Mrs. Menno Chupp, Ruby—Mrs. Lewis Miller, Edith—Mrs. William Hooley, and Wanda—Mrs. Michael Foster), 37 grandchildren, 36 great-grandchildren, 3 sisters (Katie Ana Kauffman, Suzanne Yoder, and Barbara Miller), and one brother (Levi L.). He was a member of Fairview Mennonite Church, where funeral services were held on Mar. 30, in charge of Virgil Hershberger and Marvin Troyer; interment in Fairview Cemetery.

Yoder, Mary, daughter of Emanuel and Sara (Miller) Troyer, was born near Shipshewana, Ind., Feb. 29, 1888; died at Greencroft Nursing Home on Apr. 1, 1981; aged 93 y. On Dec. 12, 1909, she was married to Mose T. Yoder, who died on Oct. 21, 1971. Surviving are 2 daughters (Alpha—Mrs. David Miller and Velma Bender), 3 grandchildren, 3 sisters (Sarah Mullet, Clara—Mrs. Dan Miller, and Fannie—Mrs. Levi Hershberger), and 3 brothers (Henry, Ora, and Seth Troyer). She was a member of First Mennonite Church, where funeral services were held on Apr. 4, in charge of Samuel J. Troyer and Phil Bender; interment in Grace Lawn Cemetery.

Cover design by Dynamic Graphics, Inc.

calendar

Mennonite Board of Education, Harrisonburg, Va., April 23-24
Homecoming and presidential inauguration, Eastern Mennonite College, Harrisonburg, Va., April 24-26
Rocky Mt. Mennonite Conference, Denver, Colo., May 1-3
Franconia Conference spring assembly, Line Lexington, Pa., May 2
Gulf States inspirational conference, May 2-3
Black Council, Philadelphia, Pa., May 8, 9
Mennonite Board of Missions, Elkhart, Ind., May 14-16
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 22
Comité Administrativo, Goshen, Ind., May 22, 23
Eastern Mennonite College commencement, Harrisonburg, Va., May 24
Hesston College commencement, Hesston, Kan., May 24
Goshen Biblical Seminary commencement, Elkhart, Ind., May 29
Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 29-30
North Central Conference, Cooperstown Bible Camp, June 12-14
Pacific Coast Conference, Western Mennonite School, Salem, Ore., June 12-14
Mennonite Publication Board, Scottsdale, Pa., June 18-20
Mennonite Board of Congregational Ministries, June 19-20
Indiana-Michigan Mennonite Conference, Yellow Creek Mennonite Church, Goshen, Ind., July 19-21
Bowling Green 81, Bowling Green, Ohio, Aug. 11-16

items and comments

Visiting Methodist tells of harrowing El Salvador brutality

A harrowing picture of brutality by members of El Salvador's National Guard emerges in a report from there by a British Methodist official.

John Hastings, Methodist international affairs secretary, said refugees he interviewed told of seeing a middle-aged man beheaded, a 16-year-old girl shot, two other teenage girls raped and left to die in a burning house, and a river red with the blood of dismembered bodies.

In Geneva, Switzerland, Robert Cuellar reported that El Salvador's army and security forces killed 202 children between June 1980 and January 1981.

He declared that "the primary responsibility for the violations of human rights in El Salvador lies with the Salvadoran military regime," and presented documentation indicating that in one week, Feb. 14-20, the army and security forces killed 257 "defenseless persons."

Alternatives to prison sought by broad coalition of churches, penologists

A greater percentage of Americans are in prison than the citizens of any other country except South Africa and the Soviet Union. Nevertheless, the crime rate keeps going up and people are clamoring for more prisons, noted Charles Colson, the Watergate figure who may be the best known ex-con in the United States.

Mr. Colson spoke in Miami to 700 persons at the annual banquet to raise support for Riverside House, Miami's halfway facility for offenders. He agrees with Florida's Circuit Judge Harry W. Fogle who holds that "50 to 80 percent of the people in prison should not be there. It doesn't change a person's life to lock him up like an animal." Judge Fogle, of Clearwater, who is chairman of the task force on criminal justice for the Presbyterian Church in the United States, said, "There should be an alternative punishment such as work release."

Protestants, Catholic protest U.S. El Salvador policy

Two Protestant church leaders have added their voices to the rising demand for a U.S.-backed negotiation to end violence in El Salvador. The new demands came in testimony to the House Foreign Affairs subcommittee on Inter-American Affairs by Phillip Berryman of the American Friends

Service Committee and Robert W. Tiller of the American Baptist churches. Berryman called the recent State Department white paper on communist interference in El Salvador "a distortion and a dangerous foundation for U.S. policy in El Salvador."

Meanwhile, a Roman Catholic bishop who has been active in antiwar movements for more than two decades said he could not support U.S. military action in El Salvador even if convinced the Soviet Union was trying to take over the Central American country.

"Rather," said Bishop Carroll T. Dozier of Memphis, "we must right the conditions that force people to seek liberation wherever they can find it. I think we are driving some people who are attempting to maintain some of their dignity into the arms of the communists."

Evangelical students march in five cities for Soviet Christians

Several thousand evangelical students demonstrated in five major cities recently to protest what they say is "the worst persecution of Soviet Christians since the late 1930s." In the wake of the recent international Madrid Conference on Human Rights, seven Christians reportedly have been arrested and 17 sentenced for their faith in God, student leaders said.

Supermarket chain head quits rather than sell beer and wine in stores

Harold Kelly, 50, has resigned as president of a 120-store supermarket chain because its executive committee voted to sell beer and wine in its six outlets in Charlotte, N.C. The Southern Baptist deacon said he was not setting himself up to judge the decision, but said he hoped his resignation would be "a witness for the Lord."

Mr. Kelly said the Bi-Lo chain has operated "family-type" stores, and expressed concern with "the easy availability of beer and wine, especially to new drinkers." He said his future plans are uncertain, but he probably will not become involved in the supermarket business again since most supermarkets now sell alcoholic beverages.

New mission exchange narrows gap between the First and Third Worlds

Breaking away from the usual pattern of the rich giving handouts to the poor, a group of churches in the United States and Jamaica have started a mission program to "trade needs." The partners in the Mutual Mission Project exchange a list of needs, and decide what they can do to help each other. Participants are the Caribbean Council of Churches (CCC) in Jamaica, and the Florida-based Suwanee Presbytery and some Florida Presbyterian churches.

In one of the swaps, Jamaicans received access to study at the University of Florida for ag-

ricultural training, and Americans gained the chance to go to Jamaica and live as Jamaicans live. Seven Floridian Presbyterians recently spent a week living with Jamaican families, eating Jamaican food, and traveling around the country visiting church-sponsored agricultural and educational projects. It was the first of several trips planned for the next three years.

Thurrow calls for \$3.00 gasoline tax

Lester C. Thurrow from MIT told a Goshen College audience that the trouble with the U.S. economy is shortage of capital and this is caused by failure to save. As reported by Goshen College *Record*, he said, "America is a genius at consuming without saving." For economic health "investment must increase and consumption must decrease.... We must 'discipline ourselves.'"

As discipline, he called for a value-added tax which would inhibit sales of consumer goods and a gasoline tax of \$3.00 a gallon "which would eliminate imported oil."

Church objects to sign marking baptismal site of inventor of rifle

The town fathers of Hawick, Scotland, want to set up a memorial plaque at the church where James Lee, who designed the bolt-action rifle, was baptized 150 years ago this year. But Duncan Clark, minister of the Church of Scotland (Presbyterian) church, doesn't like the idea at all. "I, along with the Church of Scotland as a whole, am against the erection of church plaques on principle," Mr. Clark said in a statement. "But, in particular, I am not in favor of this one on moral grounds that a church building is perhaps not the best place to erect a plaque honoring an inventor of firearms."

The Lee Enfield rifle was standard issue to British troops in World War I.

Touring German bishops ask bigger U.S. effort to make peace in world

Protestant church leaders in West Germany conveyed to their American counterparts a "strong feeling of responsibility for peacemaking in this world" during a recent week-long tour of the United States. In light of worsening Soviet-American tensions, Bishop Eduard Lohse, chairman of the Evangelical Church in Germany (EKD), said Western governments "should strive to come into consultation with the East."

The Evangelical Church is a Protestant ecumenical group of 28 West German churches. Bishop Lohse, who is also head of the constituent Evangelical Lutheran Church in Hanover, led a delegation of nine German church leaders and six journalists in discussions with American religious officials on strategies for peace.

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Across Missouri by bus

It is not often that I travel by bus, but on a trip from Kansas City to Philadelphia, Missouri, I found myself traveling on a local bus. Though we broke no speed records, it was Saturday morning and there was plenty of time to arrive for a meeting at the Pea Ridge Mennonite Church. I found that it was not unpleasant to cross Missouri by bus.

It took 5½ hours to cover some 200 miles. But of course we stopped every 15 or 20 miles to see if anybody else wanted to go along, and there was a 30-minute rest break about half way. The bus was not nearly full, so there was room to stretch and view the pleasant Missouri countryside while skimming a book or two.

Geographically, Missouri is an in-between state. It has neither the rich lands of Illinois on the east nor the broad plains of Kansas to the west. In the south it presses well into the Ozark mountains. On the north it butts against Iowa.

The rolling hills of northern Missouri, as I crossed it by bus, reminded me of the rolling hills of western Pennsylvania, but with a smaller roll. No mountains or deep valleys; just mile after mile of gentle undulations along with streams and occasional tree-lined gullies. Missouri is farm country. Not dairy farms like eastern Pennsylvania where I grew up, but beef cattle farms.

This is what they told me when I inquired about farming from some of those attending the Missouri Mennonite churches' annual inspiration conference at the Pea Ridge Mennonite Church near Philadelphia, Missouri. A modest-sized frame building, the Pea Ridge meetinghouse is set out in the country on the land from which it takes its name. Tradition has it, according to Oliver Hathaway, that this land was once so poor it was reportedly good for growing only cowpeas—thus the name Pea Ridge. Today it looks better. Although the countryside lacks the slick sophistication of urban areas, it has a tidiness which appeals to one familiar with the difference between well farmed and carelessly tended holdings.

The Mennonite churches of Missouri are small to medium-sized. No large congregations among them. I learned that although they belong to the South Central district conference, they hold an annual weekend meeting for inspiration and a minimum of business.

When Mennonites get together for inspiration, what would they be expected to do? At their Pea Ridge meeting the Missouri Mennonites sang together, discussed the

Sunday school lesson, heard a sermon, and closed with a panel discussion. I left before the panel but I was there for the singing, the class, and the sermon.

Singing is often taken for granted, but someone observes now and then that singing together is good for the mental health. The Missouri Mennonites did a good thing for their mental health by spending a whole evening singing together. There was congregational and group singing, all a cappella. (The only instrument used was a pitch pipe.)

Theme for the inspirational conference was "Preparing for Difficult Times." How appropriate in light of the strained budgets throughout the church and saber rattling among the politicians. Then I found they had chosen the theme from the Uniform Sunday school lesson for the week. The lesson text was from Matthew 26 and in a time of reduced resources, we pondered the significance of the incident in Jesus' latter days when a woman began to pour very precious ointment on the head of Jesus.

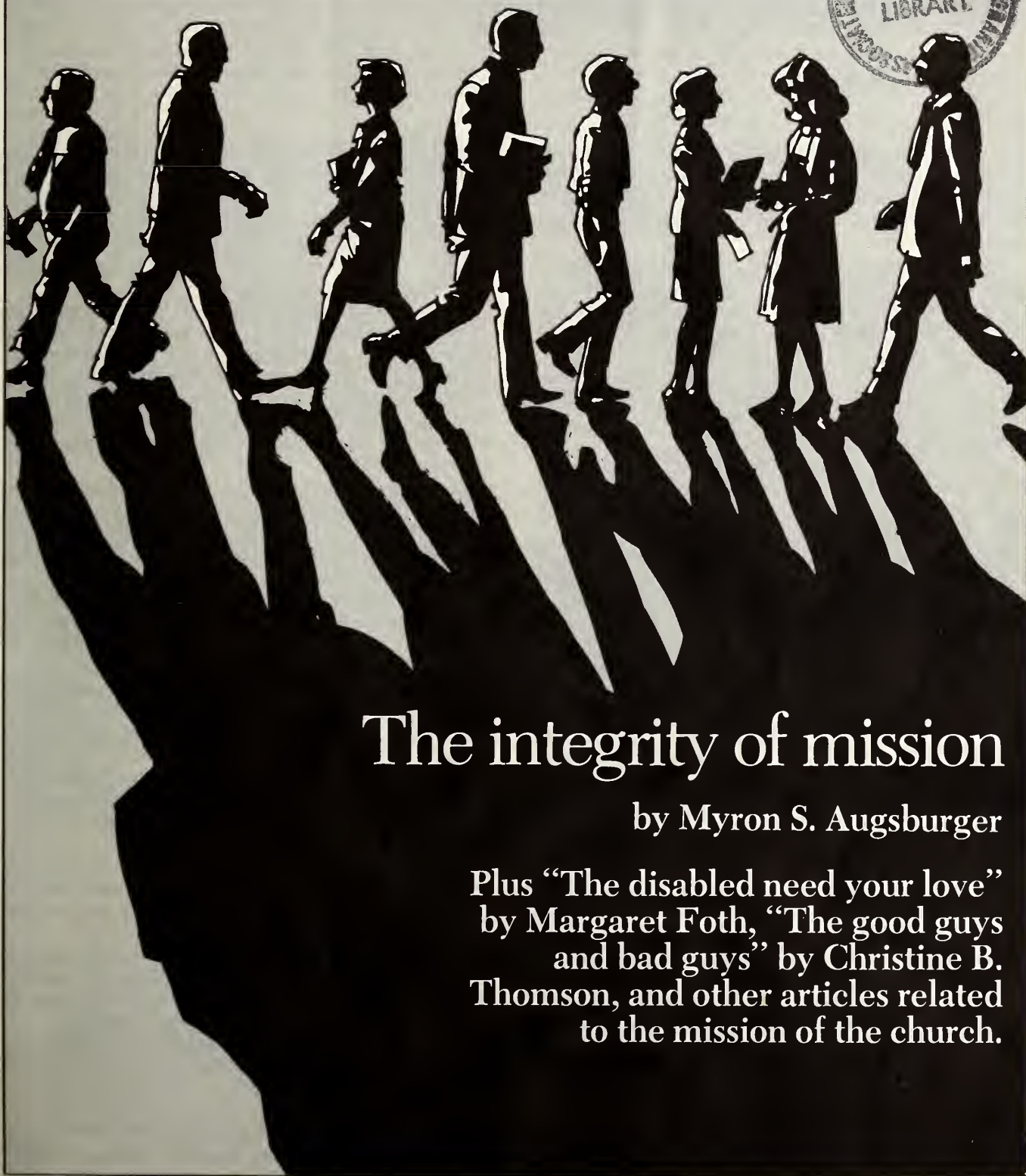
Joe Diener from Versailles (the home of former editor Daniel Kauffman) preached the sermon on the theme "In Times Like These." His text was Luke 11:29-32 and his emphasis was that God has consistently called on His people to be at their best—and they have had some difficult times. Among the spiritual exercises he recommended for us to be at our best Diener stressed "hearing what God's Spirit says. Don't try to listen to everything," he said. "Cut out some of the competition so we can hear what God is saying to the church. . . . Be ready to *die* for Him if necessary. If not, be ready to *live* for Him." Since we were all quite comfortable and well fed, we took more note of the final exhortation than the one before it. But no one despised the warning.

Like our times, the bus trip across Missouri, though peaceful, had not been entirely so. Its peace was marred by two children, one in back who coughed incessantly and another in front who cried for an hour and a half. But finally both settled down and the end of the trip was calm. When we arrived at Monroe City, there was Melvin Hathaway to meet me with the Hathaway sedan.

Next to coming home, nothing quite matches the satisfaction of being "met" in an unfamiliar place. Now the doubts about travel in a new country can be laid aside because someone took the time to arrive at the appointed place by the appointed time. It was a comforting way to end a bus trip across Missouri.—Daniel Hertzler

Gospel Herald

April 28, 1981



The integrity of mission

by Myron S. Augsburger

Plus "The disabled need your love"
by Margaret Foth, "The good guys
and bad guys" by Christine B.
Thomson, and other articles related
to the mission of the church.

It is the fellowship of the redeemed community which becomes the visible witness to those around us.

The integrity of mission

by Myron S. Augsburger

If you look for a strategy of missions or a strategy of evangelism in the early church, you may be disappointed. They simply went out sharing the meaning they were finding in the risen Christ. And they went everywhere gossiping the gospel.

There is, however, in Luke 10 and in Matthew 10 evidence that Jesus had outlined a strategy. He sent His disciples out two by two into every city where He was going to come. He taught them how to work together and how to relate to people.

The disciples were not there for financial advantage nor prestige. They went out as lambs among wolves; they couldn't even defend themselves. Jesus told them to make faith in Christ an option for people.

He said, "Where you are received, leave the peace of God to rest upon that house. And where you are rejected, shake off the dust of your feet against them. Nevertheless, you say to them, 'The kingdom of God has come near to you.'" From this I draw my definition of mission or evangelism. It is everything and anything that makes faith in Jesus Christ an option for people. Such witness is the total of one's life.

It was not long until Paul was able to say that the gospel had touched the entire known world around the Mediterranean. Through research we find that itinerant evangelists had gone to the far corners of the then-known world and probably even reached India.

The tragedy, though, is that programs turn in upon themselves. For the next centuries there were three basic problems: (1) religious bureaucracy, (2) materialistic idolatry, and (3) political intrigue. All of those involved the church. And, strange as it may seem, we are also involved in each of these today.

The audacity to talk. A little group in Zurich, Switzerland, in 1525 had the audacity to talk about the church as a fallen church. This was similar to Jesus' program of breaking in upon the scene in His time to introduce a new Israel. The Anabaptists, as they are known in history, had the audacity to talk about a new church and new people of God. They were an affront to the existing church which was caught up in political intrigue, steeped in materialistic concerns, afraid of an independent movement, and bound by ecclesiastical bureaucracy.

But this free church group moved out into society and

created what might be called a people's movement. The Anabaptist church was built on the freedom of Jesus Christ. There was in the center of this expression of faith an understanding of what it meant to take Christ seriously and to give oneself to Him no matter what the cost. All that we have sought to interpret as the essence of their theology really grew out of an experience with Jesus Christ.

Conrad Grebel and Felix Manz were converted under the preaching of Ulrich Zwingli. They took seriously his statements that there are two baptisms—the outer baptism with water and the inner baptism with the Spirit. They moved out with a conviction that the Great Commission was for their time, while the leaders of the magisterial reformation were arguing that the Great Commission was only for the apostolic period.

One need not search far in the study of Anabaptist history to find examples of evangelistic activity. We have the evangelistic trips of Felix Manz and his imprisonment again and again with orders for him to stop preaching and baptizing. But Manz went right back at it anyway.

We may turn to other scenes. Look to the year 1527. From the Schleithem Synod to the Augsburg Synod, the Anabaptists sought to clarify their faith and strategize for evangelism.

A knight named Leonhard Dorfbrunner was converted in the spring of 1527. Present at the Augsburg Synod, he was commissioned as an evangelist for the Anabaptist movement. In early 1528, Dorfbrunner was arrested and burned at the stake. In that short period of time—about four months—he had converted and baptized 3,000 people. I don't know anybody who has touched that record since in our history.

One of the attacks on the Anabaptists was that this itinerant missionary activity was not an authentic ministry. In reviewing some of the disputations of the time, we find this charge repeated.

There is no question as to whether the Anabaptists were missionaries. If any group ever illustrated what Brunner says about the church, that it "exists by mission as fire exists by burning," it was the sixteenth-century Anabaptists.

In discussing the integrity of evangelism, I want to lift out several things that are similar in the first-century church and in the Anabaptist movement.

The first of these is social inclusiveness. Both in the early church and in the Anabaptist movement, the church had no special groupings. There were no bloodlines, no race lines,

Myron S. Augsburger is in postdoctoral study at Princeton Theological Seminary.

no class lines. The state churches couldn't understand Michael Sattler's attitude of openness toward the Turks. And his attitude toward the Turks was not only expressed in terms of his nonviolence, but in terms of how he saw the kingdom of Christ and the mission of sharing the gospel.

The matter of including all people is especially evident in terms of crossing class lines. We may speak about Hubmaier, the educated man with his doctorate, or Pilgram Marpeck, the emperor's secretary of mining. Both were converted and became Anabaptist leaders. Or we may speak about the poor peasant people, who saw in the Anabaptist movement that which called them to personhood and freedom.

The Anabaptists wrestled with the question of crossing national lines and bringing people into the fellowship of Christ. This was in spite of the agreements between the Lutheran and Catholic churches to permit the state to determine the religion of its people. The Anabaptists simply said that everyone must have the freedom to answer to the mandate of Jesus Christ.

In both the early church and the Anabaptist movement there was a sense of covenant community that bound people together from radically different walks of life. Even though we have sought to analyze whether it was more of a sociological movement than a religious one, the evidence of history is that Anabaptism was basically a spiritual movement that brought people together from all backgrounds and made of them a new people in Christ.

The second similarity between the early church and the Anabaptist movement is theological integration. We are living in a time in which it is important to rediscover this ourselves. We are part of a pluralistic world in which the truth claims of other religions are more loudly spoken today than at any time in the memory of any one of us. The impact of world religions upon our people is being felt. Theological integration is necessary for our own stability. The Anabaptists had the courage to stand up against the status quo position of the church and the theological interpretation of the reformers, and declare another way of looking at faith. And they brought their theology to bear on the life of the church.

For evidence of this, sit down and look again at *Martyrs Mirror* without being caught up primarily in emotional feelings of the suffering. You will find a knowledge of the Bible

that far surpasses what was generally true in the society of that time, especially among women. You will discover a clarity about their theological positions that will surprise you.

One of the earliest records of the women martyrs in the Anabaptist movement presents one who answered with good theology and good humor the questions about the pope, Mary, the anointing oil, and the like. The Anabaptists had the ability to integrate their faith with their practice.

Today we need to rediscover the essential meanings of our faith. We are a believers' church and the only reason you should be a part of the church is because you believe. To meet a member of our church who cannot articulate what he or she believes and who cannot share that faith with someone else is inconsistent with the nature of the church as the Anabaptists conceived it. One need not be able to express beliefs like a trained theologian, for most people we talk with are not trained theologians.

Third, the early church and the Anabaptist movement were also similar in being committed to kingdom priorities. In Acts 20, Paul says, "I went about among you declaring the gospel of the kingdom of God." If you read the writings of the Anabaptists, you will find a very prominent position given to the meaning of the kingdom. When they talked about the New Jerusalem and the City of God coming down out of heaven, as Hans Denk did, they were illustrating the point that the mission of the church is open to the world, inviting people to grace and repentance and salvation.

Kingdom priorities, both in the early church and in the Anabaptist church, were prominent ethical motivations. But whenever Christianity has equated that kingdom with the social and political order, it has lost its evangelistic power.

It happened to St. Augustine, who equated the kingdom/millennium with the church and what was already happening. It also happened in the Middle Ages. It happened in the liberalism of Richard Niebuhr's "kingdom of God in America," with the Social Gospel identifying the kingdom with society organized by the will of God. And current fundamentalism has pushed the kingdom off to the millennium, and in doing so has dismissed the meaning and claims of that kingdom on the life of the church today.

The Anabaptists and the early church dared to say that the kingdom is always coming. The church is the one visible expression of where it is coming. The church is witness to the kingdom. As the body gives visibility to the personality, so the church as the body of Christ gives visibility to Him in the world.

As the Anabaptists counted themselves expendable for the kingdom, so we need to discover that the answer to our materialism, the answer to our political interests, and the answer to our religious structures is to place them all at the level of tools rather than masters. We must bring kingdom priorities to the attention of society as our witness thereby making faith in Christ a possibility.

We need to have a program at the congregational level that will produce an informed faith so that we can increase the potential of the congregation. It is the fellowship of the redeemed community which becomes the visible witness to those around us.

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The disabled need your love

by Margaret Foth

What do you say to a child in a wheelchair? Do you look away? Do you stare? Or do you do nothing for fear of offending, asks Bonnie Wheeler, mother of five children, three of whom have cerebral palsy. (Two of these three are adopted.)

"A handicapped child wants your smile, not your stare," Bonnie says. She recalls attending a birthday party with her daughter, Becky, the one who spends most of her time in a wheelchair. "Most of her friends come from the School for the Orthopedically Handicapped. One little girl had a speech problem and was in a body cast from recent surgery. She looked so forlorn that I ached to say something funny, just to see her smile. But I hesitated.

"Becky, however, went straight to her friend, sat beside her, and held her hand. That little girl's smile outshone the birthday candles; Becky's wisdom outshone mine," Bonnie concludes. (*Moody Monthly*, March 1979).

1981: A special focus. The year 1981 has been designated the International Year of Disabled Persons. Let's make it a year to become especially aware of the needs of the disabled, to move our society toward including them in the daily opportunities of life. Some 40 to 45 million handicapped persons live in Canada and the United States, at least if one includes the physically and mentally disabled. What can you and I do to make their life more fulfilling?

We can help them obtain an education. Education is one of the primary needs of the handicapped, since it is basic to most opportunities. Our laws now assure them of this access to a free, public education. Depending on his or her disability, a handicapped child needs special training. But the child also needs daily contacts with children who live normal lives. The blind, deaf, and those crippled or retarded learn more effectively when taught with the nonhandicapped. We can encourage this kind of learning situation in our communities. Likewise, the children who are not handicapped need the awareness of handicapped persons. Living together enriches both.

Many colleges and universities now provide facilities for handicapped scholars. Carlton was a blind student who attended college when I did. We were in several classes together. Each year he needed a roommate who would spend extra time with him; together they planned for whatever help Carlton needed. He hired students to read class assignments aloud, but he took his own notes in braille. Outside of class his various friends took initiative to include him in some activities. Carlton now supports himself with

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work in computer programming. He still needs someone to alert him to emergencies he can't see, but he takes responsibility for himself.

Handicapped persons need love and acceptance. As one handicapped person said, "We are human beings, with similar needs and hopes to your own. Give us a chance. Let us participate in life." We don't mean to be cruel, but it hurts to be ignored, to be treated as less than a person. We don't mean to be selfish, but we are preoccupied with our own needs and don't notice the handicapped person waiting for someone to open the door. Common courtesy and respect for the dignity of a person is just as necessary to the spirit of the disabled as to each of us. In the article quoted at the beginning, Bonnie Wheeler tells how, "Well-mannered people will rush to open a door for a mother pushing a baby stroller. But a mother struggling with a wheelchair will seldom get help. Most people seem afraid we'll be offended by offers."

"Becky has several sensitive friends at church who seek her out, rather than wait for her to maneuver her chair to them. They always say 'Hi.' And if they have time to talk, they bend down to Becky's level. Most important, they love her."

Most handicapped children have great courage; they need our encouragement, too, for their hard work. They need recognition for the abilities and strengths they do have. Let them do all they are capable of. Bonnie says her husband learned this lesson when he pledged 50¢ per mile to his daughter Julie when she entered the March of Dimes twenty-mile walkathon. Even though she uses leg braces, she finished the 20 miles and collected all ten dollars.

"One of the most important way to help a 'special' child is also the easiest. It requires no special training, and it works wonders. Smile! These kids get so many glares and stares. A simple smile helps."

Love calls for action. A law passed in 1973 states, "No otherwise qualified handicapped individual . . . shall . . . be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving federal financial assistance." What will you do during this year to sensitize yourself to the needs of the handicapped, to bring new attitudes toward disabled persons in your community?

Here are some things to consider. Are there signs indicating parking places and buildings accessible to handicapped persons? Do buildings in your area include ramps and elevators, doorways wide enough for a wheelchair, lavatories and pay telephones adjusted for use by those in wheelchairs? Is your church building accessible to handicapped persons? Is there public transportation to accommodate the handicapped? To obtain access to the opportunities we normally take for granted, the handicapped must work much harder. But they have learned through life to demand the extra effort of themselves. One woman, crippled by polio after the birth of her third child, was determined to keep her home functioning from her wheelchair. She spent hours relearning some of the simpler tasks she had done earlier. She learned to use long-handled tongs to reach things, and found appliances that were adaptable to her needs. She continued to

care for her home and her children from her wheelchair. Another young mother who became disabled found it more practical to hire a person to do housework, while she concentrated on a career of writing.

How can we best help the handicapped? The answers are as diverse as individuals. But over and over, handicapped persons say, "We want opportunities to use the skills, the minds, the strengths we have. Open a door if it is shut. Respect the white cane or the seeing eye dog that helps us, talk to us, listen to us—even if speech is halting, invite us to your gatherings." Physical handicaps do not negate the yearnings for affection, sexual warmth, love, and companionship. As Becky and Julie—two young girls whose legs have been affected by cerebral palsy—say, "It's our legs that don't work."

In *The Mennonite*, July 1978, Gilbert Fast tells the story of Ralph. Ralph had polio in his teens; it left his legs crippled so he must use a wheelchair now. Joan, his wife, is not physically handicapped. Ralph says, "When I told people I was dating, they thought I was off my rocker. When we were contemplating marriage, I was scared to tell anyone. I've often wondered whether people can believe that I have the same basic human needs that they have."

Ralph believes, "A lot of people have trouble loving a person with handicaps. We are conditioned to believe that only the 'physically perfect' are lovable." Supporting himself was another concern of Ralph's. During his teen years, he decided to become an accountant, but guidance counselors tried to discourage him. "Accountants have to be mobile. There's too much pressure involved," they'd say. But Ralph was determined to try accounting, and his determination won over their discouragement. From his wheelchair he now serves as an accountant, and is just as capable of dealing with the pressures as any other adult.

Tough love knows no limits. A few years ago a filmmaker spent nearly two years with the Robert and Dorothy DeBolts—a family who adopted 19 children with various handicaps. In those two years of recording the family life on a day-to-day basis, the filmmaker found himself asking what it means to be alive. He said, "Going through life without an arm or leg is one thing; going through life without a ready smile or an open heart is something else. There is no such thing as a fully formed human being, but it is a measure of our own conceit that we have invented the word *handicapped* and applied it only to the physical aspects of people."

With patience and love, Robert and Dorothy try to provide a base from which their children can adapt to life, come to terms with individual handicaps, and gain confidence to become contributing members of society. They have even founded an organization to find and help other families willing to adopt physically and/or mentally handicapped children.

It takes a special kind of loving to adopt children who are disabled. I know one family who has just adopted a second handicapped child. Since our schools are now responsible to provide education for these children, the parents work closely with the school. At home they work lovingly at providing incentives for the child, as well as at being understanding and bringing security. Sometimes they use the

phrase "tough love." It's another way of trying to say that "love is patient and kind . . . love perseveres . . . love is always hopeful."


A camp director invited Norman to apply for a staff position during a week of children's camp. The invitation is noteworthy because Norman is mentally handicapped. The camp director gives these reasons for choosing to include 17-year-old Norman on his staff. He wanted to give Norman a chance to serve others. He wanted to integrate his staff to more realistically represent life, and he wanted to help campers develop appreciation for all persons.

Norman's duties were similar to those of the other staff members. He helped with cleanup chores inside and outside. And he related helpfully to the campers. They all appreciated him, and three became his special friends. Norman found great satisfaction through being included in all the staff planning and meetings. He was part of an adult group, and his candor and warmth were welcomed.

Love and care bring hope. What is the meaning of life for a handicapped person, as well as ourselves? In *The Christian Century*, Dec. 12, 1979, Nina Hermann helps to answer our question. She is a chaplain at a rehabilitation center where she works closely with the handicapped. One of her friends, Angela, is a 25-year-old quadriplegic. Except for her paralyzed arms and legs, she might have been a high school cheerleader, a fraternity princess, a serious ballet student. But, of course, she isn't. Angela never had a date. And sadly, she doesn't ever expect to have a date. She did summon up the courage to enroll in a small religious college. She wanted

to live on campus with a friend who was transferring to the school and who would be her roommate and "attendant." Unfortunately, the school had not prepared for a quadriplegic, and Angela's attendant became overwhelmed trying to cope with a full course load and her needs. Angela had to leave college until she could work out the problem of attendant care.

Nina Hermann reminds us that putting the disabled persons away does not take care of the problems. As Nina worked with Angela, she had to ask herself some very personal and scary questions: What do we mean when we talk about 'quality of life'? What makes life worth living for a quadriplegic? She concludes that it is hope, hope in life, hope that sometime—today, tomorrow, next year—life will be better. Many people who are quadriplegic work hard to make that hope come true. They work hard to add breadth and dimension to their lives, to grow and to learn, to give and to experience. In that, they are like you and me. For all of us, hope is the food of our tomorrows, the 'anchor of the soul,' and when we lose hope, we lose life—whether we are disabled or not."

During this year, let all of us examine the hope that God cares for each one of us—and that we must care for each other. Jesus ministered to the disabled persons of His day. And He contrasted the blindness of spirit of those who could see to the inner vision of those who were blind; the wholeness of spirit of the crippled with the self-centeredness of those who were able. The year 1981 is special. If we provide new opportunities for disabled persons, we'll be rewarded with the richness of spirit they will share. 

Slowed, but not stopping

The Red Rose City Bus pulls up to the curb and a tall middle-aged lady disembarks. She carefully looks both ways before crossing the street and then walks two blocks to 210 W. High Street. Six months ago, Virginia would have needed someone to ride with her and help her change buses on Lancaster Square. But now she gets to and from Goodwill without assistance.

A large woman periodically checks the chicken on the stove as she plans and prepares the rest of the meal like any Mennonite housewife—but this meal is for fifteen people at the Friendship Community group home where she is a resident. For forty years she never held a job or went anywhere by herself. Soon, she and her sister will move to a home of their own.

A tired-but-happy bicycle rider appears at the Friendship Community group home, cheeks flushed from December cold. After lunch Don will ride another two miles to his kitchen job at Brethren Village. Two years ago, he was considered to be "Trainable Mentally Retarded." This year, he will graduate from Manheim Township High School and move into his own apartment in the Friendship Community Supervised Apartment Program.

All the entries in Verna's checkbook are neatly written and balanced correctly. After work, she goes to the bank

where she properly divides her paycheck between her savings and checking accounts before going home to her own apartment. Seven years ago her family thought she would need constant daily supervision for the rest of her life, because she was mentally retarded.

Learning to drive is an exciting accomplishment, especially for Barry who has waited 21 years to learn instead of 16. His driving instructor reports that he learned to drive in the same number of lessons as his regular students en route to his drivers license. Although he cannot read and write, he has normal ability to operate a car.

Although most people ride the bus alone, cook their first big meal, handle their first job, and pass their driver's test at an earlier age, these achievements are no less real and significant. Mental retardation means "slowed down, but *not* stopping." Let's not be the ones to say "stop." Let's help them grow.

These people live in Friendship Community. Friendship Community is a program of residential and social services sponsored by the Eastern Mennonite Board of Missions and Charities, the overall goal of which is to help the church community to enrich the lives of its mentally retarded persons and maximize their potential.—Gary Hiller, social work supervisor, Friendship Community, Lititz, Pa.

Hear, hear!

Sexist language in hymns

Is God solely God of our fathers? Is God exclusively the dear Lord and Father of mankind? Do brothers bind their hearts this tide without others? Is the world defined solitarily as my Father's world?

A Sunday school class of women and men, Mennonites and Methodists, American and German-born, met in response to a concern for inclusive language in the hymns we sing. In the fall quarter of 1980, this class met in the Rainbow Boulevard Mennonite Church/Rosedale United Methodist Church to take a look at the language used in *The Mennonite Hymnal* and *The Methodist Hymnal*. The following are the three working statements of the group.

1. The task is to enable the language of the hymns we sing to be inclusive. Inclusive is defined as the use of words that include all people without referring to gender. 2. Concerns are raised about who holds authority in changing the words of hymns. Orlando Schmidt says in *Sing and Rejoice!* "Luther transformed street songs into chorales." People like Charles Wesley freely changed texts in hymns. Hymns and stanzas in *The Mennonite Hymnal* were chosen to include a belief in pacifism. We feel that now, unfortunately, there is a sacredness surrounding the hymns which seems to discourage a change of words. 3. We want to offer ourselves, our congregations and others a choice of church language. The idea of choice is significant because we recognize that Christians do not agree on a common terminology at this point. This disagreement is understandable when we accept and affirm that people make choices on the basis of their own experiences.

Paul states emphatically, in writing to the Galatians, "For as many of you as were baptized into Christ have put on Christ. . . . You are all one in Christ Jesus" (Gal. 3:27-28). Not only do we use words in order to express our ideas, but words influence us and determine our ideas. Since much of the language of the hymns we sing is sexually exclusive language, many turn away who wish truly to worship God, feeling excluded.

Consider the following inclusive word changes for three hymns from *The Mennonite Hymnal* that were used in a worship service which was an outgrowth of the word of the class.

Hymn 274, "Dear Lord and Maker of Us All"

Dear Lord and Maker of us all, Forgive our foolish ways,
Reclothe us in our rightful mind, In purer lives Thy service find,
In deeper reverence, praise.

(The rest of the hymn remains as it appears in *The Mennonite Hymnal*.)

Hymn 448, "God of All People"

God of all people, whose almighty hand
Leads forth in beauty all the starry band
Of shining worlds in splendor through the skies,
Our grateful songs before Thy throne arise.

(The rest of the hymn remains as it appears in *The Mennonite Hymnal*.)

Hymn 49, "This is God's Wondrous World"

1. This is God's wondrous world,
And to my list'ning ears
All nature sings and round me rings
The music of the spheres.
This is God's wondrous world!
I rest me in the thought
Of rocks and trees, of skies and seas;
God's hand the wonders wrought.
2. This is God's wondrous world!
The birds their carols raise,
The morning light, the lily white,
Declare their Maker's praise.
This is God's wondrous world;
Who shines in all that's fair;
In the rustling grass I hear God pass,
And speak to me everywhere.
3. This is God's wondrous world.
O let me ne'er forget
That though the wrong seems oft so strong,
God is the Ruler yet.
This is God's wondrous world:
The battle is not done,
Jesus, who died shall be satisfied,
And heav'n and earth be one. Amen.

The basic format of this service is available upon request from Cornelia Regier, Rainbow Blvd. Mennonite Church, 1444 Southwest Blvd., Kansas City, KS 66103.

Kansas April

I will celebrate the sun—
celebrate, celebrate, celebrate the sun.
I will hang out the blankets,
the pillows.
I will wash the sheets and hang them out,
take the rugs and shake them out;
let them take the warmth and purity
of the sun.

I will celebrate the Son.
I will uncover the hidden in me—
the stale, the dusty,
the mustiness
and shake them out,
expose them to the Son—
the warming, purifying
person of the Son.

—Muriel Thiessen Stackley

What really is mission work?

by Irma Heppner

I didn't want to be a missionary. Yet in the back of my mind I knew it was the ultimate experience for a Christian. I thought that if I'd ever be willing to be a missionary, my dedication and commitment as a Christian would be complete. I thought foreign missionary service would be the ultimate in Christian experience.

Not everyone gets to put something like this to the test, but it was to be the case for me. In my senior year in Bible school, foreign missionary service became a possibility for me. Step by step, things worked out and I went off to the mission field.

In this process, I had to admit to a "calling." My calling was a small desire to be involved in foreign missionary service. This desire began to grow and was followed by a recognition that this was in fact a possibility for me. Then came a recognition that I had gifts and abilities in this area and an affirmation from my church and others that this was a right move for me at that point in my life.

Why I had to attach the label of "calling" for this decision in my life was never quite clear to me. Major decisions previously had been described as finding God's will, but suddenly my whole experience of moving into this phase of my life demanded a mysterious "calling." The process I went through and the basic principles of decision-making were the same as for other decisions I had made earlier in my life. Yet none of these was referred to as a "calling."

I was then commissioned. By people's reaction to me, I felt like I was being crowned "queen of spirituality." But then why not? If I had successfully achieved the ultimate in Christian experience, did I not deserve this position? The large gap that this put between myself and ordinary people disturbed me, but I decided it was a necessary part of the process.

On the mission field in Nicaragua, I was soon busy in my responsibilities, jobs, and program. Although much good was accomplished, I knew that many times we missionaries were so caught up in our program that we didn't have time to stop and care about people. There was work to be done, churches to be built, and clinics to be opened. There were expectations to be met and we should be busy with the program.

There were times when I was able to reach out and in some way touch a person's life. At such moments, I would feel as if I were about to touch the real core, my real purpose for being in Nicaragua. But for the most part, I was too busy for this kind of involvement. Besides, how would that look on furlough reports?

The medical work I was involved in did meet a need of many people. It was a means of spreading the gospel and

showing love. But was a medical program justified only if our patients were taught the ABC's of the gospel and actually came to accept the Lord? I remember reporting that the medical work was used as a wedge to open the door to share the gospel with the people.

I wrestled with this. Was it ethical to put my aspirin or penicillin on the hook and hold it out there to lure people into the church? Furthermore, is that what I wanted to do with my skills as a nurse? Is that what God was calling me to?

What was I called to? What is mission work? What is Christianity?

When I was faced with the reality that I could not expand my medical work as fast as I would have liked to because of the need to keep its development at the same pace as the church-planting, I seriously questioned our motives in having a medical work. If the reason for having a medical program was not a genuine interest in alleviating suffering and improving standards of health, were we justified in having a medical program at all?

I still believed God had a special blessing reserved for foreign missionaries. Had not my experience as a foreign missionary been the best, most exciting, rewarding, and fulfilling experience in my life? Therefore, I'd get up in the churches and challenge the young people to consider foreign missionary service if they really desired to have God's greatest blessing.

I was a little disturbed that I couldn't find a Scripture text whenever I wanted to preach this message, but it sounded good and I really did want others to consider foreign missionary service. This was one of my goals in reporting.

As I came home from Nicaragua, however, I was aware that I had many unanswered questions about my theory of missions. Because of this, I was also aware that foreign missionary service had not been the ultimate Christian experience. All these factors sent me on a personal quest to find out for myself what mission work is if it is not what I had done in Nicaragua.

Over the past several years, I've read, talked with many people, reflected, and wrestled with many of these questions. I've studied different approaches to mission work, trends in missions, and the changing role of the missionary. I attended a seminar on human rights where one of the speakers was a doctor whom I knew from Nicaragua. I experienced the conflicting emotions of being a neutral person and receiving correspondence from persons on both sides of the war during the Nicaraguan Revolution. Throughout all of these experiences, I continued to have this burning question within me, "What really is mission work?"

Just recently, I was impressed by a friend whom I observed reaching out to people and caring for people in small, almost insignificant ways. At that moment, a lot of things seemed to come into focus for me. I suddenly saw that this is

Irma Heppner is a nurse clinician at a community mental health center in Harrisonburg, Va. She spent two years in Nicaragua under the Board of Missions of the Evangelical Mennonite Conference, Steinbach, Man.

mission work.

It seemed like a whole set of questions were answered by this simple truth. I felt a new freedom to dedicate my energies and time to reaching out to people and I felt like I'd just laid hold of a key truth to understanding the gospel. I didn't have to find time "by the way" or "on the side" to reach out to people and care for people. As a matter of fact, this was to be my goal as a Christian and as a missionary.

I felt very much affirmed in this when I looked at the life of Jesus and saw Him doing exactly that. His caring for people took many forms—one of them being to reach out toward people with spiritual needs. He also taught and practiced reaching out to people on other levels—socially, emotionally, psychologically, intellectually, and physically. He cared enough to confront.

If true mission work is genuinely caring for people, it's easy to see that you don't have to go to a foreign country.

My "calling" to mission work is the calling to follow Jesus and love people as He did, no matter where I am. This was why I felt closer to the heart of real mission-work when I sat and cried with a hurting Nicaraguan friend than when I was busy carrying out the mission program.

This definition of mission work eliminates the gap between the missionary and the person in the home church. Reaching out to people in need does not require a commissioning service or a missionary "halo." Furthermore, I no longer see medical work as a wedge to open the door to share the gospel. If the medical work is meeting a genuine need of the people, it is the gospel.

I share this not to dampen our enthusiasm in supporting the foreign missionaries. I share it simply as a honest confession of where I am right now, and as a story of how a very simple basic truth was finally able to make its way through a complicated maze in my life.

☆

The socially poor and emotionally injured

by Kenneth L. Sensenig

Thirty-two-year old Clara lives in a world no one knows. She rarely missed church services as a youngster but now avoids most public gatherings. When she attends church, she may not, nor be expected to, utter a single word from the moment she arrives until her departure. She strolls down the aisle after dismissal but makes no effort to participate in the fellowship. Few friendly gestures are offered her. The congregation assumes she will never change. They may be correct.

Conrad, twenty-three, has just been fired by his third employer in a year. His slight mental deficiency occasionally produces harmless but unusual behavior. Conrad's co-workers amused themselves by ridiculing this behavior. The resulting fits of anger made him an unprofitable employee. The youngsters at church dubbed Conrad the "loony goon."

Patty wonders if her father's recent psychiatric hospitalization has anything to do with the reluctance of some of her fellow seventh-graders to attend her slumber party.

Historically, Mennonites have ministered well to the financial needs of those at home and abroad. The Mennonite Central Committee and Mennonite Disaster Service programs demonstrate a willingness to relieve physical suffering worldwide. At home, barn raisings and Christmas boxes confirm the desire to aid others.

Prayer meetings, revival services, and counseling sessions deal with spiritual needs within the brotherhood. A person in need of spiritual assistance can find a willing helper in most any congregation. While financial and spiritual poverty solicit ready reactions from Mennonites, the response to emotional and social poverty has not enjoyed similar status.

Claras, Conrads, and Pattys exist in any fair-sized congregation. They need the affirmation and support of the brotherhood. These neglected members may include the

painfully shy, those with poor self-images, families that have experienced the suicide or emotional disturbance of a family member, individuals that stutter, or mature but unmarried adults.

In most cases the ostracizing of these individuals is not intentional. Gregarious persons may be unaware that not everyone mingles as freely as they do. No one dreamed that cheerful, plump Nora, the mother of four, had constructed a mountain of self-resentment inside herself. In anguish of soul at prayer service, she finally spilled her troubles. Dozens of weight reducing attempts had ended in failure. These failures indicated to her that she was not as "good" as the ladies with the lovely figures.

Others in a group may recognize a problem but are unsure of how to cope with it. The personal reserve of many people makes them reluctant to delve into the private lives of those who do not request aid. Seventeen-year-old Sue was normal in every way but one. She had not learned the general practices of personal hygiene. Telltale odors permeated the air around her. Those who desired her friendship did not know how to tell her about her body odor. Sue's inability to gain close associates puzzled her for years.


The development of such problems does not rest solely with the group; nor do their solutions. An aware congregation, however, can do much to salve the wounds and speed the healing process.

Following are some suggestions to reach out as Jesus did to the socially poor and the emotionally injured in your circle of acquaintances.

- Evaluate your family's invitation policy. Discover who rarely gets an invitation.
- Identify those who are intensely eager to leave the group immediately upon dismissal. Offer a hand of friendship.
- Seek to eliminate stereotypes about suicides and emotional disturbances.
- Respond to needs with appropriate healing solutions: eco-

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- nomic hardships—money, social poverty—friendship.
- Avoid identifying a person, even when not in his hearing, by a negative family characteristic, such as, “His father was a suicide.”
- Encourage the group to take an active role in acquiring professional help for those who need it.
- Be affirmative. Everyone needs stroking.
- Create awareness in the congregation by offering to give

- programs at institutions for the emotionally disturbed.
- Avoid group activities that emphasize couples or cliques.
- Base friendships on a person's own worth, not his pedigree.
- Encourage an aura of nonjudgmental openness among members of the group.
- Do not tolerate ridicule of the socially impoverished.
- Treat others as you would want to be repaid. 

Sharing death

by Katie Funk Wiebe

There are at least two times in life when a person needs help: birth and death. Midwives and physicians have always been accepted figures in society to help one into life. Helpers to make the passage into the life beyond are not as common, or as acceptable, because paid professionals in the hospital are expected to take on this function.

The renewed interest in death and dying created by Elisabeth Kubler-Ross has stirred interest in the concept of hospice, an effort to provide support systems to a dying person and his or her family. The term was used first in the Middle Ages to describe way-stations for weary travelers. Today a hospice, staffed mainly by volunteers, helps life travelers find strength to make the final lap of the journey in the environment they choose.

According to Carole Hull, education coordinator of the Harvey County Hospice, the movement is growing. At present there are about 200 hospices in the United States, 16 of them in Kansas. The Newton area hospice, which began in late 1979, now has 40 to 50 volunteers and has helped 20 families.

Carole has been with the organization about a year. She had given up a teaching position in New York when she and her husband, Robert, moved to Kansas, where he had accepted a position with the General Conference Mennonite Church office.

“Our own death and dying is the last item on our agenda,” says Carole. “We tell ourselves, ‘I don’t have to think about death. It’s too far away.’ Yet to learn to deal with death is to learn to live.”

Carole says the work of hospice is threefold. It offers a life-support group prior to direct hospice involvement. Persons who face a life-threatening illness personally or in the family come together to talk with other people in similar situations under the guidance of the hospice coordinator.

When death is imminent, the hospice staff encourages the patient and family to decide about the future. Does continued expensive medical treatment make sense? If not, how can the patient be made most comfortable and be given the best emotional support during the last period of life?

“Dying is hard work,” says Carole. “We are tied to life like Gulliver was tied to the ground by hundreds of little strings by the little men in *Gulliver’s Travels*.” Each one of these strings must be broken. The way to the acceptance of death lies in being able to discuss death with others and

work through the shock, anger, and hurt. In hospice, the problem is often not with the patients being unwilling to talk openly about their death, but with the people around them who can’t or won’t.

One middle-aged woman confided to a hospice volunteer her feelings about her death, which she found impossible to do with her family. “When my family walks into the room, I have to hold back my tears. You came to me as a stranger, so I can talk to you,” she said.


Before hospice comes in with its group of trained volunteers, there must be a primary caregiver for the patient in the home. This person may be a spouse, parent, relative, or friend. Hospice encourages the family not to shove the patient into a back bedroom for the last days, but keep him or her in the main stream of traffic, among familiar sights and sounds, so that the last days are not lived in isolation and fear.

The hospice team includes a medical director, nurse, social worker, minister, as well as the lay volunteers who together provide emotional support, medical supervision, pain and symptom control to enable the patient to tie up the loose ends of life, celebrate relationships, and say good-bye. Hospice has some hospital equipment, like a hospital bed and walker, which it makes available to the family.

Bereavement follow-up is the third phase of the work. After the death, the bereaved family meets with the bereavement coordinator, usually a minister, to work through the grief.

All of us experience many “little deaths, and sometimes bigger ones,” Carole says. Little ones are like the bread not rising; the bigger ones are moving, or losing a lot of money, or becoming ill. Moving was a type of death for her, and drew her to join the first small group who discussed organizing a hospice in Newton. Interest is growing, for she has given 40 presentations about the work since then.

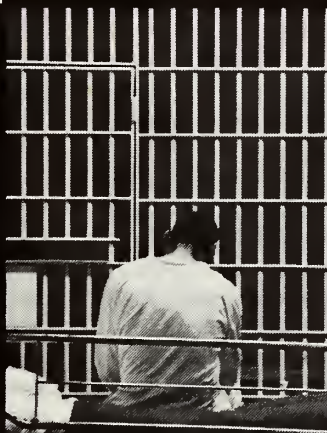
The movement is not a heavyhanded push for change, but rather has a “Let’s-work-together-with-doctors-and-hospitals” attitude, for there is a place for both hospice and the hospital, she says. Some people prefer to be in a hospital when they die, so as not to burden the family; others choose to be at home. The important thing is to be able to die being touched by people one has loved in life—“to share death.” Carole’s work as educator is to help professionals, lay volunteers, and society generally realize that the family and friends involved in a death need to grieve, that bereavement is normal, and that those grieving need support and understanding.

“Don’t wait until someone is dying to say ‘I love you’ to them,” she says. “Do it now. It doesn’t matter how much money, land, houses, degrees, and other possessions we have when we die, but the lives we’ve touched and those who have touched us.” Hospice tries to make that possible. 

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I was in prison

Guilty as charged.
No way to say
"I'm sorry."
No one to say
"I forgive you."



and you visited me

Anything you did for one
of my brothers here, however humble,
you did for me. (Matt. 25:40)

Victim-offender networks in Canada and the United States care for those already in prison and work to prevent others from getting there. Their goal is forgiveness and restitution through face-to-face meetings of victims and offenders. Offenders can recognize the hurts of victims; victims can see offenders as fellow humans.

For more information, write
Mennonite Central Committee
21 South 12th Street
Akron, Pennsylvania 17501
or
MCC (Canada)
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8



Why must we put down the members
of another group to preserve our own values?

THE GOOD GUYS AND BAD GUYS

by Christine B. Thomson

On a recent Sunday at Frazer Mennonite Church, as we were chatting together in a group after the service, our pastor mentioned a news item he found in a Christian magazine: "Survey reveals Christians tend to look upon war more favorably than do non-Christians . . . and atheists are least likely to support nuclear war."

Each of us briefly commented on the 20-year study of people in the U.S., Canada, and West Germany. Our reactions ranged from an uneasy embarrassment to chagrin. Being presented with evidence that "us good guys" might be the "bad guys" touched off many deeper issues that were difficult to sort out. Just at that point the group broke up for the fellowship dinner to follow and we went in search of our respective families.

For days afterward, the 20-year study and comments about it kept intruding on my thoughts. I remembered an astute observation a friend of ours had recently made about many of the agnostics among his peers in the academic world, "They reject religion on very ethical grounds. They see a history of destruction, intolerance, and damaged personalities coming out of religious institutions." His group of listeners voiced their regrets and dismay—but no answers.

Why do so many of us feel so unprepared to respond to such arguments? How often do we face the issue of the agnostic's anger and rejection of the Christian life, when that anger is based on personal and genuine experiences. How do we come to terms with evidence of God-rejecters doing more good than some Christians? It makes nice grist for Sunday discussions, but as an everyday issue (which it is) we are really uncomfortable with it.

I believe a big source of the problem behind our conflict might very well come from misconceptions we are taught from a very early age. I don't see much evidence in our Christian training that prepares children to recognize the *real* bad guys. We point out to our children the evil of bigotry and prejudice in the world, while at the same time we unwittingly pass on our own.

A big factor in this subtle indoctrination is the way we present life to our children: extreme contrasts in an artificial

environment. In a book I came across recently on church history (*The Secret Church*, by Louise A. Vernon; Herald Press, 1967) written for children (fifth-to-seventh-grade level), I read a typical example of this. Our 12-year-old's Sunday school teacher, knowing that my background was Roman Catholic and that I might be interested in reading it, gave it to me.

Choosing between having to put it number 14 on my list of priority reading or skimming it in order to have it back to him the next Sunday, I opted for the latter. But that evening, as I began to glance through the book I found myself slowing down and reading every line. From the first page I was drawn into the drama of the tense atmosphere that opens the story. It was fast-paced and never bogged the reader down with wordy dialogue. But my early unqualified appreciation wasn't to last.

Characters not quite believable. At some point, I began to find the characters not quite believable. Looking back over the pages with a more critical eye I found that, without exception, the Anabaptists in the story were portrayed in a sympathetic manner. Their characters were sweet, kindly, loving and, when physical descriptions were used, attractive. The Catholic Church members, lacking all of these qualities, were: cruel, selfish, malicious, and physically ugly. Let's look at Trudi, the heroine of the story, and her father, the villain.

"Richard recognized Trudi Schwartz, the motherless daughter of the most hated man in the church parish" (p. 7). Another example on page 13, "When father unbolted the door, chilled evening air swept into the room like a nameless frightening intruder. A sturdy, square man with a big book under one arm pushed his way in. It was H. Schwartz, Trudi's father. As church census-taker, he kept a record of everyone's sins, penances, and punishments. Hidden threats lurked in his deep-set, darting eyes. Richard wondered if Mr. Schwartz really saw people or was it only their sins? 'You are ready for the census, Mr. Jenssen?' A disagreeable rasp in Mr. Schwartz's voice made even innocent words sound sinister."

Further on, another loyal member of the Catholic Church is similarly described: "Mrs. Walther . . . puffed and blew her way into the house . . . folded her fat arms across her

Christine B. Thomson is a member of the Frazer Mennonite Church, Malvern, Pa.

ample chest . . . moved her head from side to side like a hungry cow nibbling at thin grass . . . Mrs. Walther rattled on."

Elsewhere two priests present a contrasting picture: one a supporter of the "cold, cruel pope," the other a newly professed Anabaptist. "... the priest's oily phrases slid through the church," then, "the pastor did not turn toward the church. Tall and handsome, he looked over the congregation with a slight smile" (p. 36). Can you guess which man was Catholic and which was Anabaptist?

One wry humorous note that crossed my mind while reflecting on the too simplistic personality contrasts was a vague recollection of the stories of church history I read as a Catholic student in the 40s and 50s. Then it was an account of kind, loving, God-fearing Catholics, having their homes and villages threatened by mean, ugly, selfish malcontents, who rejected God's teaching and tried to poison the minds of others with their heretical views. They were called Anabaptists.

Mislead for the sake of simplicity. But it isn't funny when children believe our bigoted presentations of those who oppose our beliefs. For the sake of simplicity (a common argument when writing for children) we misinform and mislead. The criteria for judgment which the young readers develop through these bigoted interpretations serve them poorly when they need to discern between the good and the evil in the real world.

I was talking recently with a mother who is suffering the pain of watching her daughter dedicate her life (for the past several years) to Sun Young Moon. I felt saddened and helpless as she shared her confusion, her feelings of guilt, and how it broke her heart to see how "blind" her daughter was to the "evil of this cult." In response to her mother's pleading, the daughter gave a long list of caring acts and sacrificial giving which her group had done in the name of the one they believe in.

She related incidents of "proof" of God's "approval" be-

cause of His generous responses to the prayers of her Moonie friends. And then she told of the cruel and mean behavior of many "Christians" that she had encountered on the streets when she was out soliciting money for the cult.

I don't want to imply that I believe a simple change in children's story-writing will starve out the cults. Their evil lies too deep to be snuffed out by a single, simple response like that. But we should examine why our youth, at least those who reject the faith they were raised with, feel so confident with arguments that use behavior and personality characteristics as proof of righteousness. And why do so many of us parents (myself included) feel ill-equipped to face such arguments?

What happens, I believe, is that often we fall into the easy trap of dividing all of the population right down the middle; good on one side, evil on the other—those *for* God and those *against* Him. Yet, all the time we come across questionable behavior and doubtful commitment among those on God's side—and see many Christian-like acts on the side of non-Christians. But to allow our children to explore that fuzzy area between that artificial division we make brings a fear in us. As Jesus was fond of showing, the issues are often not so simple.

Fears that we have failed. I can remember that as an adolescent my mother strongly urged me to develop friendship with a classmate of mine who was polite, courteous, and friendly to my mother whenever she was in our home. She wore no makeup and dressed modestly—a model Christian. I preferred a girl who was allowed to wear makeup, was unresponsive around my mother, and according to my mother, was boy-crazy.

What my mother didn't know was that the "model Christian" wasn't a virgin (an active nonvirgin is a better description), while my quiet friend did not go out with boys because her mother felt she wasn't ready to date. She obeyed her mother's wishes, and while she occasionally balked, confessed to me that she suspected her mother was right. I was much more comfortable with this quiet friend who, like myself, felt safer *talking* about the boys whom we madly loved rather than developing a dating relationship with them.

I am not suggesting that we must bombard our children from an early age with the complexities and philosophical dilemmas of good and evil. But we mustn't deny that they are there.

Too often we feel a need to protect them from temptation because of our own fears—fears that we have failed to instill a strong enough faith in them or failed in our example that faith in Christ is the genuine happiness. Trusting our children's lives to Him is the ultimate challenge. Stepping out in faith on God's promise to care for the children with which He blessed us is no one-time act. It's an everyday process.



Salute to Mother Teresa

Tiny wisp of titan woman,
Loving outcast, leper, orphan,
Arms of comfort for the dying,
Luxury for yourself denying,
Teaching selfless servanthood . . .
I think you walk where Jesus would!
—Amy Marie Pelham

Roll back in per-member askings requested by General Board

Roll back askings in 1982! That was the boom lowered by General Board on the boards supported by contributed funds, as well as on itself.

Meeting in regular session, Apr. 8-10, in Rosemont, Ill., GB closeted itself on the last day of the meetings to sweat its way through the tough decision of reduced askings—that is, in light of inflation and program expansion. It was also an effort to deal responsibly with deficits occurring in the finances of some of the boards.

Action was taken to reduce by half the amount of increases proposed for the 1982 fiscal year, with several exceptions for special situations. The table below shows what is happening:

Another action was taken to change the wording of financial requests made by the boards and agencies from "per-member askings" to "average giving guide." This reflects anticipated new procedures for working with conferences and congregations in setting contributions goals for giving to these same boards and agencies.

Before the 1983 budgets and average giving guides are established, there will be an evaluation of priorities between the various programs.

Paul Kraybill spoke on behalf of Mennonite World Conference at the sessions. He appealed for broader understanding among the participating members while establishing a greater number of commonalities. Kraybill, executive secretary of MWC, also challenged GB to give

more assured and substantial support to the world organization. He pointed out the fragility of the entity. Winifred Beechy, of Goshen, Ind.; Vernon Leis, of Elmira, Ont.; and Ed Stoltzfus, Harrisonburg, Va.; appointees of the General Board to MWC, shared their perceptions of their responsibilities and vision for MWC.

In addition, Kraybill outlined and defended the need to establish a local MWC headquarters in Strasbourg, France, later this year.

But GB was in no mood to be pressured into guaranteed support. Therefore, regarding MWC's request for a 25¢-per-member giving from the Mennonite Church, the GB took the following action—The General Board: 1) affirms the need for an expanding role of MWC with the Mennonite churches and conferences around the world; 2) expresses a concern regarding the rapid increase of the MWC budget; 3) approves a 25¢-per-member asking for MWC in FY 82 to be placed in the average giving guide; 4) will assume responsibility for promoting the 25¢ asking, but is not guaranteeing the total amount; and 5) requests that funds solicited by MWC from the Mennonite Church will be reported by MWC to the MC.

Finances were not necessarily primary in this discussion. MWC's role was the concern of the board. Kraybill had to go into some detail regarding the purpose and functions of World Conference.

Besides the above items of consequence, at least in the minds of GB representatives, the board had to deal with a docket full of reports, issues, and projections.

For instance, Ross Bender, moderator elect, has been proposing an idea whereby the various Mennonite conferences (denominations) might begin to cooperate in a more formal way. He has chosen the term "federate" or "federation." A great deal of cooperation is now taking place and federation, according to Bender, would allow for this without doing in denominational structures. Such a body is needed, he contends, to help set priorities for the existing and possible interchurch projects. No action was taken on this.

Much of what happened at General Board will be reported through program board channels and subsequent news stories.

Lloyd Weaver, Virginia Conference representative, in a discussion on the work of the church, told the following story: Once, while driving down I-81, he thought he would try something he had always been curious to do—drive with the aid of the rearview mirror alone. Keeping the car on the road with only the backward look turned out to be extremely difficult.

There must be some reason cars have sweeping views through their windshields and only small views through their mirrors. Big-time religious operators are trumpeting their forward look, he said. Maybe we should at least use the windshield approach to our programs, he concluded.—David E. Hostetler

	1981 Askings	Requested 1982 Askings	Revised 1982 Askings
General Board	3.00	3.50	3.25
Cong. Ministries	6.00	6.75	6.50
Missions	63.00	72.00	67.75
Education	1.50	1.75	1.75
Seminaries	8.00	10.00	9.00
Colleges	20.00	22.00	21.00
Minority Education	3.75	4.00	4.00
	105.25	117.00	113.25

Joint meeting in Illinois makes history

A history-making joint conference of the Illinois Conference of the Mennonite Church and the Central District of the General Conference Mennonite Church was held in Normal Apr. 2 to 5 at the Illinois State University Union. The main events were held together while the business sessions were separate.

The conference theme was "Christian Responsibilities in the 80s." David Schroeder, professor at Canadian Mennonite Bible College, Winnipeg, Man., served as the main speaker. Topics for the biblically based morning messages were "God Is Working Still" (Jn.

5:17), "In the World, But Not of the World" (Jn. 17:6 ff.), and "The Will of God: Which Direction?" (Mt. 23).

Orlando Schmidt, professor of music and worship at Associated Mennonite Biblical Seminaries (AMBS), Elkhart, Ind., led the singing, using his songbook *Sing and Rejoice!*

A slide presentation of the two conferences' work was shown at noon on Friday.

Outside of the regular joint sessions various meetings were held. A dinner meeting of women from both groups was held on Friday evening where a slide set of nature pictures was shown. A dinner for men was held the same evening with Paul Kraybill, of Mennonite World Conference, as speaker.

On Saturday women pastors of the Central District and Illinois Conference met at noon and decided to meet again prior to the pastors' workshop to be held at AMBS in January.

Youth and children's activities were held in the Mennonite Church of Normal, one and a half miles away. The youth slept in the church.

Aid planned for Lebanon as violence spreads

Some of the most intense fighting since its 1975-76 civil war threatens to tear Lebanon apart and spread beyond its borders. Heavy artillery and machine gun fire killed 152 and wounded 500 in the first week of April, according to the Lebanese government. Mennonite Central Committee is providing up to \$5,000 in immediate cash assistance for food and related needs, and will shortly be sending a shipment of material aid items.

The assistance will go primarily to residents of Zahle and Beirut, sites of most of the current hostilities. Fighting between forces of the Christian Phalange Party and Syrian troops for control of Zahle in the Baqaa valley of central Lebanon broke out on Apr. 2, apparently after the Syrians objected to efforts to build a road connecting Zahle with other Christian centers. Most of the 150,000 residents of Zahle are Greek Catholics.

The fighting then spread to Beirut 30 miles to the west.

MCC Lebanon country representative Ralph Miller of Chouteau, Okla., has been in touch with representatives of the Middle East Council of Churches on needs coming out of the crisis. According to the Greek Orthodox bishop of Zahle, the town is still besieged, with no movement in or out. The water supply is cut off and food stocks are limited. One hospital is operating

only partially, and many of the wounded are being cared for in homes.

Miller says items urgently needed in Zahle, Beirut, and elsewhere include beans and beef. Also needed are bedding, sheets, and hand soap.

MCC is currently exploring the possibility of sending 10 tons of beans from Nebraska to Lebanon toward the end of the month as part of a 37-ton material aid shipment. The value of the planned shipment will be an estimated \$200,000, and freight costs will total approximately \$17,000.

Secretary for the Middle East, Urbane Peachey, says it is not yet certain where the shipment will be unloaded, as the fighting has closed port facilities in Beirut. In the past, alternative unloading sites have been Sidon and Jounieh, two smaller port towns in Lebanon, and Cyprus.

Sources of the current unrest in Lebanon and the 1975-76 civil war include ongoing power struggles between various political factions and friction over the presence of 350,000 Palestinian refugees. The Syrian troops entered the country in 1976 as part of a 22,000-man Arab force sent to enforce a truce between Christian militiamen and a Muslim coalition that included many Palestinians. The Syrians have remained since, and relations between them and the Christian Phalangists have grown steadily worse.



Timothy L. Smith

Nazarene scholar speaks on peacemaking

Timothy L. Smith, ordained minister in the Church of the Nazarene, was featured speaker for a weekend emphasis on Christian peacemaking in Lancaster, Pa., Apr. 4 to 6. Smith is a professor of history at Johns Hopkins University and director of the Program in American Church History there.

The weekend, sponsored by the Lancaster Mennonite Conference and Brethren in Christ Peace and Social Concerns Commissions, began with a sermon on "The Holy Spirit of Peace," at Mellinger Mennonite Church on Saturday evening. On Sunday morning he spoke on "Grace and Peace" at both East Petersburg Mennonite and Lancaster Brethren in Christ churches. On Sunday evening he returned to Mellinger Mennonite for a discussion on "Realism in Christian Peacemaking."

On Monday he talked about "The Graciousness of the Law" at a chapel at MCC headquarters. Later that day he held a peacemaking seminar for pastors and others at Eastern Mennonite Board meetinghouse in Salunga, Pa.

Radio program receives Angel Award for excellence

Your Time, the 4½-minute daily radio program produced by the media office of Mennonite Board of Missions, won an Angel Award "for excellence in religious and moral quality media from Religion in Media (RIM).

RIM, an interfaith, nonprofit agency, presented the citation during an awards banquet in Hollywood, Calif., Mar. 26. Brian Lewis, a part-time MBM staffer and a student at Fuller Theological Seminary, received the award on behalf of the *Your Time* staff. The five *Your Time* messages submitted for the RIM competition were written by Margaret Foth, narrator.

Entitled "What Do I Owe My Parents?" the messages encouraged children to respect, love, and care for the material needs of aging parents.

Action taken at General Board meeting:

1. Regarding request for proposed by-law change. That the General Board approve the Mennonite Board of Education request that a proposal for three, 4-year terms for board members in special instances be presented to the General Assembly at Bowling Green 81.
2. Regarding Peace Concerns. Previous action of the Board was noted to designate a staff person to monitor peace initiative in the Mennonite Church for the next biennium or two. Wayne North has been appointed as staff person for this assignment.
3. Regarding evaluation of Mennonite Church organization. A proposal for the "evaluation and updating of Mennonite Church organization—1981" was reviewed by committee, revised, and returned to the Board. Two recommendations were made: 1) To authorize a committee to evaluate churchwide organizations and make recommendations, and by-law change proposals to the 1983 General Assembly. 2) That the General Board appoint a representative committee of eight persons. Action: that this document be presented to the 1981 Assembly as revised.
4. Regarding "vision" document (formerly "Witness Now"). Action: That the General Board receive with appreciation the work of Mennonite Board of Missions and the Coordinating Council in taking the Mennonite Church goals for the 80s as presented by CFLS and formulating this statement of vision as a guide for their respective boards and agencies and commend them for this fresh display of faith and leadership.
5. Regarding Berne consultation on continuing concerns. A report was received by some of those who attended this meeting. Some projected responses: An appreciation letter to the conveners and the hope for a future meeting to be arranged by the General Board. Action: that the General Board approve the projected responses.
6. Appointments. Action: that Ivan Kauffmann be appointed as General Secretary of the Mennonite Church General Board for another 4-year term, beginning on Sept. 1.



Jerry Lapp, Eastern Mennonite College, and Leon Yost, Jersey City, confer on programming.

Menno artists trek to eastern artistic Mecca for fellowship and inspiration, New York

"Mennonites have not seen art as relevant to the quality of life," said Jerry Lapp in a statement about halfway through an event called the New York Arts Seminar. Jerry, from the faculty of Eastern Mennonite College, was one of about 20 people who gathered in New York, Apr. 3-5. The statement reflected Jerry's feeling about the current state of art in the Mennonite Church. For some of the people who gathered in New York, art is more than relevant; it is their vocation.

The gathering was organized by Ardis Grosjean, an art history student and doctoral candidate; Myrna Burkholder, Northeastern U.S. representative of Student and Young Adult Services for the Mennonite Board of Missions; Susan Ebersole, employee of the Whitney Museum, New York City; and Erma Martin Yost, an art teacher in the public school system, all of the New York City area.

Though not promoted as a specifically Mennonite event the out-of-town people attending were all Mennonite or of Mennonite background.

Diversity characterized both the people who came and their activities. Three people came from Toronto, one from Kansas, several from various parts of Pennsylvania, a carload from Virginia, and the remainder from the New York City area. Their occupations varied from graphic designers to art teachers to students.

New York, which boasts at least 48 institutions

Participants at the New York Arts Seminar enjoyed intense but amicable discussions.

Klaassen to get a leave from Conrad Grebel

The board of directors of Conrad Grebel College, Waterloo, Ont., recently acknowledged with regret the request for a change of status by Walter Klaassen effective on July 1, 1982.

Klaassen, who has been at Conrad Grebel College since 1964, has requested a special leave of absence from Conrad Grebel College for family health reasons.

The Klaassens are anticipating moving to the Okanagan Valley of British Columbia. Although his future vocational plans are as yet unclear, the college administration has been directed to work out details for a leave of absence which would allow Klaassen to continue his considerable research, writing, and teaching in the area of Anabaptism and Reformation history, in affiliation with Conrad Grebel College.

The focus of much of Klaassen's present research concerns the role of eschatology in Anabaptism.



(not including the hundreds of small galleries) that are devoted to the preservation and promotion of art, is a natural place for an art seminar. Yet this wealth of resources also tended to fragment the participants during the unscheduled times.

The opening meeting featured a multi-projector slide show, the "ASK Acrostic," by Ken Hiebert of Philadelphia. Manual control of the projectors allowed the feeling of the moment to dictate the rhythm of the slide sequences. Discussion after the half-hour show covered both content and mechanics of the presentation.

Saturday morning, the group met at the Whitney Museum of American Art. In the board room of the institution, Patterson Sims, one of three museum curators, talked about the process of putting together the Biennial Show, which had just opened. The purpose of the show is to gather a full range, comprehensive view of American art.

The job of selecting the artists that would be represented began with the compiling of huge lists of active art producers by each of the curators. With an emphasis on quality rather than quotas as to the sex, race, or geographic origin of the artists, the show slowly began to take shape.

Sims also said that art has personality that can be seen in the interaction of pieces displayed near each other. He compared the various works to personalities at a party or meeting. "While some combinations have a reinforcing effect on each other," he said, "it is a disaster in other cases."

Walking through the three floors of exhibition later in the day, participants were delighted at the variety in the show. Pieces on display ranged from the very lifelike "Cleaning Woman," with the patient, lowered gaze; to the "Revenge of the Goldfish," a photo of an all blue bedroom with two sleeping children and hundreds of goldfish swimming above and around them.

Tours of two New York artists' studios had been arranged for Saturday, but due to other interests of individuals, these were canceled. Some of the institutions visited on Saturday included the Metropolitan Museum of Art, the Museum of Modern Art, the American Craft Museum, and the International Center for Photography. For the evening meal on Saturday, various New York households brought food centered in a curry and rice main course. The evening included persons from the New York area who were not actively involved in the visual arts.

The evening program consisted of slides of various artists' work. Some of the presentations, such as Art Isaac's of Sellersville, Pa., showed work in a single medium. Art's special interest is in weaving.

All art seminar participants were invited to the Jersey City home and studio of Leon and Erna Martin Yost for a Sunday afternoon of informal visiting.

The weekend concluded with a feeling that the interaction had created new ideas, new friendships, and that a similar gathering would happen again in a couple years. —David Hiebert

Master plan begun for Crooked Creek Camp in Iowa

LeRoy Troyer Associates of Mishawaka, Ind., met with the Crooked Creek Camp board, camp directors, and operating committees in a goals-planning workshop on Mar. 27 and 28. About 28 persons gathered for the workshop at the Washington Mennonite Church, Washington, Iowa, four miles from the newly purchased campsite along Crooked Creek in

Energy-saving housing discussed at Laurelville

About 100 enthusiastic persons gathered at Laurelville Mennonite Church Center from Mar. 13 to 15, to discuss housing ideas and energy use. The weekend workshop, titled "New Housing Ideas for the 80s," was designed for builders and homeowners to learn from each other and from a team of leaders.

LeRoy Troyer, of Troyer Associates in Indiana, directed the weekend and gave input on land use patterns, energy conservation, and solar heating. Other resource persons were Marlin Thomas, a developer from Lancaster, Pa., whose focus was on the business of land development; Richard Miller, a builder from Indiana, who helped with ideas about actual construction and financial packages; and Catherine Mumaw, a home economics teacher at Goshen (Ind.) College, who led several kitchen planning sessions.

One area of lifestyle that was heavily stressed was—what am I, as a Christian in my world, doing to conserve both energy and land? The answers were very varied, ranging from use of passive and active solar heat, building underground homes, adding a greenhouse to an existing home for solar storage, building houses with adjoining walls to use land to its fullest advantage, building smaller dwellings, and use of natural materials such as wood and brick inside a home instead of vinyls, nylons, and polyesters.

Another exciting area for the future is a church-centered community, where church buildings become community centers. Several of these are currently being developed among Mennonites. By having a church building with housing built around it, many of the external pressures on individual homes would be relieved.

Evidence of the interest and knowledge being compiled by many persons was clear in the open session on Saturday evening when the entire group critiqued architectural plans for 10 to 15 homes. Any workshop participant was welcome to show his/her own drawings for the group, explaining energy saving plans and unique housing options. Included in these were: energy-efficient low-income housing, an envelope home, an underground plan, a triplex designed for an extended family, and conventional home plans using active and passive solar systems. —Doris Risser, Kidron, Ohio.

southeast Iowa. Representatives from three Mennonite conferences are working together in this new outdoor ministry.

Resource persons at the weekend workshop were LeRoy Troyer and Rich Miller from the architectural firm and Arnold Cressman of the Laurelville (Pa.) Mennonite Church Center. They guided the Iowa group in the process of discerning and setting priorities for needs in the surrounding church community. The resource persons then helped the camp leaders examine what facilities, programs, and financing might be required to meet these needs.

There was a strong emphasis on building for the twenty-first century with efficiency and conservation as primary concerns. Troyer explained innovations in heating and cooling buildings with air forced through underground rock masses. Cressman described LMCC's creative approach to financing through widely shared ownership of camp facilities.

A spirit of enthusiasm and purpose grew as a long list of spiritual, recreational, and educational needs emerged from the group's collective thinking. These ideas were sifted down until the most important ones remained. Among them: Christian nurture through camping for grade school and junior high children, guidance for young adults in life's choices, wholesome fun and recreation near home, strengthening family units, marriage enrichment, learning to witness and teach the faith, and dialogue among Mennonite groups. Programs to minister to these various needs could probably be structured within three general categories: conventional camping, seminar retreating, and conferencing (daylong events).

In addition to planning for the future, workshop participants were introduced to Ken and Noreen Gingerich of rural Iowa City. The couple has recently been appointed to serve as the first directors of the camp.

Guide available to bring more-with-less into classes

Living Lightly: New Priorities for Home Economics is a teacher's guide for 11 lessons on responsible living, available from the Mennonite Central Committee Hunger Concerns Office. The guide is by Joetta Handrich of Hunger Concerns. Designed for secondary or junior college level use, the guide provides a format for teachers to incorporate in their classrooms the issues raised by Doris Janzen Longacre's book, *Living More with Less*.

Living Lightly can be used as an elective course or as supplementary material for existing study units. Most lesson materials adapt to both church and public schools. Teachers are encouraged to use *Living More with Less* as a personal resource and as a student text whenever possible.

Literacy catalyses change

Why teach poor rural Africans, busy just trying to stay alive, how to read? Lucille Teichert of Hauppauge, N.Y., who is involved with adult education in Pitseng, Botswana, believes literacy can help people reflect upon their lives and bring about changes in their situation.

Teichert, a Mennonite Central Committee volunteer, works with Mokgatlo wa Badumedi mo Pitseng (the Organization of Christians in Pitseng), a community trust formed by two African Independent Churches to provide health services, to establish an adult education program and promote agriculture for this community in southeast Botswana. The literacy classes came out of a February 1980 meeting when villagers discussed what directions they wanted the education program to take.

"At that meeting, literacy did not surface," remembers Teichert. "However, those who were ready to start were those who wanted to read and write." Acting as a major motivating factor was the desire to read the Bible.

A class of about 10 began, meeting every afternoon for two hours. With her knowledge of Setswana, the local language, Teichert could teach basic skills. However, she felt it would make more sense for community people to do the teaching.

In June, the Pitseng organization chose five young women with a few years of primary school education to attend a training course as part of a national literacy campaign. Teichert worked with the government literacy assistant in running the course, and now continues to spend time with the new teachers each day.

"It is difficult for them, as they are not well qualified and it is completely new," notes Teichert, "but their commitment has been good and they are learning."

Each teacher works with seven to 18 learners, involving a total of about 70 people. The ages range from 15 to over 60, and all but 10 are women.

Many others who would like to learn to read and write simply do not have the needed time. Notes Teichert: "Ploughing, planting, hoeing, bird-scaring, harvesting, fetching water, pounding grain, cooking, washing, herding livestock, caring for children, building and thatching houses, and various other tasks all come before literacy classes."

Teichert reports some frustrations with the literacy project. About half the participants are still functionally illiterate, and the literacy groups have generated no further development projects. "I think I am coming to understand how the deep-rooted, intertwined constraints and nature of rural Third World life are so paralyzing."

Teichert intends to encourage the teachers and learners to see the potential of literacy as a "catalyst" for social change. She hopes that as more people achieve basic literacy it will be easier to focus on other needs.

At Teichert's suggestion Pitseng established



Lucille Teichert looks on as a Botswana teacher conducts a literacy class in Pitseng

an adult education committee to work with her in planning and implementing adult education projects. "Process is perhaps more important than the outcome," observes Teichert. "People here should be directing the process, and things can then potentially continue without me. Also, they know what is best for the community

better than I do."

Teichert, the Botswana executive secretary of the organization, and Luke Myers of Blountstown, Fla., another MCC volunteer, see themselves primarily as catalysts for the organization, while the steering, decision-making processes remain in the community.

Youth fellowship formed in Santa Cruz, Bolivia

Youth in the emerging Mennonite fellowship in the fast-growing Bolivian city of Santa Cruz have organized an association for teenagers and young adults. Young Bolivians with roots in rural Mennonite fellowships met recently to discuss ways to meet their needs for support, encouragement, spiritual growth, and healthy social interaction.

"The surprise was on us," reported Deborah and Steven Fath, workers with Mennonite Board of Missions, Elkhart, Ind. "The growing number of youth migrating from rural areas to Santa Cruz for further education and better employment was a real concern we had been carrying. The young people came to us asking if we could help them organize an association."

A few days later 14 youth met in the Fath home to discuss the issue. Within a week, the first meeting was held and officers were elected. Since its start in February, weekly attendance has averaged nearly 25 as the youth meet every Sunday evening for recreation, prayer, singing, Bible study, and lively discussion on current topics.

Mennonite mission efforts in Bolivia are carried on by the combined presence of Debbie and Steve Fath of MBM and Sara and David Letkemann and Valerie and Harold Sawatzky of the General Conference Mennonite Church. Work is carried out in communities where

Mennonite Central Committee is involved in rural development.

Mennonite missionaries, besides their work in rural areas outside Santa Cruz, are devoting time and energy within the city as well. They are trying to start several congregations, one of which serves as the base from which the new youth association was formed.

"We see encouraging steps toward maturity, and the growing youth ministry is one of our attempts at outreach," said Steve. "The Holy Spirit is opening many doors for us, sometimes faster than we expect or can respond!"

Service, theme of Goshen's 83rd commencement

The real reason for Christian service to other people is a deep love of God, Theodore M. Hesburgh, president of the University of Notre Dame, told a capacity audience at Goshen College's 83rd annual commencement on Sunday afternoon.

The commencement was the culmination of a full weekend of activities on campus for 284 graduates and their families and friends. Eight visiting scholars from the People's Republic of China also received certificates for their year's study at Goshen College.

In his address on "The Spirit of Service,"

Hesburgh quoted Mt. 25 in which Jesus judges people on the basis of whether they came to help him when he was hungry, thirsty, sick, or in prison. Jesus said, "Whenever you did these things to these the least of my brethren, you did it to me."

Goshen College president J. Lawrence Burkholder voiced similar ideas in an address during the baccalaureate service on Sunday morning. In his sermon entitled "The Equipping of a Servant," he noted that the emphasis of the past few decades on self-fulfillment at all costs is giving way to the old Christian realization that "the life to which we are being called, the life which is fulfilling, is a life of service."

Out-Spokin' termination recommended for 1982

A recommendation to terminate Out-Spokin' has been submitted to the Mennonite Board of Missions board of directors.

If the directors accept the recommendation at their next meeting, May 14-16, Out-Spokin' will continue with its regular 1981 schedule of hikes and then conclude with a limited schedule in the spring of 1982.

The recommendation to end Out-Spokin' was made by the MBM Relief and Service Committee in March in response to a report prepared by Relief and Service director Rick Stiffney and Out-Spokin' director Jerry Miller.

"MBM affirms the validity of Out-Spokin'," Rick said, "but in an era of limited resources, it is clear that priorities must be determined and cuts made."

Putting Out-Spokin' on a completely self-supporting basis was considered, according to Jerry. "But we would inevitably become more professional, and we would face new regulations and liabilities," he said. "It also seems clear that the nature of the ministry would be adversely affected."

Rick and Jerry agreed that it seems right to terminate Out-Spokin' while it is still a strong program. "It also makes sense to act now because of the anticipated large staff turnover this fall," Rick said.

Billed as "Christian community on the move," Out-Spokin' is at its highest point in terms of people participating in its hikes. In 1980, there were 1,300 bikers and backpackers, and one of the biggest schedule of hikes ever is planned for this summer. The program is led by 21 staffers, most of whom work on a voluntary service basis.

Organized in 1967 by Terry Burkhalter, Out-Spokin' became a part of MBM in 1969. Jerry Miller has been director since 1970. He was assisted this past year by eight full-time staffers—some on a VS basis—who work in the office and at the warehouse when hikes are not in progress.

Jerry and Rick pointed out that none of the hikes this summer or fall will be affected. This includes the USA and Canada coast-to-coast biking trips.



Participating in the Mar. 20 MEDA Board of Trustees meeting was Edgar Stoesz and Donald Hedrick (on right).

MEDA moves to tighten programs and standardize membership requirements

The board of trustees of the Mennonite Economic Development Associates (MEDA), meeting in Chicago on Mar. 19 and 20, approved several actions designed to strengthen the organization.

In a move to consolidate overall program activities and to maximize the impact of program resources, the trustees voted unanimously to concentrate more energies in programs located in Central and South America, the Caribbean, the U.S., and Canada.

This action reflects MEDA's experience that credit programs have a higher rate of impact where close supervision by MEDA personnel has been assured. The action also takes into account escalating travel costs being experienced in monitoring small projects scattered around the world. Although MEDA will continue to support some programs in Asia and Africa, the new emphasis will place MEDA staff, trustees, and members in closer proximity to programs, resulting in reduced travel time and cost requirements.

The board of trustees also took action to standardize the requirements for membership in MEDA. By unanimous consent, the Board acted to allow membership in the organization on the basis of annual voluntary contributions,

rather than on the basis of fixed dues. Prior to this change in policy, U.S. members were required to contribute annual dues of \$200 to the organization. In Canada, on the other hand, where government regulations prohibit payment of dues to charitable organizations, membership has been maintained on the basis of voluntary contributions. In a staff report to the trustees, it was noted that average per member contributions in Canada this year exceeded the average U.S. membership contributions. This suggests that the dues structure may actually be a factor that limited the vision of some persons to contribute to the program.

In other related actions, the board of trustees admitted seventeen new members to the organization, acted on six new projects, and discussed ways to strengthen inter-organizational cooperation between MEDA and the Mennonite Industry and Business Associates (MIBA).

MEDA is an association of business and professional persons with offices in Akron, Pa., and Winnipeg, Man. The organization is interested in promoting economic development through the extension of resources which respond to the needs of small entrepreneurs in Third World countries and in North America.

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSONS

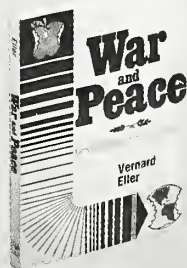
The first Pastoral Encounter for Hispanic Mennonite Pastors will be held May 21-26 at Goshen College, Goshen, Ind. Sessions will include peace theology; practical aspects of church budgeting; letter, minute, and report writing; preparing and delivering Bible studies/sermons; and opportunity to report/reflect on events presently happening in our congregations. For more information contact the Mennonite Church General Board, Office of Latin Concerns, Box 2123, Elkhart, IN 46515; (219) 294-7131.

The Nebraska Renewal Conference will be held in Milford, Neb., June 19-21. Among the speakers will be Harold E. Bauman, Dan Yutzy, and Sue Fahrner. For more information contact Ken and Penny Jans, R.R. 1, Beaver Crossing, NE 68313.

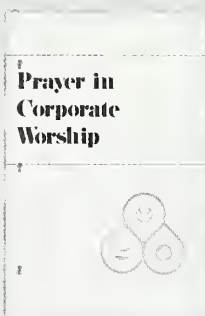
John H. Westerhoff III will lead a seminar on "The Spiritual Life: An Introduction to Spirituality and Spiritual Formation as Aspects of the Education Ministry" during July 6-10. For more information contact the Yokefellow Institute, 920 Earlham Drive, Richmond, IN 47374; (317) 966-7661.

PRINT

In *War and Peace from Genesis to Revelation* Vernard Eller points to Jesus Christ as the fulfillment of the Old Testament suffering-servant model. This revised and updated edition of the 1973 book *King Jesus' Manual of Arms for the Armless* is an easy to read study which shows that the Bible presents a unified and consistent argument regarding peace and war. \$8.95 (U.S.)/\$10.40 (Canada) from Provident and other bookstores.



Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.



Prayer in Corporate Worship by Anne Neufeld Rupp discusses what prayer is, provides illustrations of various types of prayer, and suggests some ways of involving the congregation. The bibliography lists additional books about prayer and books of prayer for use in worship. Sixth in the worship series, the booklet is \$2 from Provident and other bookstores.

"Congregational Goals Discovery Plan" is the name of a guided process which a congregation can use to examine strengths, possibilities, and needs in the congregation and the surrounding community with the question, "What is God calling our congregation to do in the next few years?" The material consists of a leader's guide, a set of 36 charts, and a congregational survey. Developed by Palmer Becker and refined by Floyd Bartel, it has been used widely since 1976 by a variety of churches. Cost is \$13 plus shipping. It can be ordered for a 60-day examination from the General Conference Mennonite Church, Box 347, Newton, KS 67114.

An extensive annotated listing of printed and audiovisual *Resources on World Hunger & Responsible Living* is available from Joetta Handrich, MCC Food & Hunger Concerns Office, 21 S. 12th St., Akron, PA 17501.

AUDIOVISUALS

Cassette tapes of the addresses by Myron Augsburger, Ben Sprunger, and Vernon Wiebe at the "Consultation on Continuing Concerns" held in Berne, Ind., Mar. 30-31, are available for a rental fee of \$1.50 each or \$3.00 for all three from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

mennoscope

Frank Epp, professor of history at Conrad Grebel College, University of Waterloo, Ont., has been appointed to the Canadian Consultative Council on Multiculturalism by James Fleming, minister of state (multiculturalism) in the federal government. Epp is also a member of the board of directors of the Canadian Ethnic Studies Association.

The staff of the People's Place in Intercourse, Pa., has just published a booklet entitled "The 100 Best Books to Read about Mennonites and Amish." Assembled over a period of years, this listing includes cookbooks, history, theology, music, and children's books. For the free booklet, write to The People's Place, Main Street, Inter-

Moderator-elect nominated in new process

A nominating committee report at the General Board of the Mennonite Church meeting on Apr. 10 announced that Myron Augsburger was nominated by the delegates for moderator-elect. His name will be presented for final affirmation at Bowling Green.

Each biennium the nominating committee of the church works at its task of finding gifted persons willing to appear on the slate for moderator-elect and other churchwide board positions to be chosen at General Assembly.

In response to the church and in order to improve the leadership selection process, the committee initiated a new procedure for selecting the moderator-elect at the 1981 General Assembly. On the basis of earlier responses from across the church, the nominating committee contacted six persons. All affirmed the process but three were unable to stand for office at this time. At the end of January, a letter to delegates asked their prayerful consideration of the three persons participating in this process and requested their choice and counsel by Feb. 28.

In early April, the committee conferred about the responses received. The responses affirmed each person but clearly indicated that Myron Augsburger should be the person placed in nomination at Assembly.

\$189,242.18

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$189,242.18 as of Friday, April 17, 1981. This is 25.2% of the total needed. Contributions have been received from 291 congregations and 101 individuals. Individual gifts represent \$35,633.96 of the total.

Goal \$750,000.00

course, PA 17534, or call (717) 768-7171.

A first annual baccalaureate service was held at Conrad Grebel College on Sunday, Apr. 5. The service was organized out of a concern that students relating to the college all graduate from the University of Waterloo (Ont.), without any recognition given by the college. A primary focus of the service was to have the college community, including families, students, faculty, and board, affirm and recognize graduates in a setting of Christian worship. After the service, a reception was held in the college dining room. Hosting the reception were the college dietary staff and members of the Conrad Grebel College Women's Association.

Summer school at Associated Mennonite Biblical Seminaries, Elkhart, Ind., offers "The Bible and Law," exploring the nature of biblical law compared with state law and how the biblical view of law applies to the Christian vocation. The course will meet from July 23 to Aug. 6 and offers two or three semester hours of credit. "The Bible and Law Weekend Symposium" will be offered from July 24 to 26 for those unable to take the whole course. "If we don't get a hold of biblical law," says teacher for the course Millard Lind, "our Mennonite concept of law will just go by the

board." Contact the seminary for further information and registration.

Leamon R. Sowell, Jr., and Aden J. Yoder were recently appointed to the Goshen College Board of Overseers by the Mennonite Board of Education. Sowell, a law student from Chicago, Ill., and Yoder, pastor of the Hopedale (Ill.) Mennonite Church, attended their first board meeting on Mar. 13 and 14. Leamon Sowell, Jr., is currently in his final year at the Northwestern University Law School. Aden Yoder has been pastor of the Hopedale Church since 1975.

Job opportunities: Hesston College needs a full-time business administration and economics instructor to teach management and economics courses. Position includes departmental leadership. Job available in August 1981. Send letter of application and résumé to Dean's Office, Hesston College, Hesston, KS 67062, or call collect (316) 327-8233.

Conestoga Christian School is seeking applicants for the following teaching positions: Grades 4 and 5 (one grade per classroom); English; music; and home economics. Interested persons should contact Kenneth L. Herr, Principal, R. 1, Box 124, Morgantown, PA 15543, or call (215) 286-0353.

readers say

The article by "X Menno" "You Handcuffed Me" and Farrar's "Stop Evading Responsibility" (Mar. 31) made me realize I needed to air my beliefs. I am not a "born-in-the-fold Mennonite" so my views are not from pride or prejudice.

Since the 1930s I've grown in my Christian life by help from Christian teachers and rooted and grounded individuals. What has bothered me most is the growth of radicalism in the young people, especially in our colleges and VS. Knowledge of the teachings of Jesus is lacking, and how to turn this around must be our first concern. Teachings on how the devil works in each life must be brought out and underscored.

Radical approaches on taxes, politics, nuclear plants are human concerns but Christians were and are given the responsibility to teach Christ's precepts and the Lord will take care of this world. Humble, sober, Bible-knowing individuals are not to be put down. Charismatics are in many ways being used by Satan to split churches and destroy the foundation teaching.

Being a "Whole Christian" means taking responsibility, but each individual must seek the Holy Spirit's direction to learn how to bring salvation to as many as possible. Waving banners, shouting slogans, destroying government property never were taught by Jesus. Matthew's Gospel gives Jesus' actual words. Everyone should study them over and over.

I joined the Mennonite Home Mission in Chicago and the word Mennonite always meant, "Jesus' Way of Life."—Virginia E. Gomoll, La Junta, Colo.

• • •

This letter is in response to "Why Did I Leave" (Mar. 31). I am sorry that people feel confined when they have an enriching spiritual experience, in this case the baptism of the Holy Spirit. I am also sorry that congregations cannot find ways of accommodating such people rather than forcing them out by their unspoken disapproval. However, congregations to-

day are often caught in having to be all things to everybody. This person wants more freedom in worship, that person wants different emphasis in preaching, someone else wants more variety in the Sunday school program, and still someone else dislikes the type of music used in public worship. How do we accommodate all these tastes which may not be wrong in themselves but happen to be personal preferences?

I also have misgivings about having congregations with particular emphases. This congregation is charismatic, that one attracts the professionals by its intellectual appeal, and another congregation is noted for a fundamentalist emphasis. I feel we need each other and should not isolate ourselves into a spiritual ghetto.

I have further misgivings when people by their numbers or their position of power or their ability to complain loudly, seem to control the atmosphere in a given situation. While charismatics can feel unwelcome in a given situation, they can also be equally as difficult if they happen to be in control.

I teach in a public secondary school in a neighboring county and am staff sponsor to the Inter-School Christian Fellowship, an organization whose aim is to serve students regardless of their religious affiliation or bias. It has attracted a few students who attend a high profile charismatic church in a nearby city. I could write pages about the problems I have had to cope with in order to keep the situation running smoothly. One regular supporter dropped out because the charismatic element directly or indirectly branded her as a substandard Christian (or less). Decisions seemed always to have to please that element.

In the course of time, one of the charismatic students moved to another city and changed schools. A second one had enough credits to graduate after the first semester and left school. I am sorry to say that I too heaved a sigh of relief. I feel battle scarred as I tried to keep peace and feel too much of my

energy was diverted in that direction. Now my concern is how do we pick up the pieces. We might not succeed until the new school year begins in September when we can make a fresh start.

So I too felt confined, but it was the charismatic element that accomplished that feeling. I wish it could have been otherwise.—Kenneth Cressman, New Hamburg, Ont.

• • •

I am sad to read Robert Hartzler's response to X Menno (Readers Say, Mar. 17).

I feel that people tend to move toward one extreme or another in order to defend the truth. Each of us needs to talk with others who have different experiences and views to understand and love each other and also to be enriched by each other. I say this out of my experiences as part of a conservative Mennonite congregation and then moving on to seminary, counselor training, and five quarters of Clinical Pastoral Education (chaplain training). I'm now a Mennonite employed as a religious coordinator in a large Lutheran retirement village. It seems that at times I have felt like X Menno (Mar. 17) and at times like Robert Hartzler. My concern is that we don't get so caught up in our feelings that we miss the concerns of others.

I'd like to respond to both you, Robert, in your frustration, and to X Menno in his sorrow, and pray that God will bless both of you and lead each of you to express your love to Him as well as to fellowship with the saints.—Hazel Knicely, Cumberland, Md.

• • •

I heartily endorse the voice of moderation and positive action which I heard from Clyde Kratz in his letter printed in the Mar. 24 issue. He saw through the heat and smoke that is dividing the church and drew me again to an understanding of the basic challenge to wealthy American Christians; we must first really tithe all of our incomes—this is essential for a vital and strong denominational witness in many areas; then we must begin to give much more through the church for service and education, development, and witness programs. Combining these with a life of voluntary simplicity, that is not an affront to the Guatemalan peasant or Somali refugee, would make all talk or tax resistance superfluous. Indeed, I believe the only radical response to war—that which strikes at the root causes—is voluntary poverty. I doubt Mr. Kratz was thinking in these terms, but even if the majority of Mennonites began to tithe and give more, regardless of political or social views, a real time of growth, healing, and renewal would spread through the church. Why not give it a try? The biblical promises are clear.—Peter Farrar, Andover, Vt.

births

Cook, Dennis and Donna (Glebe), Kitchener, Ont., second son, Colin Matthew, Feb. 26, 1981.

Dalmeijer, Kees and Sally (Handrich), Schoener, The Netherlands, third child, second daughter, Hannah Rae, Apr. 2, 1981.

Good, Murray and Marlene (Horst), St. Jacobs, Ont., fourth child, Maria Elene, Jan. 24, 1981.

Grimmer, William and Linda (Burgetz), Kitchener, Ont., second child, first son, Matthew Ryan, Jan. 26, 1981.

Hackman, Joseph W. and Marcia (Yoder), Emmaus, Pa., first child, Joseph Walter, Feb. 18, 1981.

Hoke, Stephen and Arlene (Erb), Woodstock, Ont., second child, first son, Stephen Michael Travis, Mar. 20, 1981.

Hooley, Dwight and Sharon (Lapp), Kalispell, Mont., first child, Brian Scott, Dec. 5, 1980.

Keller, Claire and Donna (Histand), Souderton, Pa., second child, first daughter, Julie Renee, Apr. 5, 1981.

Martin, John and Emma (King), Ephrata, Pa., first child, Michael John, Apr. 5, 1981.

Mast, Myron and Elva (Swartzendruber), Kalispell, Mont., first child, Scott Bernard, born on Dec. 30, 1980, received for adoption on Mar. 12, 1981.

Nafziger, David and Marjorie (Weaver), Logsdon, Ore., first child, Eli John, Dec. 9, 1980.

Sheats, Earl and Pansy (King), Homestead, Fla., second daughter, Janell Renee, Mar. 28, 1981.

Sleeper, Carl and Becky (Good), Sarasota, Fla., first child, Meranda Lynn, Jan. 6, 1981.

Souder, Wilmer Blaine and Linda (Wireman), Telford, Pa., third daughter, Rebecca Tara, Mar. 31, 1981.

Yoder, Randell and Judy (Yoder), Shippshewana, Ind., second child, first daughter, Wendy Nicole, Apr. 2, 1981.

marriages

Bingeman—Aberle.—Peter Marshall Bingeman, Kitchener, Ont., Stirling Avenue cong., and Janet Aberle, West Montrose, Ont., by Vernon Leis, Mar. 28, 1981.

Diener—Margon.—Larry Diener, Lowpoint, Ill., and Kathy Margon, Rantoul, Ill., Arthur Mennonite cong., by Joe Diener, father of the groom, Jan. 17, 1981.

Dresbach—Buller.—Rodney Dresbach and Lena Buller both Kalispell, Mont., Mt. View Mennonite cong., by Glenn Roth and Harrison Weaver, Mar. 21, 1981.

Fisher—Kempton.—Robert J. Fisher and Bethany Kempton both of Turkey Run Mennonite cong., Logan, Ohio, by Charles Kempton, father of the bride and Carl J. Wesselhoeft, Apr. 4, 1981.

Goings—Kaufman.—Joseph Goings, Manson, Iowa, Assembly of God, and Rosie Kaufman, Manson, Iowa, Manson Mennonite cong., by Albert Calaway and Irvin Nussbaum, Apr. 4, 1981.

Martin—Hoover.—Larry Ray Martin, New Holland, Pa., Carpenter cong., and Elva Hoover, New Holland, Pa., New Holland cong., by Frank E. Shirk, Apr. 4, 1981.

Mishler—Coblentz.—Greg Mishler and Betty Coblentz, both of Hartville, Ohio, Hartville Mennonite cong., by Richard F. Ross, Apr. 4, 1981.

Ropp—Stutzman.—Steve Ropp, Kalona, Iowa, Sunnyside Mennonite cong., and Kathy Stutzman, Hesston, Kan., Hesston Mennonite cong., by Jerry Quiring and Morris Swartzendruber, Apr. 4, 1981.

Steiner—Kratzer.—Dean Steiner, Kidron, Ohio, Kidron cong., and Prudence Kratzer, Dalton, Ohio, Kidron cong., by Bill Detweiler, Mar. 21, 1981.

Troyer—Geiser.—Maynard Troyer and Lydiana Geiser, both of Apple Creek, Ohio, Kidron cong., by Bill Detweiler, Apr. 4, 1981.

obituaries

Diener, Beulah Susan, daughter of Moses and Sarah (Raber) Diener, was born in Johnson City, Mo., Aug. 24, 1903; died at Versailles, Mo., Mar. 8, 1981; aged 77 y. She is survived by four sisters (Mrs. Pearl Nebel, Linn, Alice, and Esther Diener), several nieces, and nephews. She was preceded in death by two brothers (George and Edward) and a sister (Mrs. Elizabeth Garber). She was a member of Mt. Zion Mennonite Church, where funeral services were held on Mar. 11, in charge of Joe Diener; interment in the church cemetery.

Eby, Floyd Edwin, son of Edwin and Ida (Diefenbacher) Eby, was born in Kitchener, Ont., Nov. 16, 1917; died of a heart attack at Kitchener, Ont., Mar. 12, 1981; aged 63 y. On Mar. 5, 1949, he was married to Marion Bauman, who survives. Also surviving are two sons (Darryl and Paul), two daughters (Karen—Mrs. Larry Buchanan and Lynn—Mrs. Ray Gibson), 4 grandchildren, 2 sisters (Pearl and Ruth Eby), and 3 brothers (Clarence, Orton, and Keith). He was a member of the Stirling Avenue Mennonite Church, where funeral services were held on Mar. 14, in charge of Vernon Leis and Mary Mae Schwartztruber; interment in Woodland Cemetery.

Eby, Ida, daughter of Christian and Elizabeth

Diefenbacher, was born on Oct. 13, 1887; died at Kitchener, Ont., Jan. 16, 1981; aged 93 y. On Oct. 15, 1919, she was married to Edwin Eby, who preceded her in death on Nov. 10, 1964. She is survived by two daughters (Pearl and Ruth), and 3 sons (Clarence, Orton, and Keith), 2 sisters (Nina and Mrs. Lilian Shantz), and 4 brothers (Eli, Roy, Owen, and Lloyd). (Another son's obituary appears above, who died two months after his mother.) She was a member of the Stirling Avenue Mennonite Church, where funeral services were held on Jan. 19, in charge of Mary Mae Schwartztruber and Vernon Leis; interment in Woodland Cemetery.

Gerber, Orpha, daughter of Oliver and Lucinda (Troyer) Gerber, was born in Holmes County, Ohio, Mar. 16, 1895; died in Holmes County on Mar. 5, 1981; aged 86 y. On Dec. 2, 1922, she was married to Elmer Gerber, who preceded her in death in 1971. She is survived by a son (Myron), two daughters (Kathryn—Mrs. Elmo Kauffman and Dorothy—Mrs. Ted Taylor), two brothers (Lloyd and John), and two sisters (Mrs. Minnie Miller and Mrs. Verba Kandel). She was a member of Walnut Creek Mennonite Church, where funeral services were held on Mar. 8, in charge of Alvin Kanagy; interment in church cemetery.

Hackman, Clara, daughter of David and Lydia (Shoup) Brubaker, was born in Greene Township on Oct. 7, 1888; died at Shady Lawn Nursing Home, Dalton, Ohio, Apr. 3, 1981; aged 92 y. On Nov. 3, 1910, she was married to Ray Hackman, who survives. Also surviving are two daughters (Mrs. Emma Imhoff and Mrs. Charles Carter), 6 grandchildren, and 9 great-grandchildren. She was a member of the Crown Hill Mennonite Church, where funeral services were held on Apr. 6, in charge of Richard Ross, Glen Steiner, and Noah Hilty; interment in church cemetery.

Horst, M. Leona, daughter of Abram and Gertrude (Gehr) Horst, was born at Clear Spring, Md., Sept. 5, 1909; died at Sarasota (Fla.) Memorial Hospital on Apr. 4, 1981; aged 71 y. She is survived by 3 sisters (Virginia—Mrs. Lloyd Martin, Kathryn—Mrs. Harry Christ, and Beulah), and 3 brothers (Preston G., Clarence A., and Karl E.). She was a member of the Bahia Vista Mennonite Church, Sarasota, Fla. Funeral services were held on Apr. 8 at the Cedar Grove Mennonite Church, Greencastle, Pa., in charge of Nelson L. Martin; interment in Clear Spring Mennonite Cemetery.

Hufford, Bertha N., daughter of Mr. and Mrs. James Moore, was born in Shawneetown, Ill., Apr. 9, 1903; died at St. Joseph's Hospital, Bloomington, Ill., Mar. 31, 1981; aged almost 78 y. On July 26, 1921, she was married to David Hufford, who preceded her in death on June 12, 1974. She is survived by one son (Millard F.), one daughter (Eva—Mrs. Ivan Egli), 2 brothers (John and Goble Moore), 11 grandchildren, and 16 great-grandchildren. She was preceded in death by one son and one daughter. She was a member of the Pleasant Hill Mennonite Church, East Peoria, Ill. Funeral services were held at the Ludwig Mortuary, Morton, Ill., Apr. 3, in charge of James Detweiler; interment in Roberts Cemetery.

King, John Irvin, son of Elwood and Freda (Hege) King, was born on July 14, 1979, drowned in farm pond on Mar. 21, 1981; aged 1 yr. 8 mo. Surviving are 4 brothers (Jay, Michael, Conrad, and Mark), 4 sisters (Evelyn, Orpha, Elfreda, and Priscilla), and grandparents (Myron and Edna King, Paul and Catherine Hege). Funeral services were held at Rovers Church on Mar. 24, in charge of Myron King and Bennie Lapp.

McAuslan, Lorne, son of John and Mary Elizabeth (Cooper) McAuslan, was born at Kitchener, Ont., Dec. 6, 1909; died of pneumonia at Kitchener on Feb. 7, 1981; aged 71 y. On May 22, 1948, he was married to Elsie Boyce, who survives. Also surviving is one son (Donald). He was a member of the Stirling Avenue Mennonite Church. Funeral services were held at the Ratz-Bechtel Funeral Home on Feb. 10, in charge of Mary Mae Schwartztruber; interment in Woodland Cemetery.

items and comments

United Reformed Church notes upturn in seminarians as economy turns down

The number of students training as ministers in the United Reformed Church is now higher than at any time since the church was formed in 1972, according to figures published in *Reform*, the denomination's monthly magazine. A recent report to the church's Ministerial Training Committee indicated there are presently 89 students for the full-time ministry in the training colleges. "If the numbers continue at this level, those entering the ministry each year would outnumber those whose full-time ministry comes to an end," the periodical said.

In 1976 there were only 52 students for the full-time ministry in the colleges, but the number has grown steadily since then. Last year the church had 1,690 ministers.

"Non-sexist" Scripture workers offer to meet with project's critics

The National Council of Churches has offered to meet with conservative opponents of its projected "non-sexist" Bible lectionary, urging critics to base their charges "on accurate facts rather than distortion." In a statement drawn up by leading NCC officials, including General Secretary Claire Randall, the ecumenical agency responded to charges by the conservative evangelical Religious Roundtable that the NCC was attempting to "rewrite the Bible."

They charged the Christian New Right group with making "serious distortions" in its renewed campaign against the NCC project.

Professor claims children need toy guns

A University of Pennsylvania professor has warned parents that taking toy guns away from children could cramp development of their imagination and turn them more aggressive. "Parents should not think that by simply taking away toy weapons, they'll prevent their children from becoming violent adults or make the world a safer place," said Brian Sutton-Smith, of the Penn Graduate School of Education.

Toy weapons have been criticized for increasing aggression in children who are supposed to perceive them as implements of violence, he said. However, "The weapons are make-believe and children who play more make-believe are generally less aggressive," said Sutton-Smith. "In a violent world, children may need harmless ways to represent and come to terms with the danger of violence."

Senate okays school display of Ten Commandments

Fort Wayne Republican State Sen. Elmer

MacDonald's bill to allow voluntary display of the Ten Commandments in public school-rooms easily passed the Indiana State Senate on Wednesday. Speaking to the Senate, MacDonald said the purpose of his bill "is not to display the Ten Commandments as a religious symbol, but to publicly acknowledge this universal document for the shaping and development of the institutions and traditions of Western civilization."

MacDonald's bill says it's the teacher's decision whether or not to display the Ten Commandments. The bill specifies the document be placed in a 16-by-20 inch frame. At the bottom of the document will be added the phrase: "The secular application of the Ten Commandments is clearly seen in its adaptation as the fundamental legal code of Western civilization and the common law of the United States."

"I think the mood of the country and the state is for this legislation," MacDonald said. The bill now goes to the House for consideration.

Group says to reject commercialized Easter and aid poor instead

Drop out of the "commercialized Easter parade" and use the money to help the poor, urges the nonprofit group Alternatives. Commercial interests are attempting to make Easter a "second Christmas" with sales of Easter toys, candy, cards, and clothes that have little to do with the religious celebration, says Alternatives, which encourages simplified lifestyles and more meaningful celebrations.

"Easter is big business," Alternatives says. "In 1980 Americans spent \$90 million on Easter cards, \$550 million on Easter candy, almost \$1 billion on Easter clothes, and an undisclosed amount on Easter toys. Little of this spending relates to the religious meaning and focus of Easter."

Alternatives suggests that people begin a new kind of Easter parade that will better reflect their religious commitment. Instead of buying new Easter outfits, Alternatives says, they could "wear common work clothes on Easter Sunday to better symbolize their commitment to Jesus' ministry of healing, teaching, and suffering on behalf of the poor."

Most drugs used for recreation says Amstutz

The drugs most frequently used are not medicinal but recreational, says H. Clair Amstutz in *The Mennonite*, 24 Mar. 1981. These include "the socially accepted ones—coffee, alcohol, and tobacco; and those more recently introduced—marijuana, LSD, heroin, amphetamines, and cocaine. We worry about the latter group," he says, "but it is well to remember that caffeine is the most used drug in

the world; that alcohol causes more personal and social misery than any other; that cigarettes cause more cancer than any other agent, and according to the surgeon general's report, cause 300,000 deaths annually—more from heart disease than cancer."

Expert says baby boomers being lost to the church

Why don't more people go to church?

David A. Roozen, an assistant coordinator for research at the Hartford Seminary Foundation and a nationally recognized expert on church growth, says that most of his research indicates that most nonchurchgoers become that way not because they got fed up and dropped out but because they never got involved. And this, he says, is particularly true of the postwar "baby boom" generation, whose noninvolvement he says is chiefly responsible for the decrease in church attendance during the last 15 years.

Speaking to a workshop at an "Evangelism in the 80s" conference at Andover-Newton Theological School, Roozen said despite the prevailing wisdom that young people eventually find their way back into the church, he is not at all sure this will happen with the baby-boom generation.

"I think one of the things we have to recognize is that this generation has grown up in an entirely different atmosphere from those before," he said. "Society has changed. There has been a gradual but pervasive secularization of American culture. One of the main things we have lost in our culture is a sense of the reality of God's presence. We can no longer take for granted that people out there sense that he is alive and real."

Methodists launch a new ecumenical weekly newspaper

The Texas Methodist/United Methodist Reporter, the nation's largest denominational weekly news publication, has taken an ecumenical step and begun publishing an interdenominational weekly newspaper, *The National Christian Reporter*. The first subscribers were Christian (Disciples of Christ) churches in Oklahoma and Dallas and a Community Bible Church in Oklahoma City. It will be offered locally and nationally to congregations of all denominations.

The national, interdenominational edition will follow the format of its Methodist forerunners, with three pages of editorials, letters, feature stories, and religious news reflecting a national perspective. Churches gather news and pictures about their congregations and programs which are used to localize the front page.

Acupuncture cure said to work for nicotine addiction

An acupuncture cure for smoking consisting of tiny needles placed in the ear has been developed by James Y. Chen, MD, of southern California. According to Jessica Maxwell in *Flighttime Magazine*, April 1981, the cure has been found 85 percent effective for men and 79 percent for women. "This might be because women worry more than men about gaining weight, which usually follows discontinuance of smoking," says Dr. Chen.

Nicotine, says Maxwell, is "one of the most powerful narcotics on earth.... Many researchers believe it is more powerful than heroin. It is appropriate then," she continues, "that Dr. Chen's cure evolved out of work done on Hong Kong heroin addicts."

Maxwell concludes with the testimony of Paul Finch, a more-than-two-pack-a-day man treated by Chen: "Dr. Chen is a boon to mankind. He saved my life, and I'll never go back now. Never."

Methodist minister says Christianity isn't always at odds with communism

There is no incompatibility between being a Christian and a communist, says a United Methodist pastor in Philadelphia who recently took part in a 12-day conference on Christianity and Marxism in Rome. Upon returning to his pastorate at Calvary United Methodist Church, Arthur Brandenburg declared that Americans must overcome "our simple-minded anti-communism or we will continue to be cut off from many of our most courageous and pioneering sisters and brothers in the faith."

In a brief interview in the newsletter of the Metropolitan Christian Council of Philadelphia, Brandenburg said, "Americans must realize it is possible to be both a devoted Christian and Marxist and even a member of the Communist Party."

calendar

Rocky Mt. Mennonite Conference, Denver, Colo., May 1-3
 Franconia Conference spring assembly, Line Lexington, Pa., May 2
 Gulf States inspirational conference, May 2-3
 Black Council, Philadelphia, Pa., May 8, 9
 Mennonite Board of Missions, Elkhart, Ind., May 14-16
 Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 22
 Comité Administrativo, Goshen, Ind., May 22, 23
 Eastern Mennonite College commencement, Harrisonburg, Va., May 24
 Hesston College commencement, Hesston, Kan., May 24
 Goshen Biblical Seminary commencement, Elkhart, Ind., May 29
 Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 29-30
 North Central Conference, Cooperstown Bible Camp, June 12-14
 Pacific Coast Conference, Western Mennonite School, Salem, Ore., June 12-14
 Mennonite Publication Board, Scottsdale, Pa., June 18-20
 Mennonite Board of Congregational Ministries, June 19-20
 Indiana-Michigan Mennonite Conference, Yellow Creek Mennonite Church, Goshen, Ind., July 19-21
 Bowling Green 81, Bowling Green, Ohio, Aug. 11-16

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Good-bye. God bless you. Come back at any time.

The times are said to be difficult and one sign of this is that more than a dozen congregations have felt it necessary to discontinue their *Gospel Herald* group plans. It is not yet clear what difference this will make in our circulation since some will renew on an individual basis. But it is possible that after the process is completed we will have 1,000 less subscribers. On the assumption that two or more persons read each copy, we may lose direct contact with more than 2,000 of you.

Periodical subscribers come and go and it is necessary for the editors of the *Herald* not to take this too seriously. We would, of course, like to believe that our publication is more important to you than shoes for the baby, or certainly gasoline and coffee, but this would be to overexalt our importance. Yet with a family-type publication such as ours, the departure of up to 4 percent of the subscribers calls for at least a farewell and a parting blessing. It is as if a part of our family is leaving on a long journey.

A Mennonite congregation I visited last year had a sizable number of students and so there were an unusual number of leavings. This congregation learned to overcome an instinctive feeling of rejection by developing the art of congregational farewell. So on behalf of the *Gospel Herald* staff, I bid you good-bye and wish you God's blessing.

Your departure serves as an occasion to reflect on the function of a publication such as the *Herald*. For more than 300 years, the Anabaptist-Mennonite churches existed without periodical publications. There was literature—letters, confessions of faith, brochures—but no regular means of communication such as we have today.

Periodicals were born with the rise of the modern postal system and should it fail, they will go down with it. The periodical offers an efficient way to provide current information to people with a common interest scattered over a wide area. Periodicals are much more economical for this than books since they are sent to the subscribers immediately after printing instead of first spending time in warehouses and bookstores. Their form, of course, is less convenient and durable than books. The two complement

each other: one for current news and comment, the other for material of a less timely nature that should be available over a longer period.

Both periodicals and books may be superseded in due time by electronic means of transmission, storage, and retrieval of information. Though now too expensive, the electronic methods will consume less energy and will no doubt eventually become more cost efficient. In time it should be expected that you can read an equivalent of the *Gospel Herald*—or the latest books—by pushing buttons in your living room.

In the meantime, we have the *Herald* as a way to keep us in touch with one another throughout Canada, the U.S., and even the world. From recent experience, we can expect that this will be done with increasing difficulty. The U.S. and Canadian postal services are probably the most effective in the world. But we are in a time when the old priorities are changing and costs are rising dramatically. It will soon cost more to deliver the *Herald* than to edit it. In the meantime, we are seeking more efficient ways to provide what the *Herald* does best—current news and comment about the work of the church and our beliefs and practices.

As much as we are able, we want the *Herald* to function as a publication for all members of our church. There are specialized magazines for persons with specialized interests. In contrast, the *Herald* is intended to represent all of us—all who have a stake in the life of the Mennonite Church. It is not that we are successful in this, but it is our desire.

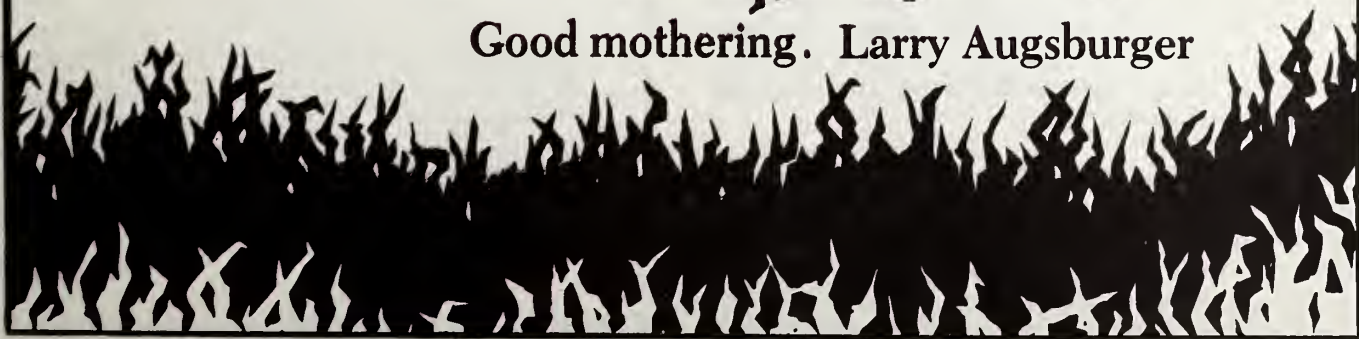
The book of Malachi was written, no doubt, in worse times than ours. It states that "those who feared the Lord spoke with one another; the Lord heeded and heard them . . ." (3:16). The *Gospel Herald* is a medium of communication among Mennonites. There are others: one can always make a phone call, write a letter, or take a trip. These individual communications are more specific and individually useful. But the *Herald* is available as a general method of allowing nearly everyone among us to hear from a lot of us about issues of common concern. We are eager to serve all who can use it.—Daniel Hertzler

Gospel Herald

May 5, 1981



Good mothering. Larry Augsburger



The children we have are placed in our care by God.
We are only temporary stewards and can never claim them as our own.

Good mothering

by Larry Augsburger

Too often we fail to benefit as much as we might from Bible stories because we tend to dwell on the major character of the story without realizing how much we might learn from supporting characters. I think this is true of the story found in 2 Kings 4:8-37. In this story the prophet Elisha favors a couple by granting them a child and then by resurrecting the child several years later when he is struck with a fatal illness.

We naturally tend to view Elisha as the major character in the story and center on his power and walk with God to produce such results. I would like to suggest, however, that we can benefit as much from the story if we will take a closer look at the child's mother. In her we find several characteristics that are relevant to what it means to be a Christian mother in today's world. So, with all due regard for Elisha, let him be the supporting actor for a while and let us center on this faithful mother.

We actually know very little about this person. The story tells us that she was a wealthy woman who lived at Shunem, a small town in Galilee not far from Nazareth. We never even learn her name. Elisha three times calls her "this Shunammite," which is, of course, simply a reference to her place of residence. We also learn that she had experienced the devastating emptiness in life that was such a disgrace to a Hebrew woman. She had no children.

In a society which considered children as a direct sign of God's favor and childlessness as divine judgment, the Shunammite's position was a bitter one. We can only begin to imagine the emotions she experienced when Elisha said, "At this season, when the time comes round, you shall embrace a son." The joy of that announcement followed by the pregnancy and birth would have transcended any other experience in the Shunammite's life. Finally, at last, praise God, she was a mother. Finally her reproach was gone, for she had her own son to embrace.

The story shows us several characteristics about the Shunammite that made her an extraordinary woman and mother. These same characteristics are still applicable to being a Christian woman and mother (and even father) in 1981. So, let's observe what a Hebrew mother of over 2,500 years ago can teach us in 1981.

The love of God first. The first thing that stands out about the Shunammite is that she was a God-fearing woman with spiritual beauty. We see this in her care and concern for Elisha. She freely extends hospitality to him, and when she

has perceived that "this is a holy man of God," she goes so far as to make an addition to her home to accommodate him. Unable to be about the work of the Lord directly, she takes the classical biblical route of supporting and caring for one who is, just as the devout women supported Jesus in his ministry.

We also see in the Shunammite a satisfaction in her circumstances. It's interesting to note that when Elisha gave her a "blank check" in verse 13 she could think of nothing to use it for. She simply said, "I dwell among my own people," meaning she was content with her lot in life, even if it was bitter with the ostracism of her childlessness.

The Shunammite shows the calm, tranquil, contentment of spirit that is so valued and praised in the Christian woman. We see in her a foreshadowing of the following comments by Peter and Paul. "Let not yours be the outward adorning with braiding of hair, decoration of gold, and wearing of fine clothing, but let it be the hidden person of the heart with the imperishable jewel of a gentle and quiet spirit, which in God's sight is very precious" (1 Pet. 3:3-4). "Also that women should adorn themselves modestly and sensibly in seemly apparel, not with braided hair or gold or pearls or costly attire but by good deeds, as befits women who profess religion" (1 Tim. 2:9, 10).

The Shunammite shows both the gentle spirit of 1 Peter and the good deeds of 1 Timothy. So, the first thing we learn about mothering from this ancient Hebrew woman is that the Christian mother will be a woman with beauty of the inner being and commitment to the work of the kingdom of God.

This gentle spirit is still a valuable possession among mothers of today. The larger society often tends to encourage different values—the impatience and anger of feminism, the vanity of fashion, the indolence of daytime televi-

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sion. But even secular society will agree that these values often do not make for good mothering. Rather, what is needed is the spirit generated by a reliance on God, a daily devotional time, a frequent attendance at services centering on Bible study, worship, prayer, praise. Good mothering resides more in those who, with their husbands, are showing the depth of their commitment to the Lord by their involvement in the work of the kingdom of God.

For the Shunammite this entailed hospitality toward Elisha. For the modern couple, it may mean the hospitality of generous giving to the mission board in order to provide "a chamber with walls and furniture" for some man, woman, or family of God working with the mission board to take the good news of Jesus Christ to places that have never heard. It may mean opening their home and hearts frequently to persons in need of shelter such as Indochinese refugees, foster children, college and foreign students, or lonely, aged widows and widowers.

Note that this first thing the Shunammite teaches us about Christian mothering is very general in nature. It has to do with who the woman is before God, not with who the woman is in relation to her child. This point is relevant to all persons, male and female, parent or not. God calls all persons to walk with him and to be his disciples. Christian parenting begins with a strong commitment to Jesus Christ as Savior and Lord.

Faith in God also. The second thing we learn from the Shunammite is also general in nature. We find in her faith in God to provide for her and to hear her prayer. Note her reaction to her son's death in verses 20 to 25. She seems to accept his death, but then to act in expectation of his resurrection. Rather than calling her husband and beginning the preparations for the immediate burial required by the hot climate of Palestine, she lays him in Elisha's room where he will likely be undiscovered. When she reaches Elisha's retreat at Mount Carmel she responds to Gehazi's, "Is it well with you? Is it well with your husband? Is it well with the child?" with a simple, "It is well." She doesn't burst into a recital of the events of the day because she trusts that although there may be problems now, all is well because of the power and concern of Elisha.

The Shunammite's faith was grounded in what she had experienced. She had been a childless woman, but when Elisha said she would have a son, one was born to her. She had experienced the reality and power of Elisha's ability to meet her need once and that was enough to convince her that his power would be sufficient for any need she might have. This characteristic is one that should also be common to the Christian mother. She has experienced the power of God in granting her salvation and realizes that the same power is available to support and care for her and those she loves. Like the Shunammite, she finds little need for anxiety and endless worrying because she realizes that the power of God which was available to her is available to those she loves. She cares as much as she can for her family but then, when things go beyond her control, depends on the God whose strength has always been sufficient for her to care for those she loves.


The proper attitude toward children. The third lesson we

learn from the Shunammite is the proper attitude toward children. There seems to be no question that she considered her child to be a gift of God. The way she was granted her son made that point quite clearly. She had been childless and had accepted that as her fate in life before Elisha quite unexpectedly used his special powers to grant her a son. Truly her child was a gift of God. Her acceptance of that fact is best illustrated in verse 37 after Elisha had raised him from the dead.

The response of most parents would be to rush in and claim their child, crying, holding him close, as if claiming a lost possession. The idea conveyed would be that of reclaiming a stolen treasure. Strangely enough, that is not the response of the Shunammite. There are no hysterics, no rushing in. Rather, this woman stops first to bow in gratitude to Elisha and to thank and praise God for his return of the child. In so doing, she is acknowledging that she doesn't claim the child as her own possession for which she can make demands. Rather, she acknowledges God's ownership of him of whom she is but a steward.

By this attitude the Shunammite serves as a model for all mothers and parents. The children we have are not ours. They are placed in our care by God who has made us temporary stewards of them. While we have them we have the opportunity to raise them in the way they should go, but we can never claim them as our own.

So what the Shunammite teaches us about being a mother is surprisingly unspecific to mothering. She shows us that the Christian mother needs first of all to be a strong Christian as a basis for any kind of adequate mothering. She will have a close walk with God which will be shown by a gentle and quiet spirit and good deeds, and she will have a faith in God which is based on the salvation she has already experienced.

The one characteristic which is specific to mothering in the Shunammite is her realization that her child is a gift of God made available to her for a short time for loving, raising, and disciplining. In that task she is a steward, and she can never claim that she owns or controls the child. Rather, it is her opportunity to raise and care for the child and then to praise God for his gracious gift. 

God's heritage

(Psalm 127:3)

There are those moments
When the little boy,
Lost in the winding passage of my years,
Yearns to be found, and held,
And comforted again.

And so I cherish in my arms
The son who whimpers,
Or the child that cries
From silent eyes to be embraced
And known.

Wisely the Father
Gifted me with these
Because He knew I'd, periodically,
Desire to snuggle closely
To His knee.—Charles A. Waugaman

A survey of where we have been in seeking to respond to the Great Commission.

North American Mennonite missions: 1850-1980

by John H. Mosemann

Mennonite life in North America from 1850 to the present is to be seen in three segments: (1) The second half of the 19th century—a time of isolation and search for new security—when our people said, “Leave us alone; we want to catch our breath!” (2) 1900 to World War II, when Mennonites began to say “hello” to the rest of the world. (3) World War II to the present—a period in which we have lost much of our timidity and are willing to say clearly, “My name is Menno!”

Isolation and search. A new isolation and security were sought on this continent by our Mennonite forebears. Their motives for coming were mixed, but did not include propagation of the faith. Rather, it was an attempt to *preserve* the faith. For all their courage, effort, and hope, the Mennonites in the New World were not moved by compulsion to share the good news with American Indians. Not that the Great Commission was denied. Rather, it was not translated into their religious life. But stirrings began among these insulated people. We cannot go back with a spiritual seismograph to measure the level of disturbance which was taking place. But it was there.

In 1865 a young immigrant pleaded with *Herald of Truth* readers to prove by their gifts an interest in taking the gospel to the “heathen” as was being done by some of the European Mennonites. The writer observed that in those days some American Mennonites were becoming wealthy.

One response to this plea was from Daniel Brenneman, who later founded what is now the Missionary Church. Certainly the active propagation of the gospel was one of the issues in that church’s separation from the Mennonite Church.

John F. Funk was a much greater tremor in Mennonitism. He was publisher and editor of *Herald of Truth* and its German language counterpart. He had come to Elkhart via Chicago, where he had been under various religious influences, including Dwight L. Moody. Funk was a burr under the saddle for the church, so that as a horse would be driven to unpredictable antics, so it would be with the church as well. Funk at least got people to read, even though many of his published materials came from non-Mennonite sources.

Certainly Funk’s work encouraged the gradual acceptance of Sunday schools. Out of borrowed vision, or fear of losing youth and families to other churches, the Sunday



John Mosemann: our mission movement has had three phases.

school was slowly permitted within our churches, albeit with great caution and suspicion. These Sunday schools, along with their later auxiliary, the summer Bible schools, became major tools in outreach.

John S. Coffman was ordained a minister in Virginia in 1875, and was later invited to Elkhart by Funk to assist in the latter’s private publishing ventures. But Coffman soon took another little-traveled road and became an evangelist. This activity brought him into contact with thousands of Mennonites and non-Mennonites, for evangelistic meetings in those years became great community events. Through these meetings, genuine outreach was taking place. They were the authentic forerunners of missions.

M. S. Steiner, with some training at Oberlin College, risked the wrath of many by agreeing to direct an early mission effort in Chicago. He later became the first president of Mennonite Board of Mission and Charities when it was organized in 1906.

These pioneers raised the windows and opened the doors to a world where they felt the church had major responsibilities. Although they were often severely criticized, they were committed to the highest security—that of obedience to the mandate of their Lord. Although these persons received much of their initial challenge from outside the

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church rather than from within, we can be grateful that they turned their gifts and efforts back into the church which had given them their basic framework of faith.

By 1900 the shell had been broken. The beginnings of home and foreign missions were evident in Chicago and India. The train of evangelism was being blazed. The rise of publishing interests and the launching of Elkhart Institute in the 1890s were noteworthy signals.

Saying hello to the world. The year 1900 to World War II was a time of accommodation—of becoming involved, and adjusting to the influences encountered as the church emerged from isolation. It was said that by the end of the nineteenth century we had “joined the missionary movement.” Yes, we joined the missionary movement and have been joining movements ever since. That is why I call this period one of accommodation. There was the holiness movement, the revival movement, the child-evangelism movement, the Sunday school movement, the anti-modernism movement, the peace movement, the ecumenical movement, the charismatic movement, and now the civil religion movement.

As these influences hit the church, we often felt compelled to mimic what was going on elsewhere. For example, we exported a great deal of organizational baggage to overseas fields. Nor were we free from the religious imperialism which was characteristic of the times. We didn’t *say* we were superior, but there was no mistaking the impression we conveyed. By and large we leaned heavily on the experiences of others without testing them against our own biblical heritage. We did our work in step with the times and we probably were far removed from our vital Anabaptist roots.

To our credit as a church, it must be said that many of our early mission efforts at home and abroad did not separate word and deed. The total need of persons was often addressed. You don’t tell a starving Indian that “Jesus loves you” without providing food. At home and abroad we experimented with medical, educational, and literature programs, as well as homes for children, widows, and the aging.

But the outbreaks of the late 1800s continued. Following the opening of work in India in 1899, work was begun in Argentina in 1917, and in East Africa in 1934. During the same period, city and rural home missions expanded, often with service-related ministries. For example, in my native eastern Pennsylvania, an industrial mission was established in the Welsh Mountains—a hideout for horse thieves and other outlaws. The mission taught handicrafts, and operated a store for the community. Outreach during this period was largely to the powerless and the disadvantaged—people not likely to talk back to us. We often tried to make them carbon copies of ourselves.

The approach in the Third World was to draw converts into the safer confines of a Christian compound, thus cutting them off from many of their opportunities to test their new faith in the village. Our missionaries went out with what, from the American perspective, seemed to be great deprivation. But from the perspective of Third World people, it seemed to be unlimited wealth, and with the power which wealth brings. You can almost hear them asking themselves, “How can you lose if you identify with an outfit like this?”

Some home missions workers even offered rewards—sometimes money—if only others could be brought along to the centers of preaching and teaching.

Given the lack of training in anthropology and other religions, it must be said our missionaries did as well as could be expected. I would be the last to disparage their efforts. But although the sincerity and integrity of the missionaries was praiseworthy, this could not compensate for some basic concepts which they lacked.

The watershed and after. World War II was a watershed in our missionary vocation and response. There was a greater than ever exit from the isolated enclaves of the late 1800s. We started by saying, “My name is Menno!” without panicking at the sound of our own voice. Several things contributed to this.

(1) Thousands of our draft-age men were drawn out of their native communities during and following the war. They spread out from Florida to Washington, from California to Maine. Mennonite Central Committee’s PAX and later TAP programs took them overseas by the hundreds into scores of countries. This was deployment, initially at least, totally outside our missionary strategy.

(2) A recovery of the Anabaptist vision took place, particularly through the initiative of Harold S. Bender. It shaped a generation of persons who in turn continue to help us discover more fully our identity as sons and daughters of the Radical Reformation. It is this, more than any other factor, which has kept us from becoming just another Protestant denomination, and from borrowing from all quarters without question.

(3) A sizable number of business and professional persons emerged. They searched for authentic ways to validate their faith through their life in the world.

(4) A peace offensive grew out of the horrors of the atomic era and the wars in Korea and Vietnam. We have been convicted of the emptiness of any vertical dimension of reconciliation which is unwilling to affect the horizontal dimensions.

(5) Mission agencies showed new vigor. Along with conference mission boards, our churchwide agencies unleashed a new wave of expansion. J. D. Graber, who became full-time secretary of Mennonite Board of Missions in 1944, called the entire denomination to attention by his slogan, “A Missionary Outpost for Every Congregation.” It captured the imagination of many congregations and new places of witness were established.

The development of Voluntary Service opened doors to many more hundreds of persons—both young and older—with many new churches springing out of their efforts. Student centers became places for witness. House fellowships and other new forms of expression emerged.

By 1950 we got around to a witness among the American Indians, again through the outreach of VS. We began as well to reinforce the feeble efforts made previously among black Americans. In the 1960s the Hispanics also were accepted as a major part of our responsibility. But for all our sincerity and commitment about serving minorities and the urban settings, we must admit disappointment. We have not been impressively successful. A “we/they” consciousness still pervades the church. Perhaps the newer strategy of providing

for the training of local leaders will be more fruitful.

Evangelism via radio increased also, with a variety of English programs plus releases in Spanish, Russian, Italian, French, and Navaho. The literature and Bible study programs growing out of this witness have had enormous value for young and isolated Christians. We have discovered also the depraving nature of many prisons and have been moved to consider ways of ministering to the imprisoned and, more recently, to offenders before they are committed to prisons.

Meanwhile, overseas expansion was happening also. By World II, Eastern Mennonite Board of Missions and Charities had a decade of overseas experience. They, along with Mennonite Board of Missions and the Conservative Conference mission board, rapidly entered new fields

abroad. Prior to World War II, Mennonite Church missionaries were in three foreign countries. In the late 1940s we added three more, 14 more in the 50s, 9 in the 60s, and 12 in the 70s. The 1980 *Mennonite Yearbook* lists Mennonite Church workers in more than 40 foreign countries. In addition, there would be scores of our people working in many additional countries under Mennonite Central Committee assignments.

This is a look at only some of the contours and not the total landscape of missionary expansion. I would like to salute the whole army of workers—overseas and at home—who have, and are, investing their gifts and their lives for others. The story of missions is essentially the story of persons!

An anonymous voice on behalf of the poor and the persecuted in Central America.

After the guerrillas leave

by Francisco Heinrichs

It was a quiet Sunday morning in Moran, a small village in the besieged state of Quiche in Guatemala, northwest of Guatemala City. Miguel and Irma were walking to the market to buy the fruits, vegetables, and meat they would need for the following week. Moran has just one market day a week, when buyers and sellers bring their money, their baskets, and their merchandise. It was the one day Miguel and Irma could take off from the small piece of land they farmed in order to visit friends, attend mass, do their shopping, and talk about the events of the week.

And events there had been. In fact, just that morning a group of leftist guerrillas had taken over Moran. The leftists—members of one of the four armed groups struggling against the government of President Romeo Lucas Garcia—had entered the village at about 6:00 a.m. proceeded to paint the initials of their group on buildings: EGP, representing the Guerrilla Army of the Poor. They painted slogans such as, "The Army Is Killing the People."

The guerrillas also took over the mayor's office and called people together for "education lessons," messages on how the poverty of the people is connected to the oppressive structures. As was their custom in numerous other takeovers, the EGP left the village after about an hour. No one was injured; no one was killed.

Miguel and Irma were, of course, concerned about how the army would respond. Still, they had to do their shopping. As they approached the market, a policeman—an officer of the National Police—walked up to them. He told them to stop and he asked Miguel for his "cedula"—the official identification card everyone carries. Miguel showed the policeman his card, everything in order—Miguel Roman Garcia, farmer, 28 years old, married, father of four children.

For some unexplainable reason, the policeman got angry. As he returned Miguel's "cedula" the policeman whipped

around, kicked Miguel in the stomach, and cursed him. Then he told Miguel to get out of the market.

An officer of the Guatemalan Army, who had witnessed all of this, walked up to the policeman and asked him why he had let Miguel go. Apparently not satisfied with the answer, the soldier instructed the policeman to get Miguel and throw him in the back of the army truck waiting nearby. An Indian peasant, a friend of Miguel who had been standing nearby, stood up for him. He told the officer that Miguel wasn't a guerrilla and that it wasn't right for the soldiers to take him away. The soldier in charge ordered the friend to be thrown in the back of the truck next to Miguel.

The bodies showed signs of torture. The following morning the bodies of Miguel, his friend, and seven other peasants from a nearby village were found at the entrance to Moran. The bodies all showed signs of torture. To give the appearance that Miguel was the leader of this "group of guerrillas," his body was placed in the middle lying face up, the others face down. He had been hanged and his body, like the others, was bullet-ridden. Miguel's family—his father and eight brothers and sisters—buried him the same day. In the following days, members of the family received threats from the army. The entire family now lives in Guatemala City. They are refugees within their own country, literally driven off the small pieces of land they own. They are some of the thousands of campesinos left homeless by brutal acts of terror, acts made more terrible by the fact that the government is carrying them out—the very government which should be protecting its citizens.

One wishes this awful experience were an exception, a horrible mistake. Unfortunately, it is not. Amnesty International estimates that in 1980 more than 3,000 persons were killed in what they describe as "politically motivated deaths." The Washington-based Council on Hemispheric Affairs lists Guatemala as the country in the Western Hemisphere with the worst human rights violations and attributes

Francisco Heinrichs is a pen name for a Mennonite worker in Central America. All names and places in the article have been changed, except for Quiche state.

20 deaths a day to "political violence."

The majority of these political deaths occur in situations not greatly unlike that of Miguel and the eight other campesinos. It is the same way the army responds to both selected attacks by the armed Left and—very importantly—to *any* individuals who are part of professional or peasant organizations or who call for even moderate political change.

While attacks from the Left are usually on military installations, military patrols, or selected individuals such as wealthy landowners known for their oppressive activities, the reprisals of the army often take the form of massacres. In fact, anyone having a relationship to any group that might ask for change—in whatever form—is suspect. That person, and his or her entire family must live in fear or move.

Such acts of repression have required both the Evangelical and the Catholic churches in Guatemala to examine themselves. In both churches, limiting the gospel message to "heaven beyond" has had to be seriously questioned when the "Miguels" are getting tortured and killed. Any Guatemalan Christian carrying out his or her civic duty—by encouraging change or even participating in community organizations—may very well be found dead.

It happens every day. Representatives of community organizations have been specifically targeted. Leaders who represent groups working for nonviolent change—labor unions, peasant groups, professional organizations, church groups and university associations—have been systematically killed by "death squads" with the unofficial sanction of the government. In its most recent report on Guatemala, Amnesty International states, "The abuses attributed by the Government of Guatemala to death squads are perpetrated by regular forces of the security services."

How shall the church act? So the church is left with a difficult decision. How does it act within its Christian conscience to speak against injustice? More and more the nonviolent option seems to be eliminated. Even Christians are opting for armed violence, since they are unable and unwilling to accept the systemic violence against their own people. There is a small voice within the church—both Catholic and Protestant—that is trying to struggle against injustice without taking up arms. One option for Christians has been a group called "Pro Justice and Peace," an interfaith group working for justice. So violent has been the repression, that they have to work underground. And such has been the oppression that some have opted for violence.

From the perspective of Guatemala, it is difficult to agree with U.S. President Reagan and his claims that Soviet/Cuban support is the reason guerrilla movements spread throughout Central America. One only has to see the conditions of most people in countries like Guatemala and El Salvador and sense the corrupt governments under which people must live, to understand the reasons why so many are putting their hope in radical, yes violent change.

This is why the Sandinistas were successful in Nicaragua. This is why the Frente Democratico Revolucionario (the leftist confederation) will probably be successful in El Salvador if the United States does not continue to prop up an unpopular and repressive government. This is why thousands of Indians in Guatemala, formerly the "quiet of the land," are now standing up and saying "no".

Christians in North America must also say "no." They must undergird all their efforts with prayer—prayer that God will somehow bring about a change in the hearts of those who lead these governments, prayer that they will help create institutions that provide for the basic necessities of their people, prayer for the church that God will sustain it and help it be faithful.


Saying "no" primarily involves U.S. citizens, since it is the U.S. government that has just announced an additional \$25 million in military aid and 20 additional military advisers (for a total of 53) in El Salvador. But Canadians should also encourage their government to hold the stand it took late last year when it joined Mexico, Venezuela, and other nations in voting against U.S. intervention in El Salvador.

Speak to the following issues. U.S. citizens should speak to the following issues, in the least by writing to President Reagan, Secretary of State Alexander Haig, representatives, and senators:

1) Urge them not to resume sending military aid to Guatemala. Former President Carter terminated that aid because of human rights violations. There is great pressure in Washington to resume such aid.

2) Urge them to stop building up U.S. military aid to El Salvador, where last year over 10,000 people died—over 90 percent at the hands of government-linked "death squads" similar to those in Guatemala.

3) Urge them to resume economic aid to Nicaragua, a country that is trying to rebuild itself after over 40 years of U.S.-supported repressive Somoza dictatorship.

Christians should not be silent. The Christian brother who told me the story of his cousin, Miguel, said, "The world must know what is going on here in Guatemala . . . even if it means we may be killed for telling it." 

Letter on El Salvador

In the spirit of this article, the Mennonite congregation of Boston, Mass., addressed the following letter to U.S. President Reagan in March:

With each passing day we become more deeply aware of the suffering of the people of Central America, and in particular the people of El Salvador. We are shocked by the violence that has taken so many lives, and that keeps so many more terrorized. We grieve the fact that this violence is escalating the oppression and dehumanization which has characterized the life of the people of El Salvador for so many years. We believe that the actions your administration is undertaking will deepen the anguish of the people.

Our commitment to Jesus Christ calls us to express our concern to you. Christ calls us to empathy with those who suffer, and to seek justice and liberty for all people.

It is based on this Christian commitment that we urge you to reconsider the steps your administration has taken to give increased military aid to a government which by common consensus is at war with its own people. We urge you to leave no stone unturned in the search for peaceful reconciliation in this tragic situation, a reconciliation which will allow the freedom of the Salvadoran people to flourish. They and we are worthy of nothing less.—The Mennonite Congregation of Boston, Elfrieda Hiebert, chairperson.

Mennonite churches present in Central American hot spots

Costa Rica is one of the few countries in the world that does not have an army. It is the only country in Central America in which the gap between rich and poor is not gaping and democracy is a reality.

But in the last few months even Costa Rica has shown signs of vulnerability to the social, political, and economic tensions which have been more common in the other four Central American countries of Nicaragua, Guatemala, Honduras, and El Salvador.

Four young men were jailed recently after attending an "anti-U.S. intervention in El Salvador rally" and two of them, Mennonite students from the United States, were deported. The action indicated Costa Rica's sensitivity to the opinion of Washington. In March three U.S. embassy guards were attacked in San Jose, the capital, and a bomb set off at the Honduran embassy.

When peaceful, peace-loving Costa Rica feels tremors from the tensions now erupting into civil war in El Salvador, the tensions are serious. But they are new only to North Americans who know little of the region except the few agricultural products it supplies them. They are simple only to national policymakers who see the region chiefly as an area of competition with "international communism."

The five countries usually designated as Central America were once unified as part of a Spanish colony. They have been separate independent nations since 1838, and while each has a distinct history and culture, the realities now erupting in El Salvador are certainly not isolated.

The history of Central America has been marked by outside intervention from both outside and inside the region, individual strongmen (*caudillos*) for leaders, and power struggles between "conservatives" and "liberals."

In all countries except Costa Rica, economic development resulted in an increasing gap between the rich and the poor, with consolidation of power in the hands of a few, supported by the army. All countries depend to a large extent on what they earn from three to five primary "agro-export" crops, grown on large plantations that crowd the peasant population onto small plots of land for subsistence or subsistence farming.

Mennonite and Brethren in Christ have a particular link to the region because there are churches in each of the countries. Mennonite Central Committee has workers in Guatemala and Nicaragua, along with a refugee work coordinator for the region.

The largest Mennonite presence in the area

is in Honduras, the smallest in El Salvador. One Mennonite church in El Salvador is located in an area where armed confrontations occur regularly, and the civil war is a reality for all Mennonite congregations in that country. In Honduras the Mennonite Church is working with some of the approximately 40,000 refugees.

In Nicaragua the Mennonite and Brethren in Christ churches are struggling to find their role in relation to a revolutionary government. In Costa Rica, where the currency has recently been devalued 40 percent, the concerns affecting the church are more economic than political. In Guatemala the sustained political violence must be a concern for all, though addressing it at a congregational level is very difficult.

One church leader in Costa Rica, when asked of the primary challenges facing the church, emphasized leadership training. He quickly added a comment that gave the need its regional urgency: "We must free our North American brothers to go home. There is no reason for them to die on our soil."

The Central American church generally expects more difficult times ahead and recognizes that it must prepare. What that preparation will be is the issue the churches must struggle with.

Winter volunteers help out in Brownsville, Texas

They were 36 strong. "Snowbirds," some people called them. Others knew them as brothers and sisters in Christ and fellow laborers among the Hispanic people at the border.

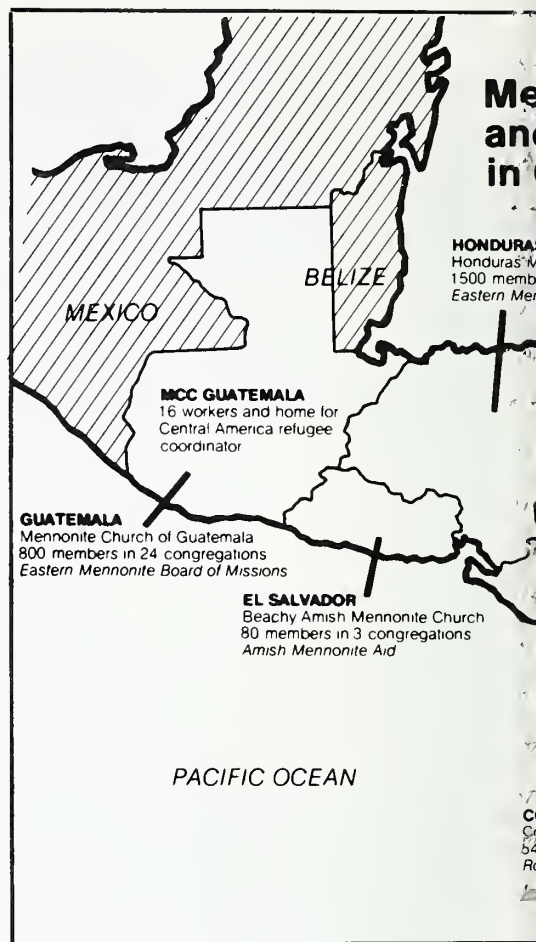
They were Mennonites from the North who had come to Brownsville, Tex., for the annual Winter Voluntary Service of Mennonite Board of Missions.

The volunteers brought skills and a willingness to serve. The time donated ranged from one day to nearly four months. Some gave money to help feed and house the group.

Their skills included plumbing, electrical, painting, carpentry, sewing, cooking, teaching, and music. Age made no difference. Whether 21 or 75, all worked with enthusiasm and purpose to finish the projects set before them.

Eight o'clock each morning saw a bustle in the camp as the carpentry crew collected tools and supplies, boarded vans with lunches in hand, and drove to the 11 project sites. Some were large remodeling jobs; others were small-scale home repair. All were for low-income Hispanic families.

Some of the women volunteers put in many hours of quilting work at *Iglesia del Cordero*,



the local Hispanic Mennonite congregation. One day each week, women from the congregation joined them.

Other women volunteers helped the carpentry crews with painting and cleaning. Some served as teacher aides and cooks at *Iglesia del Cordero*'s day care center.

Some of the high points for the Winter VSers came during the worship services conducted by a retired missionary and teacher. Singing with Hispanic brothers and sisters was also inspiring.—Helen Yoder

Giving to God and to Caesar—a survey

The Mennonite and Brethren in Christ reputation for giving generously to the church and to other charities was confirmed by a small, informal survey taken in recent weeks by Mennonite Central Committee U.S. Peace Section. However, the survey also confirmed that Mennonites and Brethren in Christ are contributing large sums each year to the military.

In an attempt to examine the stewardship of resources, U.S. Peace Section asked six Mennonite and Brethren in Christ congregations across the United States to participate in a survey. Each single person or family was asked to supply figures for 1979 income, contribu-

nonites Brethren in Christ entral America

White Church
32 congregations
Board of Missions



tions, and federal income tax. These figures were used to compare the amounts given to church and other constructive activities with those given for military purposes.

Five of the six congregations responded. Two were urban churches, one each from the East and the Midwest. Two were rural, both from the Midwest. One from the West was partly urban, partly rural. Income levels of individuals reporting ranged from less than taxable to over \$100,000.

The survey revealed that Mennonites and Brethren in Christ are giving more to charitable activities than to the military, but support for the military is substantial. For example, while the respondents from the midwestern urban church gave nearly twice as much in total to charity as for current military spending, several families actually contributed up to three times as much to the military as they did to the church and other charities.

The ratio of contributions to church and charity compared to current military giving in the other four churches was approximately three to one. The 71 respondents from the five churches gave a total of \$157,863 in charitable contributions and \$65,156 to the military, based on the 1979 U.S. military spending of \$118.2 billion, or 32.6 percent of the federal funds budget.

Men-O-Lan hosts camp and pastors retreat

Renewing old friendships, community sharing, reflecting over past camping experiences, gaining new insights, seminars, recreation—all of these reflected the atmosphere of the 1981 Eastern Regional Convention of the Mennonite Camping Association.

From Apr. 6 to 8, eight camps/retreat centers, represented by either board members, directors, or staff, gathered at Camp Men-O-Lan in Quakertown, Pa. The theme of the convention was entitled "The Camp and the Local Church."

During the evening sessions, four local pastors (Earl Anders, Jr., John Bleam, Sheldon Burkhalter, and Robert Landis) shared their perception of the camping program as it relates to their own pastoral ministry.

Opportunity was also given for dialogue and sharing between the pastors and the camp representatives.

Four workshop sessions were designed in the areas of maintenance, food service, office services, and administration/programming. These entailed such topics as basic electricity, time management in the kitchen, specialty-fun meals, food quality and cost control, office record keeping, job descriptions, training new staff, spiritual impact of staff, selecting staff, staff burn-out, and much more. Each workshop emphasized sharing and idea swapping for all involved.

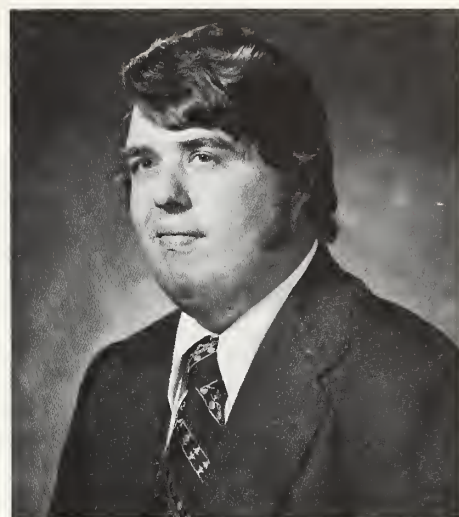
Yet, besides all the structured activities, the most rewarding aspect was the sharing which took place between the camp personnel. There were times of "Hey, I am hurting. Can you help me?" with listening ears and understanding readily available. It was a time of community as each shared and found items to fill the empty spaces.—Bonnie Stoltzfus

Goshen College Music Week, June 14-19

High school sophomores, juniors, and seniors with a serious interest in music should mark June 14-19 on their calendars. The annual Goshen College Music Week can expand the student's repertoire, provide a taste of what college music study is like, and improve musicianship in high school choir and orchestra. Disciplined rehearsal, music classes, a performance for the public at the end of the week and recreation provide structure to the week.

Each day includes four hours of rehearsal under the direction of a Goshen College professor, with three hours devoted to choir or orchestra practice and an additional hour for ensembles. Classes supplement rehearsals. For two hours each day, students learn about music theory, conducting and Afro-American music.

For more information, write Audrey Guengerich, Goshen College, Goshen, IN 46526.



Dwight O. Wyse

Dwight Wyse reflects on changes during EMC years

Dwight Wyse resigned recently as director of business affairs and computer services at Eastern Mennonite College to start a business of computer management and development sales and software installation services. On the occasion of his leaving, Wyse reflected on some developments while he worked there.

Since Wyse joined the staff as an accounts payable clerk in June 1968, the EMC&S total institutional budget has grown from some \$2 million to about \$7 million. "When I came in '68, EMC was just getting its first computer. I've seen three computer installations and changes." Many faculty and staff persons have been at EMC&S longer than Wyse. But few have been more involved in bringing about these and other changes.

During Wyse's eight years as chief fiscal officer, the institution signed its first food service contract, installed a new phone system, began contracted bookstore services, installed a new word processing system, and reorganized the physical plant department, coordinating upkeep and custodial services.

One of the biggest changes with which Wyse was involved was the increased concern for energy conservation caused by shortages and rising costs. "We were looking at increased fuel costs of at least 20 percent a year," he recalled of the early 1970s.

Under the direction of Wyse and physical plant director C. Eldon Kurtz, "who has taken a lot of initiative in that area," EMC&S spent \$100,000 on energy conservation in the summer of 1977. Individual thermostats were installed in dorm rooms, buildings were insulated, pipes and steam lines were wrapped and \$25,000 of energy-saving equipment was installed in the library. Wyse looks back on that project as "one of the best investments EMC has ever made." He noted that the project has probably "paid for itself several times over" in reduced heating costs.



Tim Lind

Lind appointed for Central and Northern Africa

Mennonite Central Committee has announced appointment of Tim Lind of Scottsdale, Pa., to succeed Ray Brubacher as MCC secretary for central and northern Africa. Lind plans to begin a transition period with Brubacher in mid-July before assuming full responsibilities for the position in early August.

Lind, his wife, Suzanne, and their four children are currently finishing a three-year term with MCC in Transkei, one of South Africa's "independent homelands." There Lind has acted as a consultant to the Transkei Council of Churches, while Suzanne Lind has served as MCC country representative.

Tim Lind had earlier served with MCC in Zaire, from 1968 to 1970. From 1972 to 1976 he was Church World Service representative to Madagascar.

Brubacher, who has served in various capacities with MCC for 14 years, is leaving to

Stahl appointed at EMC

John D. Stahl has been appointed director of business affairs and computer services at Eastern Mennonite College and Seminary, EMC&S vice-president Lee M. Yoder announced last week. Stahl has served as director of institutional research and planning assistant since 1972. He succeeds Dwight O. Wyse, who is leaving EMC, Inc., after 13 years to enter



J. D. Stahl

become pastor of his home congregation in Elmira, Ont. He says of his decision: "MCC is part of the church and I simply feel I am being called to a slightly different facet of the total ministry of the church."

Lind will take over from Brubacher responsibilities for programs in Kenya, Tanzania, Uganda, Ethiopia, Somalia, Sudan, Upper Volta, Chad, and Zaire.

private business.

As director of business affairs, Stahl will function as chief fiscal officer of EMC&S. He will oversee preparation of an annual budget, represent the college and seminary in outside business transactions, be responsible for investments, and serve as secretary of the trustee finance committee. Stahl will oversee the division of business affairs consisting of the business office, financial aid, physical plant, computing services and word processing departments, and auxiliary services, including the campus bookstore, snack shoppe, and dining hall.

The new director of business affairs has already spent nearly 12 years of service at EMC&S.

A 1962 graduate of EMC, Stahl holds a master's degree in chemistry from Bowling Green State University in Ohio and is a candidate for a PhD in higher education from the University of Michigan. He is writing his dissertation on personnel and compensation at small colleges.

mennoscope

The Alberta Relief Sale will be held on July 17 and 18 at the Coaldale Sportsplex. "Open house" will take place on Friday evening, 7:00-9:00. Articles will be on display and a community choir will perform under the direction of Walter Goertzen. There will be a "Kiddies Korner" on the day of the sale. Swimming pool and playground facilities are available.

Note to congregations and conferences from the General Board: The General Council of Mennonite World Conference is meeting in Nairobi, Kenya, this coming July 1981. Because of this important meeting a larger share of this year's contributions to Mennonite World Conference is needed by June 15. Conferences and congregations are invited to forward these funds to the Mennonite World Conference office, 528 East Madison Street, Lombard, IL 60148, by June 15 if possible.—Ivan Kauffmann

The Auxiliary of La Junta (Colo.) Medical Center will celebrate its 25th anniversary this summer. Formed in 1956 when the old tuberculosis sanitarium was being renovated for use as a nursing home, the Auxiliary has given 2,500 to 3,000 service hours each year and has raised large sums for various projects. The Auxiliary saw the opening of Nursing Care Center West in 1963, the dedication of the new La Junta Medical Center in 1971, and the remodeling of the former hospital building into Nursing Care Center East in 1974. The La Junta complex is sponsored by MBM.

The much-delayed relocation of Union Biblical Seminary is finally in full swing in Pune, India. Ten buildings are currently under construction, and the contract has been let for the building of a library. "We are very much

Millersville Youth Village to stay open

In the January 27, 1981, issue, *Gospel Herald* featured the dilemma of the Millersville Youth Village, near Lancaster, Pa., in the wake of drastically reduced state aid. After months of suspense, on April 9 the MYV board adopted a reduced budget of \$210,000.

Key to the board's decision was a verbal commitment from Lancaster County's Children and Youth Services to place 9 to 12 youths in lieu of the 5 to 6 being mentioned in January. To conserve resources, the county agency wants to keep placements local, and because of high regard for MYV's services, has indicated some flexibility in their favor.

"It gave us a feeling of affirmation to hear them say, 'We want you to remain open,'" said MYV administrator Ernest Mast in a telephone interview.

One youth returned after being released prematurely in January due to tight money.

Also at least 10 to 12 former competing agencies or branches have closed. Helped through the past year's crunch by a \$60,000 estate "which we would rather have put in investment," the former Mennonite Children's Home is once again asking the Mennonite Church for closer ties.

Aside from giving more, will the church become more involved at other levels? "I would hope so," says Paul Leaman, chairman of Lancaster Conference Board of Brotherhood Ministries. Not a lot of discussion has started at that level, but member agencies are discussing revising bylaws to tie in closer to the BBM. To say bylaws will be changed as far as how boards are appointed would be too drastic. "But there will definitely be more exchange—more feedback on what's happening on their board, and more counsel."—Lois Landis Shenk

MBM newsgrams

Dennis and Connie Byler of Elkhart, Ind., arrived in Burgos, Spain, Apr. 10 for an assignment with a Christian community which has had close contacts with Mennonites over the years. In an unusual arrangement, they are sponsored by Mennonite Board of Missions, Elkhart, Ind.; Fellowship of Hope, their home congregation in Elkhart; and Shalom Communities, an association of communities which includes Fellowship of Hope. The Bylers served previously with MBM in Argentina. Dennis is the son of Frank and Anna Byler, longtime MBM missionaries in Latin America. Their new address is c/o *Comunidad Christiana*, Quintanaduenas, Burgos, Spain.

Wilma Bailey joined the staff on Apr. 1 for a half-time, short-term assignment as minority literature coordinator in the home missions department. She will build a resource library of black and Hispanic literature for Sunday

schools, retreats, youth groups, and Bible studies. A 1979 graduate of Associated Mennonite Biblical Seminaries in Elkhart, Wilma served nearly two years as assistant pastor of Grace Mennonite Chapel in Saginaw, Mich.

Sharon Detweiler has resigned, effective Aug. 31, as Philadelphia urban director for Student and Young Adult Services. She has served in that post since 1979 on a half-time basis.

The United Evangelical Church (*Iglesia Evangelica Unida*)—an independent Argentine Indian church—celebrated the 20th anniversary of its legal status on Mar. 14 and 15 in Pampa Aguará, Argentina. In the 1950s, MBM workers had helped organize the church; in 1961 it was officially recognized by the Argentine government's Ministry of Worship. "That momentous occasion 20 years ago was the culmination of an act of faith based on

the conviction that the Indian church should have the privilege of charting its own course under the leading of the Holy Spirit," said MBM workers Albert and Lois Buckwalter. Missionaries today serve the United Evangelical Church in supportive roles.

Dale Schumm led morning devotions each day at the annual conference of Bihar Mennonite Church in India from Feb. 24 to 27. Dale is personnel director but is on a special short-term teaching assignment in Bihar State, where he and his wife, Laura, had served earlier as missionaries. Meeting at the old Mennonite Mission Compound in Chandwa, the annual conference attracted delegates from Bihar Mennonite Church's 20 congregations. Founded in 1947, the church has 554 members.

New furlough address for Frank and Anna Byler: 114½ S. 6th St., Goshen, IN 46526.

encouraged," said UBS principal Saphir At-hyal. The seminary is currently located in out-of-the-way Yavatmal. S. Paul Miller, an MBM worker, is director of the relocation project.

Marion Beyeler, Orrville, Ohio, joined the Mennonite Mutual Aid staff on Apr. 20 as area representative for Ohio and western Pennsylvania. He will serve congregations, individuals, and Mennonite-owned businesses with MMA's programs. Beyeler had been employed in sales and service by Graphic Enterprises, Canton, Ohio. From 1971 to 1973 he was a Mennonite Voluntary Service caseworker for Frontier Boys Village, Larkspur, Colo.



Marion Beyeler

With Christians around the world showing considerable interest in China these days, *China Prayer Letter* is suggested as an excellent source of information by Wilbert R. Shenk, vice-president for overseas ministries at Mennonite Board of Missions (Elkhart, Ind.). It is available free from Christian Nationals Evangelism Commission, 1470 N. 4th St., San Jose, CA 95112.

Papers on the ethical problems in professional life were presented at the 1980 annual meeting of the Marpeck Academy, a group of professionals and academics in the Washington, D.C., area, who have ties to the Mennonite community. These papers are now in a booklet titled *Proceedings—Marpeck Academy*. The collection begins with a 1979

paper, "Profession and Faith: Marpeck as Model," by Paul Peachey, professor of sociology at Catholic University of America. Copies of the proceedings are available for \$2. Write to Marpeck Academy, 3514 Shepherd St., Chevy Chase, MD 20015.

Mennonite writers are welcome to the 24th annual St. Davids Christian Writers' Conference to be held June 21-26 at Eastern College, St. Davids, Pa. Workshops and tutorial programs will cover juvenile fiction, inspirational, and nonfiction writing. All conferees are invited to enter the annual writers' contest. The deadline is May 24. For information contact Mary Hunsberger, 32 Highview Drive, Telford, PA 18969.

A dedication service for the newly built Mercersburg (Pa.) Mennonite meetinghouse was held on Apr. 26. This congregation was formerly Williamson congregation before relocating in Mercersburg, Pa. Local leaders are Mahlon D. Eshleman, bishop; Lloyd W. Gingrich, pastor; and Irwin E. Cordell, deacon.

Percy Gerig, pastor of the Grants Pass Mennonite Church, Grants Pass, Ore., has resigned effective May 15, 1981. Before accepting a new assignment Pastor Gerig and his wife, Lillian, will be traveling and attending seminary. Until further notice their mailing address will be 65 West Rose, Lebanon, OR 97355.

14th Annual West Coast Mennonite Relief Sale raised a record \$108,000. Of the estimated 7,000 visitors at the sale, 1,340 bidding tickets were registered for participation in the two auction rings. Highlighting the Apr. 4 sale was a 1927 Model T Ford. The final bid was \$8,100 for this fully restored classic. There were also clocks, pressed-back oak chairs, glassware, and

tools among the antiques that attracted many bidders. The 272 quilts, comforters, and afghans from four states brought over \$40,000 on the auction table. The highest bid quilt sold for \$1,700.

Servicio Voluntario Menonita (SVM), the health care/community development ministry of Rosedale Mennonite Missions in Nicaragua provided a total of 29,194 health services in eleven communities in 1980. Of these services, 56 percent included prenatal and small child care, immunizations, latrine installation, general health education classes, and other measures aimed at preventing or checking health problems. The other 44 percent were routine.

Melvin Leidig has resigned from the pastorate of First Mennonite Church, Canton, Ohio, and is now in a case management position in the social services department of Stark County Welfare, reports Richard Ross, overseer. His wife, Lois, continues to teach in the public school system of Canton.

"We are all brothers and sisters, and we must cooperate or perish. Both technology and

\$189,703.68

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$189,703.68 as of Friday, April 24, 1981. This is 25.3% of the total needed. Contributions have been received from 291 congregations and 105 individuals. Individual gifts represent \$35,995.46 of the total.

Goal \$750,000.00

the gospel show us this," said Fr. Richard McSorley, SJ, in a talk entitled "Nuclear War and the Gospel" at the 1981 Keeney Mennonite Peace Lecture at Bluffton College on Apr. 14. McSorley, professor of war and peace at Georgetown University in Washington, D.C., listed four principles in the gospel that speak to peace: 1) We must love God, our neighbor, and our enemy. *Enemy* is the key word. Love has no conditions attached to it, even though people might not like to hear someone say he loves Khomeini. 2) There is only one God. We are all children of that one God, so we are all brothers and sisters. 3) The means of peace must be compatible with the goals of peace. This is the opposite of how the military thinks when it claims "Peace is our profession." 4) Christ himself. We must imitate him. Would Jesus ever push a button to

detonate a nuclear weapon?

Gary Troyer, who serves with Rosedale Mennonite Missions in Nicaragua in the Rio Blanco area region, reports that a congregation was started in Matuguas last August with about 40 people. Of those, four were baptized in December after a week of evangelistic meetings. Also, ten people made professions of faith in Christ that week. In late February, five more people were baptized into membership. Gary says the Lord has supplied a brother from Managua to give full-time assistance to the work there.

"A Light to the World" is a new filmstrip about Mennonite Central Committee's ministries. The filmstrip explores the life of Christ and his example in proclamation, in feeding the hungry, and in healing the wounded and ill. The church today is called to follow Christ's

example, the filmstrip relates. The color filmstrip is 17 minutes long and is accompanied with a script and cassette sound track. It is available for use on a free loan basis from all MCC offices in the United States and Canada.

Virginia Mennonite Mission Board accepted a budget increase of 10 percent for 1981-82 in spite of a current deficit of \$34,000 with one month left in the fiscal year. After considerable discussion, someone said, "It's not a question if this is the Lord's will. If it is, we have no choice but to move ahead." The budget of \$440,000 was then accepted.

Vernon Neufeld submitted his resignation as director of Mennonite Mental Health Services, effective on Apr. 1982. The resignation was accepted and a search committee appointed to find a replacement. The MMHS board spent a major block of time discussing a

readers say

I appreciated the objective way J. Lorne Peachey reported the Berne Consultation (Apr. 14), also the frankness which characterized the discussions at the Berne meeting.

I thought I sensed a deep loyalty for the Mennonite Church by everyone who spoke. While serious concerns were expressed about "higher criticism," the downplaying of evangelism, and several other issues, no one gave the impression that the situation required a separation in the brotherhood. Reporter Peachey caught the prevailing mood by referring to our "foot-tapping" in response to modern humanism rather than "marching" to the humanist drummer.

The Mennonite Church has many strengths in her missions and relief programs, her emphasis on peace and shalom (wholeness), her excellent higher educational program, and her sense of ethical responsibility. I believe that the concerned brethren want to see that the Mennonite Church's influence is based soundly on the centrality of Christ as Savior and Lord, on an authoritative Bible, a genuine conversion experience, and an active social concern.—Roy S. Koch, Goshen, Ind.

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The Apr. 14 report of the Berne Consultation reminds us again of the difficulty of accepting God's message when it comes to us in new and unfamiliar ways. I'm sure the church would be stronger if we spent more time identifying and affirming the way God's purposes have been advanced through modern humanism and the use of higher criticism rather than denouncing them. Church history has many accounts of how efforts to defend the "old" turned out to be barriers to God's spirit. Let's not let these issues become one of those occasions.—Roy Hartzler, Goshen, Indiana.

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In regards to Paul M. Schrock's question on the copied use of copyrighted material (Apr. 21), I once had a problem of the kind myself and asked a more knowledgeable person than myself. The answer to the question raised still lingers.

Simply stated, the answer boiled down to "What do you want to do with that material after you copy it? Only if you intend to sell it does it constitute theft. Making a copy of individual numbers to avoid bulky handling on a special occasion is *not* theft." And this was in regards to direct photocopying from published material.

However, as he points out, bulk copying to avoid purchase of published material for general public

distribution and subsequent use is decidedly against the best of ethics. In that regard I think I also would frown on the practice.

Yet how many aching chorus members have come from a performance wishing they had never participated after holding a heavy load of books for a variety of numbers throughout a program of from a half hour to an hour in length? A little discretion is in order.—John L. Hartzler, Elkhart, Ind.

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Usually I don't feel that a reply to a reply is quite right. However, I must take exception to Robert Hartzler's letter (Apr. 7).

Never have I seen a more snobbish, cold, and un-Christlike feeling expressed toward another person in a so-called Christian magazine. If the general attitudes in X-Menno's church were the same as Mr. Hartzler's, no wonder he left!

Notice that Mr. Hartzler said, "I'm glad he left," "I'm glad he's gone," "Now how can we get him out of *Gospel Herald*?"

It seems to me that a true, loving Christian would instead ask, "Was this my church? What could I have done to make him feel more welcome? What can I do in the future?" What purpose did such a letter serve? Obviously the letter wasn't used to convince X-Menno that he was wrong!—Weigellia Trook, Lebanon, Ore.

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The rationalizations of Ex-Menno leave a lot to be desired and reflect a sense of negativism which is potentially destructive. I too left Mennonite congregational association some years ago for somewhat selfish reasons, and subsequently was able to make contributions in another Protestant denomination. Nonetheless, I have maintained my Anabaptist principles despite what is now primarily a geographic dissociation, and I continue to keep in touch with the Mennonite Church through two weekly publications.

The Ex-Menno statements start with the wrong premise, viz, what the church (or a local congregation) didn't do for me. That approach is quite in contrast to the self-sacrifices and calls to service which we find in the New Testament teachings. In some of my recent readings on effective management I encountered a statement that employees should look for ways to contribute to the operation of the company and its goals. So it should be with the church, and many are doing so. There may be faults within any local congregation that are difficult to reconcile. Nonetheless, it is incumbent on the dissenters

to look not only at the problems "in the church" but at the problems within themselves, and to search for ways of contributing constructively. The Berne Consultation, as reported in the *Mennonite Weekly Review*, Apr. 16 reflects a constructive approach to church concerns.

I myself have struggled with the issue outside the Mennonite Church, as well as within. The first temptation is to react negatively and run away. The better, more carefully thought-out and more rewarding choice has been to remind myself that there is a contribution to be made, despite perceived problems, and that the contribution will depend on my efforts to provide it.

I would feel more kindly toward the spirit of Ex-Menno if the writer were to seek out those who leave the church with a sense of commitment and outreach, and positive reasons for their dissociation, rather than to pick at problems and personalities.—John A. Amstutz, Noblesville, Ind.

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In "The Sting of Death Is Sin" (Apr. 14) Brother Lind makes a very good point that the primary emphasis of the gospel is that we will go to heaven when we die. However, he fails to recognize that, as a part of the healed relationship between man and God, a heavenly eternity is of vast importance.

We need to differentiate between the eschatology of Moses and David and that of Peter, John, and Paul. Yes, Hades or Sheol (death) cannot separate us from God's presence or love, but there is a vast difference between Sheol in the Old Testament and the Lake of Fire as revealed in Jesus Christ's revelation to John. The latter is what the Christian church has understood as "hell" for centuries.

To say, as Brother Lind has said, that neither heaven or hell "is intolerable if the relationship is healed," is to deny the doctrines of eternal separation and damnation which the church has held since its inception over nineteen hundred years ago. Simply because the gospel does not emphasize the "afterlife" does not constitute a denial of its importance. We seem to be prone to choose one aspect of the gospel, which is beyond human understanding in its scope, and portray this one aspect as the central theme of the gospel. Let us in our preaching and teaching proclaim the entire counsel of God and get off our doctrinal hobbyhorses.—Marlin W. Sharp, Leola, Pa.

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Perhaps 100 answers are needed for John Stoner's fears about peaceful nuclear energy (Apr. 14).

report from the Task Force on the Future of MMHS. The report, approved in principle, is mainly a mission and philosophy statement, with guidelines for organization, program directions, and financing. It calls for a restructuring of MMHS in its relationship to Mennonite Central Committee. Throughout its history, MMHS has been a subsidiary agency of MCC, but with the current reorganization within MCC, MMHS will link administratively with MCC U.S., and have secondary ties to MCC (Canada) for the Canadian component of the program and MCC for international programs.

Opportunities: Opening for a home economics teacher beginning September 1981. Apply to J. Lester Brubaker, Supt., Lancaster Mennonite High School, 2176 Lincoln Highway East, Lancaster, PA 17602, or call (717) 299-0436.

Perhaps no argument can answer our feelings. And some of John's points are at least partly right.

Just now we have news of 14 more coal miners accidentally killed. An explosion of cereal-grain dust recently killed some people. We "accept this, partly because it's not new, more than the non-event of purely imaginable deaths at TMI.

Don't all of us also share the sin of greater concern for ourselves than for others? Ionizing radiation hits all of us, while accidents in making electricity from coal, oil, and gas affect mainly the workers. This awareness may be unconscious but still important. One of my own comments in Sunday school seemed to deprecate energy workers, though it wasn't "meant" to do so.

How fervently I wish we could unite our emotional energies against clear and big problems such as all warfare (nuclear or with germs, nerve gases), the lack of gun control, and the very insidious threat of industrial chemical wastes in drinking water, instead of wasting any of our efforts on possibly harmful campaigns. But we are all stubborn, aren't we, and maybe the fulfillment of this wish at present is simply not to be.—Ronald Rich, Bluffton, Ohio.

I felt the series of essays in the Apr. 7 issue was particularly well chosen and coordinated for a total impact. Without using a lot of condemnatory language, without excusing anyone from serious rethinking, it invited us all to a joyful change in lifestyles. Once again, the strong use of Scripture by Robert Kreider was a good beginning.—Henry Shank, Apple Creek, Ohio.

I've been reading with interest the letters concerning certain individuals leaving the Mennonite Church. I began to ponder the reasons for my joining a Mennonite Church.

First of all it seemed to be the leading of the Lord. I appreciate the love and freedom I found there. It's all right if you raise your hands or if you sit on them.

There are many people there that were raised in other churches. They have left traditions behind that were precious to them, likewise the people that were born and raised Mennonite have dropped some of the traditions that were precious to them. It seems to be a mutual giving up of the old, that the Lord might have more freedom to move among us. Traditions are man's ideas, therefore they can be dropped, and God's Word remains the same.

I appreciate the Mennonite heritage and enjoy learning more about it as the years go by. But, I

Special meetings: William R. Miller, North Liberty, Ind., at Oak Grove, Campbellsburg, Ind., May 8-10.

New members by baptism: five by baptism and one by confession of faith at Trinity, Phoenix, Ariz.; fourteen at East Fairview, Milford, Neb.; six at Des Moines, Iowa; seven at Mountain View, Upland, Calif.; four at Columbia, Pa.; three at Forest Hills, Leola, Pa.; one by baptism and two by confession of faith at Salem, Quakertown, Pa.; one at Methacton, Worcester, Pa.; four by baptism and six by confession of faith at Glennon Heights, Lakewood, Colo.

Change of address: Genny Buckwalter 6025 Sakae Machi, Furano 076, Japan. The telephone number for Kenneth G. Good, Westover, Md., was incorrectly listed previously. It should be (301) 957-1812.

would like to express a concern that I have. It seems to me that some of the people who have been raised Mennonite are so afraid of being labeled "simple people" that they go overboard in trying to appear educated and intellectual. I believe you can be educated, and still be "simple."

As God's children, we need not be intimidated. I was thirty-three years old when I accepted Jesus. I was not a church person and I was not in church when it happened. I was not in church for more than a year after I was saved. I would just say to those who are considering leaving or have left their church, pray openly and honestly to our heavenly Father and then *wait on him*.—Judy Calvin, Springfield, Ohio.

Fred Kniss offers insightful reflections on Mennonite witness to Islam ("Islamicists I Have Known," Mar. 24). Although his categories for focusing aspects of Islamicists are helpful, his word of caution regarding the use of such stereotypes needs to be underscored.

I found the centered set model helpful during my brief period of service in an Islamic culture (Somalia). It lends itself to a relaxed witness of God's love and allows "seekers" the necessary time and "space" in their quest to discover the Center. However, any set needs to be viewed as only a tool; it is the Spirit who draws people to the Father. In our witness to Islamicists we need to be sensitive to the Spirit, trusting that as we share those who have ears to hear will indeed hear.—Glen A. Roth, Elkhart, Ind.

This is in response to "Why Did I Leave?" (Mar. 31). I did not leave but I did very seriously think about it. But I do love and respect and appreciate the Mennonite Church and her programs. Having said that, I do not feel as much freedom and joy as I could. Our church is full of organized activity but spiritually the tempo is low. I too am not a violent charismatic, but having come into a fuller, richer life in the Spirit, my joy is far greater. If Jesus Christ is our greatest joy, why not be more emotional and express it by praise, raised hands, and whatever? People can be very emotional at a social, but when we have the greatest joy ever in Christ and the indwelling of his Spirit why must we be so quiet and regulated? I personally need to get to meetings where this need to really worship, praise, adore can be shared in. I have grown and matured much more since the deeper life of the Spirit has done and is daily doing a work in me.—Name withheld.

births

Bauman, Brian and Nancy (Brubaker), Waterloo, Ont., first child, Megan Elise, Feb. 1, 1981.

Birky, David and Teresa (Stucky), St. Paul, Minn., second son, Kyle David, Mar. 23, 1981.

Borman, Roger and Irene, Goshen, Ind., fifth child, first daughter, Sarah Evangeline, Apr. 6, 1981.

DePeel, William and Ruth (Shetler), Mancelona, Mich., third child, second daughter, Jessica Louise, Apr. 14, 1981.

Detweiller, Allan and Yvonne (Weber), West Montrose, Ont., first child, Benjamin Allen, Feb. 28, 1981.

Geric, Ronald and Jody (Roth), Archbold, Ohio, first child, Brett Ronald, Mar. 30, 1981.

Gingerich, Jim and Cathy (Cites), Crown Point, Ind., first child, Grant Joseph, Apr. 2, 1981.

Good, Mark and Deborah (Dunn), Valparaiso, Ind., third child, second daughter, Kelli Lynn, Dec. 31, 1980.

Kanagy, John and Barb (Smucker), Ephrata, Pa., second child, first son, Eric Smucker, Apr. 6, 1981.

Landis, Jeff and Karen, Lancaster, Pa., first child, Mark Andrew, Apr. 9, 1981.

Leatherman, Herbert and Miriam (Guntz), Ottsville, Pa., first and second child, Karl Steven, born on Oct. 9, 1977, received for adoption on Feb. 26, 1981; Catherine Sue, born on Oct. 25, 1980, received for adoption on Mar. 31, 1981.

Leichty, Paul and Nancy (Zumbrun), Elkhart, Ind., second child, first daughter, Renita Lyn, Mar. 29, 1981.

Lloyd, John and Jane (Gingerich), Toronto, Ont., first child, Adam John, Mar. 23, 1981.

Miller, Karl and Barb, Lancaster, Pa., first child, Angela Renae, Apr. 5, 1981.

Miller, Rex and Donna (Yoder), Sturgis, Mich., first child, Adam Christian, Apr. 4, 1981.

Miller, Wayne and Violet (Bechtel), Goshen, Ind., third child, second daughter, Karissa Nicole, Mar. 7, 1981.

Nafziger, Dean and Sue (Rychener), Archbold, Ohio, second child, first daughter, Janelle Sue, Apr. 10, 1981.

Noel, Marlyn and Janet (Oswald), Geneva, Neb., third son, Ryan Douglas, Mar. 31, 1981.

Porter, Edward and Joy (Yutzky), Meadville, Pa., first child, Seth Edward, Apr. 9, 1981.

Regier, Jerry and Janet (Friesen), Evanston, Ill., first child, Jeffrey Carroll, Mar. 25, 1981.

Rohrer, Roger and Kandy, Ronks, Pa., first child, Todd Michael, Mar. 25, 1981.

Roth, Randy and Vicki (Stutzman), Milford, Neb., second son, Bryce Alan, Apr. 1, 1981.

Sandberg, John and Charlene (Birky), Kouts, Ind., first child, Michael Jon, Mar. 27, 1981.

Smoker, Robert and Kathy (Stull), Goshen, Ind., second daughter, Erin Dawn, Mar. 7, 1981.

Stutzman, David and Helen (Hershberger), Hartsville, Ohio, second child, first son, Micah David, Apr. 13, 1981.

Yoder, Terry and Robin (Kolesar), Hallsopple, Pa., first child, Lyndsay Ann, Mar. 31, 1981.

Correction: In reporting the birth of Michael Philip, son of Ron and Ellen Helmuth, (Mar. 24 issue) it should have read *second* son, not *first* son.

marriages

Amberg—Oyer.—Edward B. Amberg, Warm Springs, Mont., Presbyterian Church, and Helen Oyer, Butte, Mont., East Bend cong., by Theodore Wentland, Apr. 11, 1981.

Driedger—Moore.—Neil Driedger, Sask., Canada, General Conference Mennonite Church, and Maureen Moore, Goshen, Ind., Waterford cong., by Elno W. Steiner, Nov. 28, 1980.

Martin—Martin.—Leon Martin, Kitchener, Ont., Bloomingdale cong., and Gloria Martin, Elmira, Ont., Floradale cong., by J. Lester Kehl and Orland Gingrich, Apr. 4, 1981.

Oberholtzer—Landis.—N. Rick Oberholtzer, Manheim, Pa., Brethren in Christ Church, and Debra A. Landis, Lancaster, Pa., East Petersburg cong., by H. Raymond Charles, Apr. 12, 1981.

Schmucker—Muhlenkamp.—Clifford Schmucker, Cincinnati, Ohio, Beech cong., and Judith Ann Muhlenkamp, Cincinnati, Ohio, Catholic Church, by Richard Leonhard and Larry Fye, Jan. 17, 1981.

Stutzman—Kleines.—Phillip Stutzman, Milford, Neb., East Fairview cong., and Tonja Kleines, Tobias, Neb., Lutheran Church, Feb. 14, 1981.

obituaries

Beachy, Emma daughter of Joseph and Martha (Yoder) Miller, was born in Pembroke, N.Y., June 19, 1927; died of cancer at Buffalo, N.Y., Feb. 1, 1981; aged 53 y. On Nov. 26, 1946, she was married to Alvin Beachy, who survives. Also surviving are 3 sons (Norman, Gerald, and Kenneth), 5 daughters (Lois, Miriam, Patricia, Marjorie, and Joyce), and 10 grandchildren. She was a member of Alden Mennonite Church, where funeral services were held on Feb. 4, in charge of Titus Kauffman; interment in Alden Union Cemetery.

Birky, Samuel, son of Jacob D. and Emma (Martin) Birky, was born at Beemer, Neb., Apr. 24, 1900; died of apparent heart attack at Kouts, Ind., Apr. 4, 1981; aged nearly 81 y. On Mar. 10, 1934, he was married to Geneva Kauffman, who survives. Also surviving is one son (Marion), a daughter (Darlene—Mrs. John Maxwell), 2 sisters (Mrs. Emma Good and Mrs. Mary Good), 4 brothers (Jonas, Jake, Emanuel, and Emory), 5 grandchildren, and 3 great-grandchildren. He was a member of the Hopewell Mennonite Church, where funeral services were held on Apr. 7, in charge of John F. Murray and Samuel S. Miller; interment in church cemetery.

Burkholder, Elmer, son of Joseph and Adeline (Lauber) Burkholder, was born at Tofield, Alta., Jan. 14, 1920; died of a cardiac arrest at Edmonton, Alta., Apr. 8, 1981; aged 61 y. On June 27, 1946, he was married to Verda Stauffer, who survives. Also surviving are 2 daughters (Viola—Mrs. Avery Sewart and Ethel), one son, 5 grandchildren, 3 brothers, and 3 sisters. He was a member of Salem Mennonite Church, where funeral services were held on Apr. 11, in charge of Carl Hansen, Paul Voegtlin, and Max Selbrekkan; interment in Salem Church Cemetery.

Byer, Mary, daughter of Charles B. and Anna Mae (Hiland) Byer, was born in Columbia, Pa., Oct. 6, 1911; died at Lancaster (Pa.) General Hospital on Jan. 30, 1981; aged 69 y. Surviving are one sister (Martha H.—Mrs. Roy Wissler) and one brother (John L. Byer). She was a member of Tampa Mennonite Church. Funeral services were held at Mount Joy Mennonite Church on Feb. 3, in charge of James M. Shank, Earl M. Wert, John S. Hiestand, Shawley Wehbe, and Daniel Sensenig; interment in Kraybill Mennonite Cemetery.

Fretz, Clara Leona Elizabeth, daughter of Melvin and Laura (Micheal) Baker, was born at Stephenville, Ont., Oct. 13, 1906; died at Fairview Home, Cambridge, Ont., Apr. 2, 1981; aged 74 y. On Aug. 27, 1938, she was married to Fred Fretz, who died on Mar. 21, 1979. Surviving are 3 children (Ernie, Bruce, and Bette—Mrs. Guy VanEe), 7 grandchildren, 4 sisters (Mrs. Ella Neurauder, Mrs. Violet Huber, Gladys—Mrs. Emmanuel Hoffman, and Mrs. Ethel Becker), and one son (Arthur). Funeral services were held at St. Jacobs Mennonite Church on Apr. 5, in charge of Richard Yordy; interment in the St. Jacobs Mennonite Church Cemetery.

Garber, Matilda, daughter of Peter and Lena (Schrock) Wagner, was born on Dec. 19, 1890; died on Apr. 6, 1981; aged 90 y. On Feb. 1, 1912, she was married to Henry J. Garber, who died on Aug. 29, 1961. Surviving are one son (Lester), 2 daughters (Irma—Mrs. Dale Noe and Mildred—Mrs. John Friesen), and 18 grandchildren. She was preceded in death by 3 brothers and 2 sisters. She was a member

of the Roanoke Mennonite Church, where funeral services were held on Apr. 7, in charge of Robert Harnish; interment in Roanoke Mennonite Church Cemetery.

Good, H. Elmer, son of Monroe G. and Lizzie (Hornung) Good, was born on Aug. 12, 1897; died on Apr. 2, 1981; aged 83 y. He was married to Catherine Bender, who survives. Also surviving are 5 children (Lena—Mrs. Israel Y. Clark, Elizabeth—Mrs. Paul Freeman, Irvine M., Roy E., and Carl A.), 12 grandchildren, 18 great-grandchildren, and 2 brothers (Isaac H. and Paul S.). He was a member of the Bowmansville Mennonite Church, where funeral services were held on Apr. 6, in charge of Luke A. Hurst and George W. Henry; interment in the Union Cemetery.

Lauber, Henry W., son of Christian and Phoebe (Stauffer) Lauber, was born at Shickley, Neb., Feb. 26, 1907; died at Anthony's Central Hospital, Denver, Colo., following a massive heart attack on Apr. 3, 1981; aged 74 y. On Jan. 28, 1937, he was married to Fern Troyer, who preceded him on Aug. 3, 1978. Surviving are 5 daughters (Nelda—Mrs. Ronald Moore, Carolyn—Mrs. Wendell Mosier, LaRayne—Mrs. James Seigman, Shirley—Mrs. Dennis Ulrich, and Lois—Mrs. Glenn Zook), one son (John Henry), 16 grandchildren, and 2 brothers (Elmer C. and Melvin U.). One son (Philip) preceded him on November 2, 1980, and one brother and one sister. He was a member of the Salem Mennonite Church, Shickley, Neb., where funeral services were held on Apr. 7; interment in the church cemetery.

Lehman, Linnie V., daughter of Jonathan and Annie (Blough) Eash, was born in Somerset County, Pa., Mar. 29, 1907; died of a heart attack at Lee Hospital, Johnstown, Pa., Apr. 6, 1981; aged 74 y. In 1927 she was married to John T. Lehman, who died on Apr. 25, 1957. In 1968 she was married to Daniel Lehman, who survives. Also surviving are 4 sons (Boyd E., Wayne, Glenn, and John), 2 stepchildren (Arlene—Mrs. Ralph Smith and William), 17 grandchildren, 7 great-grandchildren, 5 brothers (Clarence, Leroy, Dorsey, Elam, and Paul), and 2 sisters (Mrs. Beulah Herschberger and Mrs. Thelma Thomas). She was predeceased by 2 brothers (Vernon Roy and Harry W.). She was a member of the Stahl Mennonite Church, where funeral services were held on Apr. 10, in charge of Curtis D. Godshall, Sanford G. Shetler, and W. B. Ruddock; interment in church cemetery.

Palmer, Violet, daughter of James and Lulu (Bergia) Kiesewetter, was born at Peoria, Ill., Sept. 14, 1904; died at Methodist Hospital, Peoria, Ill., Apr. 9, 1981; aged 76 y. On Mar. 16, 1921, she was married to James S. Palmer, who survives. Also surviving are 2 daughters (Netress—Mrs. Harry McMullen and Betty—Mrs. Rudy Snyder), 2 sons (James R. and Frank W.), 2 sisters, 2 brothers, and one stepsister. She was preceded in death by one son, 2 sisters, and one grandson. She was a member of Pleasant Hill Mennonite Church, where funeral services were held on Apr. 13, in charge of James Detweiler; interment in Fon du Lac Cemetery.

Peachey, Mattie A., daughter of Joseph K. and Barbara (King) Yoder, was born at Reedsville, Pa., June 16, 1900; died of heart failure at Huntingdon, Pa., Apr. 8, 1981; aged 80 y. On Feb. 9, 1914, she was married to Crist Y. Peachey, who died on Sept. 16, 1969. Surviving are 2 sons (Mervin J. and Crist D.), 2 daughters (Dorothy—Mrs. A. Herbert King and Carrie—Mrs. J. Mark King), 3 brothers (David K., Joseph H., and John W.), 20 grandchildren, and one great-grandchild. Two infants preceded her in death. She was a member of the Allensville Mennonite Church, where funeral services were held on Apr. 10, in charge of Paul Bender, Timothy Peachey, Raymond Peachey, and J. Elrose Hartzler; interment in church cemetery.

Ricker, Cora K., daughter of Aaron N. and Barbara (Koch) Freed, was born at Fricks, Pa., Nov. 9, 1890; died at Chestnut Hill, Philadelphia, Pa., Feb. 23, 1981; aged 90 y. On June 25, 1914, she was married to Harry H. Ricker, Sr., who survives. Also sur-

viving are 2 sons (Nelson F. and Harry H. II) and 2 daughters (Julia Wood and Barbara R.). She was a member of Line Lexington Mennonite Church, where funeral services were held on Feb. 25, in charge of Kenneth Seitz and Arthur Ruth; interment in Line Lexington Mennonite Cemetery.

Stoltzfus, Anna Mary, daughter of Isaac L. and Katie (Stuckey) King, was born at Atglen, Pa., Nov. 7, 1891; died at her home at Atglen, Pa., Feb. 26, 1981; aged 89 y. On Dec. 18, 1919, she was married to Samuel N. Stoltzfus, who survives. Also surviving are 7 sons and daughters (Kathryn—Mrs. Henry Redcay, Raymond, Herman, Alma, Mary, John, and Melvin), 30 grandchildren, 4 great-grandchildren, 5 brothers (Simon, Joseph, Isaac, Valentine, and Reuben), and 3 sisters (Martha King, Mrs. Priscilla Glick, and Ella—Mrs. Ira Mast). She was preceded in death by one daughter (Ruthella). She was a member of Millwood Mennonite Church, where funeral services were held on Mar. 2, in charge of Frank Menkin, Reuben Stoltzfus, and Noah Hershey; interment in the adjoining cemetery.

Troyer, Eli E., son of Emanuel and Anna (Hershberger) Troyer, was born in Holmes County, Ohio, May 19, 1904; died after an extended illness and complications at Cuyahoga Falls, Ohio, Mar. 28, 1981; aged 76 y. On Jan. 8, 1934, he was married to Fannie Miller, who survives. Also surviving are 3 sons (Vernon, Levi, and Paul) one daughter (Anna Mae Griffin), 2 brothers (John and Alvin), and 4 sisters (Mrs. Lovina Wengerd, Mrs. Malinda Yoder, Mrs. Susie Wengerd and Barbara). She was a member of the Hartville Mennonite Church, Hartville, Ohio, where funeral services were held on Apr. 1, in charge of Richard F. Ross; interment in church cemetery.

Weaver, Ulysses Grant, son of Levi and Emma (Weaver) Weaver, was born at Johnstown, Pa., May 23, 1899; died of a stroke at Sarasota, Fla., Apr. 10, 1981; aged 81 y. In June 1928, he was married to Edith Blough, who survives. Also surviving are one son (Herbert G.), one daughter (Virginia—Mrs. Keith Esch), 9 grandchildren, and one brother (Algie). He was a member of the Bayshore Mennonite Church. Memorial services were held at Toale Brothers Colonial Chapel, Sarasota, Fla., Apr. 11, in charge of Paul R. Yoder, Sr., followed by a funeral services at the Weaver Mennonite Church, Johnstown, Pa., Apr. 13, in charge of Sanford Shetler; interment in Richland Twp. Cemetery.

Wogomon, Berdean P., daughter of Ralph L. and Viola (Hoover) Metzler, was born at Goshen, Ind., June 17, 1919; died of cancer at Goshen, Ind., Apr. 8, 1981; aged 61 y. On Nov. 25, 1937, she was married to Walter Wogomon, who survives. Also surviving are one son (James R.), and one daughter (Connie—Mrs. Michael McGowen), 5 grandchildren, her mother, and 2 sisters (Rosealene—Mrs. William Long and Norma—Mrs. Ramon Pfeiffer). She was a member of College Mennonite Church, where funeral services were held on Apr. 11, in charge of Arnold C. Roth; interment in Violet Cemetery.

Cover by Dynamic Graphics; P. 362 (top) by Jim King.

calendar

Black Council, Philadelphia, Pa., May 8, 9
Mennonite Board of Missions, Elkhart, Ind., May 14-16
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 22
Comité Administrativo, Goshen, Ind., May 22, 23
Eastern Mennonite College commencement, Harrisonburg, Va., May 24
Hesston College commencement, Hesston, Kan., May 24
Goshen Biblical Seminary commencement, Elkhart, Ind., May 29
Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 29-30
North Central Conference, Cooperstown Bible Camp, June 12-14
Pacific Coast Conference, Western Mennonite School, Salem, Ore., June 12-14
Mennonite Publication Board, Scottsdale, Pa., June 18-20
Mennonite Board of Congregational Ministries, June 19-20
Indiana-Michigan Mennonite Conference, Yellow Creek Mennonite Church, Goshen, Ind., July 19-21
Bowling Green 81, Bowling Green, Ohio, Aug. 11-16

High schools survey reports that private is better than public

Private high schools offer better education than public schools and may be less segregated, says a new study by a University of Chicago supporter of tuition tax credits for private-school parents. The study by sociologist James Coleman, a draft of which was obtained by the *Washington Post*, was described as one of the most extensive nonpublic school surveys ever sponsored by the federal government. It covers 58,728 students in 1,015 high schools.

"The evidence is that private schools do produce better cognitive outcomes than public schools," said Professor Coleman, author of a controversial 1966 report on education opportunity. When family background factors that predict achievement are controlled, students in both Catholic and other private schools are shown to achieve at a higher level than students in public schools."

Smith tells Baptists to say less and do more about mission

Southern Baptist Convention President Bailey Smith has urged Baptists to stop holding so many meetings to talk about mission work and spend more time engaging in it. "One reason we meet is to avoid doing what we ought to be doing," he told directors of the denomination's Home Mission Board.

"We must quit meeting and talking about strategy and start doing what we already know to do," Mr. Smith said. "I know people who pass 100 mission opportunities on the way to church to talk about mission opportunities."

Suicides tied to TV violence

The national coalition on television violence says 16 persons have killed themselves and two others were seriously wounded while imitating the Russian roulette scenes in the movie *The Deer Hunter*, which was shown on TV last year. The coalition says that is further proof that television violence kills . . . and that on-the-air warnings to the viewers are of little value.

Federal study links high crime incidence to heroin addiction

Some 237 heroin addicts were responsible for more than 500,000 crimes during an 11-year period, says a new federally funded study. The study also showed a sharp fluctuation in crimes committed by the addicts when they were regularly using heroin, and the times they were using very little or had temporarily stopped.

When the addicts weren't dependent on heroin, crime was 84 percent lower than when they were regular users.

Vietnamese refugees sue Catholic agency in bid for more cash

A group of Vietnamese refugees have filed a suit charging that the Catholic resettlement office in Pittsburgh, Pa., and its director deny them their "share of the governmental pie." Resettlement officials reply that the refugees misunderstand the federal aid program and some mistakenly expect cash grants from the agencies when they relocate. The dispute, which has been growing since October 1980, involves 75 Vietnamese refugees who are unhappy with resettlement aid received in Pittsburgh.

They have questioned the disbursement of federal subsidies allocated to relief agencies to resettle refugees. They have also demanded the removal from office of Frank Chinh, Vietnamese-born director of the Pittsburgh Catholic Diocese's Southeast Asia Refugee Resettlement Office. Mr. Chinh is accused of being cold and "unwilling to help."

A spokesman for the American Council of Voluntary Agencies said the federal government provides relief agencies with subsidies of roughly up to \$500 per refugee for resettlement. It generally costs about \$1,000 to resettle a refugee, and the relief agencies absorb the balance of the cost.

Oranges are "free" but distribution proves unworkable

At a time of rising food prices and world hunger, the sight of mountains of fresh California oranges dumped and rotting in the sun has appalled Americans across the nation. One of the problems appears to be that while charitable groups can have the "surplus" oranges for free under federal marketing rules, there isn't a national distribution network to make a giveaway project workable.

"Even if it's free, someone would have to lay out money for transportation, packing. . . . It may wind up to be more problem than it's worth," said a buyer for a New York church group, expressing a typical comment.

California's record crop of oranges this year—the second in a row—has brought to public attention the controversial practice of dumping "surplus" fruit under volume control marketing orders.

Educators seek course as way to treat debate over creation, evolution

Creationists and evolutionists have suggested an unusual truce in the Midwest. At their urging, five states have submitted a proposal to the National Science Foundation for its support of a tenth-grade level course that would be devoted to various controversial issues in biology today.

"Obviously, creation vs. evolution would be one," says Richard Clark, science coordinator of the Minnesota Department of Education. "We need to teach students what the words 'theory' and 'hypothesis' mean. They certainly don't mean 'fact,' though too many people—including science teachers—treat them as facts."

In fact, educators say that the poor science education given this nation's children is a major reason why creationism is making a comeback.

Union membership not required for employment

A U.S. federal law passed in December 1980 amended the Taft-Hartley Act so that persons who have religious objections to joining or supporting a union may not be forced to do so in order to be employed.

Bible authority says inerrancy proponents ignorant or dishonest

A noted Bible translator accused proponents of the theory of biblical inerrancy of "willful ignorance or intellectual dishonesty," at a seminar of the Southern Baptist Christian Life Commission. Robert Bratcher, translation consultant for the American Bible Society (ABS) and principal translator of the Today's English Version (TEV) Bible, declared that "to invest the Bible with the qualities of inerrancy and infallibility is to idolize it, to transform it into a false god."

In denouncing the theory of biblical inerrancy, Dr. Bratcher said that "to qualify this absurd claim by adding 'with respect to the autographs (original manuscripts)' is a bit of sophistry, a specious attempt to justify a patent error."

Survey charts change in black-white views of U.S. race relations

Whites and blacks generally agree that a great deal has been accomplished to improve race relations and condition of black people in the United States, according to a major new survey by the *Washington Post* and *ABC News*. At the same time, the poll found evidence that the two races continue to differ on the nature and extent of problems blacks face today, and that white racism continues to exist as a factor although it has lessened over the years.

The poll, which was taken between Feb. 26 and Mar. 5, showed that "racial separation remains an overwhelming fact of American life, but it is declining," according to the *Washington Post*. In a series analyzing the findings, reporters Herbert H. Denton and Barry Sussman compared the survey findings with those of similar polls taken since 1964. For the first time, they said, "a minority of Americans—42 percent—reported that they live in all-white neighborhoods."

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What if everybody did it?

When first faced with the Mennonite refusal to fight, people are sometimes so surprised they blurt out, "What would happen if everyone were like the Mennonites?" Some go farther and suggest that Mennonites are leeches who take sustenance from the body politic while refusing to do their share of the dirty work. The best answer to such people is that Mennonites really hope that everyone would abandon war and seek peace. It is hard to see how the consequences could be worse than what we have now.

With this in mind, I was encouraged to see a report in *The Christian Century* for April 8 on "Peacemaking in the Parishes." It is written by Richard Watts, who is identified with a peace education ministry among United Presbyterians in northeast Ohio. Watts asks whether a new peace movement is about to begin in the churches and answers that there are signs this may be true.

He notes there is not only the New Call to Peacemaking among the historic peace churches but that "mainline churches are also awakening to the threat of an unbridled arms race, and to the realization that war is becoming 'thinkable.' The key issue, of course," he writes, "is whether the call to peacemaking will find its way into the center of parish liturgy, community and mission, or whether it will stay out on the periphery, an extracurricular activity for people interested in that sort of thing."

Indeed, this is the key issue. Since the time of the Constantinian compromise, peacemaking in the church has been relegated to the periphery, a calling for the few "interested in that sort of thing." The realists, the sophisticated, and the many who follow them have assumed that this was too exotic a doctrine for ordinary folks to practice. But if Christians by the millions would begin to practice peace and demand an end to warmaking, something new could come to pass.

Most of us most of the time feel quite powerless to affect public policy. The systems of government appear well able to absorb protests and suggestions without making much change. However I got a new understanding of the power of a united public at the time of the infamous "Saturday night massacre." Do you remember the Saturday night massacre? It was in the fall of 1973, if I remember, when the U.S. attorney general was ordered by the White House to fire the Watergate prosecutor. He himself resigned instead, his assistant resigned, and it was necessary to go to the third level to get someone to fire the prosecutor. The reaction from the U.S. was to send a message to Washington like Washington had never heard before. For the Nixon

administration, it was the beginning of the end. The key was that the country was united on the issue and even some people who wanted to believe began to doubt.

It is one thing, of course, to get stirred up over the firing of the prosecutor and another to get a handle on peace. For many of the churches have been sidetracked by the just war theory and theologians who brand Jesus' teaching as simple-minded and suitable only for a primitive Palestinian society. (That is a ridiculous argument. Anyone reading the Gospels with one eye open can find evidence of far more cruelty and violence than most of us experience today).

The basic problem with peacemaking, the one that makes people stop before they start, is that you must make the first move without being sure the other person will respond positively. What if he takes advantage of your vulnerability? I am convinced that the best approach to peacemaking is to determine that I will make the first move regardless of what the other person does.

We do not expect that national governments will take this position. But if it is ours, we have a place to begin in seeking to rally people for peace. One limitation in Watts' article is the assumption that peacemaking can begin with fear—fear of nuclear destruction. Yet we have to begin somewhere. If the fear of a bomb can get people's attention, maybe they can move on from there.

The point is to find a way for people who profess to follow Christ to get in touch with their biblical roots and see how the biblical message can instruct them today. Part of the trouble is that various entrenched interests have a stake in warlikeness, or at least preparation for war. If war were to be outlawed, what would we do with the unemployed generals? And the unemployed defense contractors? No doubt the Chrysler company would be in even worse shape if it were not for its tank production.

Governments and defense contractors cannot be expected to promote peace. The people might if they could be organized. Watts quotes the late Dwight Eisenhower, who said not long before he died: "I think that people want peace so much that one of these days governments better get out of their way and let them have it."

What if everybody did it? This is just what we Mennonites would like to see. If there were a widespread search for peace in the churches and we became a part of it, we might need to modify some of our hardened positions. If so, it would be worth it, if finally, millions might come to recognize that "there is no way to peace," but "peace is the way."—Daniel Hertzler.

Gospel Herald

May 12, 1981



The care and feeding of church visitors



Visitors should not be embarrassed by excess attention, says the author. A genuine welcome need not be expansive.

The care and feeding of church visitors

by D. Lowell Nissley

Many books have been written on the care and feeding of all sorts of creatures from babies to African violets. To my knowledge none have been written about church visitors.

Even so there may be some common threads. For instance even plants must have a hospitable and conducive environment for growth. It even helps, I understand, if you talk pleasantly to them. At least, a minister somewhere in California has conducted some semi-scientific experiments and he says it really works. A man of the cloth certainly should know. I also read somewhere that cows will give more milk in a pleasant atmosphere with good music. And chickens will give more eggs in good light. They all, of course, have to be fed or fertilized with nutritious and palatable food.

Now by "church visitors" we do not mean dumb animals, even though our family did have a collie dog once which showed up regularly at church prayer meetings. Also we are sometimes referred to, from the pulpit, as sheep—but let's not pursue this any further.

Getting back to our question, how do we care for the strangers in our midst? How do we avoid being cold, snobbish, cliquish? Let's assume that the diet delivered from the pulpit is acceptable. The lighting is good and the music tolerable. We want people to feel genuinely welcome. We want to send a message to everyone that we are a friendly down home bunch of people. But even the most lofty intentions do not write insurance policies against being wrong. One of the most obvious elements of the service which directly affects the visitors is their introduction.

Once upon a time I was visiting a parishioner away from home in southern Oklahoma. On Sunday morning I attended a large Protestant church. I no longer remember the details, but only the embarrassment when an usher pinned a red ribbon on my lapel and my name was read from the pulpit. I would have much preferred to be one of them in worship rather than an object of turning heads and impertinent questions about where I lived, who was I visiting, and whether I had a son at the military base.

I am probably just one of a kind. Surely no one else feels this way and many people would have been honored to wear the red ribbon. But this does raise the question of how to make visitors feel welcome without violating their own privacy and unique needs for worship.

Some options: Here are some ways visitors have been and may be introduced.

1. *The red ribbon.* Sometimes it happens that persons

have been greeted as visitors by well meaning church members only to discover that the "visitor" has been a member of the church for several years—maybe even longer than the member doing the greeting. Such embarrassment is avoided by labeling the visitors. It is done in various ways, but the most common is to stick a red ribbon on them. This can be done by the ushers or via a supply of ribbons in the bookracks with instructions for self-installation.

2. *Cold turkey.* In this method the minister or worship leader has all the visitors stand up and introduce themselves.

3. *Family reunion.* This can become a weekly ritual if not a full-blown tradition. Visitors are usually defined as family members who have crossed at least two state lines to get there. It isn't even necessary to give the name of the state. All that need be said is "Goshen," "Denbigh," "Archbold," or "Franconia" and everybody knows. In this method everyone who has visitors is asked to stand up and in turn have their guests stand up and then introduce these family guests to the larger extended family. One of the problems is that if you are more than two benches away you can't hear and if you do hear you have forgotten by the time the benediction is pronounced.

4. *Rotary club.* By a variety of means the ushers get the names of visitors early in the service. These are then brought up to the pulpit where they are read to the whole assembly.

5. *Operation beehive.* The entire congregation stands and the visitors are asked to introduce themselves to those persons around them. Church members with guests introduce them to those close by. If you don't happen to be close to a visitor, then shake hands with anybody nearby. Or you can just look confused and someone will shake your hand.

6. *Self-shifter.* Some churches have no plan for giving recognition to visitors. The visitors are left to fend for themselves.

Editor: Daniel Hertzler

News Editor: David E. Hostetler

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Gospel Herald Volume 74 Number 19

7. *The gauntlet.* This method would have all the visitors come forward and form a single row facing the audience. The pastor would come down with the microphone so all could hear clearly their names and any other pertinent information such as whose aunt or second cousin they might be. Then the congregation could file by and give them a handshake and warm welcome.

Some of the risks. Obviously there are merits in all the above—though in my view not very much in some—depending on the time and place. Any of the above could be very meaningful and helpful if the time and place were appropriate. Whatever the method, however, it should not be without serious consideration of the risks. In my opinion the following dangers are inherent in our overemphasis on the introduction of visitors.

1. *Manipulation and artificiality.* Too often we look at visitors and instead of seeing people as people we see additional church members or Sunday school teachers or additional dollars in the offering. Visitors come in all sizes, moods, expectations, and needs. They are real people. It is nigh impossible to devise one plan that is meaningful for everyone. And yet no one wants to be manipulated or to feel that he or she is a rung on someone's ambition ladder. What we do should ring true with sincerity and credibility.

2. *Competition with God.* Most Protestants have a lot to learn about worship. Worship is not like learning to ride a bicycle—once you have done it a few times you can rely upon your reflexes without thinking. Worship is more like learning to play a violin. The more you experience it the more there is to experience. It takes discipline, intelligence, practice, and skill.

The primary purpose of that worship hour on Sunday is worship. Someone has defined worship as practicing the presence of God. It is recognizing the worth-ship of God. In my observation many of our worship services do more to practice our own presence and worth than the presence of our Lord. Worship leaders seem to be embarrassed by periods of silence so they feel compelled to be saying something. The result often is childlike instructions to the congregation: "Now stand up," "Now sit down," "Now turn to page _____," "Now bow your heads," "Now pray." This in turn results in undue exposure of the human element at the expense of recognizing the divine presence. Sometime examine the hymns on Sunday morning worship to see how often we sing about ourselves as opposed to singing about God. One could go on and on. There are enough distractions from God's presence already (crying babies, coughing adults) without deliberately building competition into the service by the way we introduce our visitors.


3. *Evangelism strangled.* This risk relates to our preoccupation with the family syndrome. Now "family" is one of our great Mennonite strengths. Let us never forget it. It is also our biggest deterrent to evangelism. Think about that. Community is extremely important and especially so in our present society of runaway and throwaway children. Think about that. Community and worship should complement each other, so let's not cast them in conflicting roles.

Some Mennonite leaders are telling us today that one of our major problems is our image. We are viewed by much of society as being devout, sincere, naive, good cooks, provin-

cial, and playing in the same league with other religious "oddballs" like the Mormons, Seventh-Day Adventists, and Christian Scientists. At its best, evangelism is not an easy process. The way we give recognition to our visitors can enhance the process or it can reinforce the perception that the Mennonite Church is a family affair. This is why many people ask, "Would I be welcome to attend your church?"

So what then shall we do? How then should we introduce our visitors? Or should we just forget the whole thing? By all means not.

1. Do not compromise practicing the presence of God.
2. Except for very special exceptions, remove the mass introductions from the corporate worship hour.
3. Seek to retain congregational integrity and to protect the dignity of visitors.
4. Help the visitors to feel comfortable, relaxed, and accepted.
5. You might want to create an Elisha corner. Take a space somewhere and put up a table to serve orange juice, coffee, or tea. Make it a place where the stranger can be introduced to family and friends after the service in as normal and relaxed circumstance as possible.
6. And let's not overlook the most obvious and best place to introduce visitors—the Sunday school class. This is a small eye-level group void of the intimidation of an auditorium and many staring eyes. Here members can introduce their guests with a good chance of being remembered. And best of all there is a 95 percent better chance for the visitors themselves to feel close to your church by entering into the discussion process.

Visitors are important. They are the stuff out of which congregations are made. 

Barbed wire barrier

Today I saw the jagged wire
For the very first.
I knew that there had been a wall
In other years,
But I had watched and seen it crack
And fall away,
Though some debris remained around
To trip upon.
Now I can see the tangled wire
Strands bending close together there
Without a space to crawl between,
Over top, or down beneath.
The barbs are sharp, and some point out,
And some point in, threatening pain
On either side.
I don't know how it was put there,
But I think I know
The way to take it down,
And it must come away.
Behind that fence of strands
Of wire and barbs and rust,
I see a part of me
That must be free.—Amy Marie Pelham

Am I liberated? Yes and I have been so for a long time.

Woman to woman

by Gladys H. Kennel

I understand that women of the U.S. merit congratulations for our new liberty. At least, that is what I read in the *U.S. News and World Report*. A CBS editorial said the same thing. They seem to take for granted that we have arrived as liberated women.

I had considered myself a liberated woman, feeling quite fulfilled and doing my thing right here in Chester County, Pa. In fact I was so liberated as a Christian woman that I was as confused as some men about what we wanted to be liberated from. My first 24 years were lived on a farm, and when a large secular woman's magazine showed the New Liberated Woman leaving the kitchen to drive farm machinery, I didn't know whether to laugh or cry. It reminded me of a speaker on the *Voice of China and Asia*. He said the women of China had been liberated for centuries. "They could butcher hogs without the men interfering."

I did not think of women's lib as "crying for the moon," but more as our young son of some years ago. We were on vacation when he decided he wanted a Coke. We heard numerous times the plea to stop and get him a Coke. He became insistent. An older child, tiring of the request, asked, "Do you know what a Coke is?" "No," he replied. But added immediately, "But I-want-a-Coke."

Now they tell us that we are liberated. Well and good. Some months ago I was the resource person at a woman's retreat in Ohio. Here were gathered women of various ages, educational backgrounds, and states. In small groups we discussed whether we women had enough freedom in our churches. Some were most surprised at the final consensus. Most groups reported that they agreed that we had "enough freedom to serve well."

It is apparent that some women Mennos do not feel a complete liberation when they receive Christ as personal Savior. I know that Christianity has elevated me as a woman to equality with man in Christ. I accept with gladness the statement in Galatians 3:28, "There is neither male nor female; for you are all one in Christ Jesus." I find the teaching in 1 Corinthians 11 positive for Christian women. For the Apostle Paul didn't imply "if" we are going to pray and strengthen and encourage and comfort (prophesy), he says it is proper to have our head covered "when" we serve others in this capacity.

My plea to my fellow Christian women is, "Let's stop fussing and start building. If we have all these abilities we sold our churches on, let's use them to build."

A few years ago, a Mennonite minister and his wife attended a presidential breakfast in Washington, D.C. A

fellow minister's wife mentioned her amazement at the chic, ultramodern appearance of the Mennonite woman. The chic one later mentioned the incident to a gathering of Christian women back home. "I told her that I am out to tear down the Mennonite image that comes from books sold to tourists." She expected huge approval.

A wise and mature missionary listened and later commented kindly and firmly to the women who heard the story. "Never were women of Christ told to tear down *anything*. We were told to build."

There are several active Homebuilder groups in eastern Pennsylvania of which I am an enthusiastic member. The name Homebuilders was chosen from Proverbs 14:1, "A wise woman builds her house." If liberation is a sign of intelligence, then let's be intelligent enough to build.

I have discovered, however, that much good emerges from the rabble of liberation. Women Mennonites have a new vision to work for things that count for eternity. Many educated and widely traveled women are disturbed at the needs of people around the world and intensely want to help.

I must will to believe that people are more important than things. If I really care about people, I won't be tempted to give an inane excuse as "I cannot help, my house is dirty." Chances to help pass, but dirty houses can and do wait.

I must, by the help of the Spirit, choose my activities wisely and covet the best use of time. I am indebted to Martha Keener for saying, "My dear sisters, remember in our busy lives that many things will not count in eternity, but *some do*." That is a fine guideline. I also use the thinking of a mother who was helping her teen daughter sort priorities by asking, "Which shows the most love? Let's do that."

Mennonite churches across America are increasingly encouraging each member to help make church decisions. I beg, intreat, even insist that women participate in these meetings. One suggestion: pray before you go. When we women are worth "more than fine rubies," we also open our mouth with wisdom. Check Proverbs 31 one more time.

Pray that your mouth will "speak with wisdom, and faithful instruction be found on your tongue" (Prov. 31:26). Kindness will move mountains that harshness can't budge.

At our church's past two congregational meetings our minister, Amos Yoder, asked, "Are there any more decisions that you think we as a group should make?" Isn't that enough freedom for any woman?

Maybe your liberated paycheck will let you give more. Recently, I heard one woman defend her pay hike by saying, "I earn every cent I make." In the listening group it may


Gladys H. Kennel is from Parkesburg, Pa.

have been much more fitting to express gratitude that increased income enables her to help others. It seems to me that in all our being and doing there comes a time when we need to stop and ask, "What is the point of all this?"

Perhaps liberation has also awakened us, as Christian women, to a new sense of the stewardship of our God-given abilities. I am reminded from 1 Corinthians 4:7 that what I have is a gift from God. "What do you have that you did not receive?" (NIV). It is time to assess our traditional deeds of kindness. Maybe some of us should replace days of quilting with volunteer work in the local hospital. God may tell others to get in front of the typewriter to produce helpful

manuscripts.

But I have a feeling that most of us will pick the work at hand, and, with prayer, faithfully do whatever needs to be done. There comes a time to say, "This is mine to do and I will do it."

This is not the time for Christian women to glory in any sort of "victory" over men. Rather, "let not the wise [woman] . . . glory in [her] . . . wisdom . . . but let [her] . . . that glorieth glory in this, that [she] . . . understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord (Jer. 9:23, 24). 

Two unacceptable options:

conformity to the mass mind or withdrawal into our own small world.

Captured by or prophet to the powers?

by Titus Bender

A new national administration has been installed in the U.S. This was through the influence of the conservative wing of the evangelical movement. This segment of Protestantism was involved with President Reagan's election and even more directly with the election of ultra-conservative senators and representatives.

It has become impossible to ignore this movement. Some see this as a movement of God to bring the nation "back to himself." I find this position disturbing. A second response that gives me equal concern is the tendency to see it as a mistake for churchmen such as "moral majority" leader Jerry Falwell to become politically involved. I question the nature of his involvement, but I could not counsel him to stick to religion, because such a position is a myth.

Any religious idea that has substance has political implications. With or without political involvement, Falwell's preaching would help lead the country in directions that would be to the disadvantage of those who have been left out of the mainstream of life, both domestically and internationally. If Falwell has made a mistake it is not that he is interacting with, but that he *has been captured* by political forces—oppressive political forces, in my view.

In Romans 12, Paul calls on us to avoid conformity to this present age by being transformed. A major question for the church is whether to be captured by political forces and to baptize their actions or whether to stand ready, not only to recognize positive actions in our society, but to be willing to criticize collective selfishness among us on the basis of the life and teachings of Jesus. I propose that to a significant

extent the moral majority was captured in the last national election.

There were at least three specific errors involved in this capture. These can be illustrated from a document put together by Falwell and entitled "Ninety-Five Theses for the 1980s." I find myself in agreement with many of Falwell's theses. Yet this document makes room for a great deal of arrogance in relationships with other persons and groups who are also loved by God.

First, his moral majority has adopted violence as the major weapon for re-Christianizing the nation. In thesis 13 he has proclaimed that "all able-bodied U.S. male citizens are obligated to fight to the death, if necessary, to defend the flag." Then setting his sights on the domestic level, he asks in thesis 76 that "those convicted of premeditated murder be put to death as payment for their crimes." This call for simple solutions to complex human relationships by using the gun, the bomb, or the electric chair sounds strangely like President Reagan's election eve plea for a return to the principles exemplified by John Wayne. It contrasts with the call of Jesus to "overcome evil with good." I believe the moral majority has been captured by the ethic of violence which predominates unredeemed persons and structures around us.

Second, they seem to me to have been captured by the idolatry of the American flag which permeates our society. There is a legitimate collective national pride if it is anchored in working together for what is noble in our heritage. But the flag has frequently been waved to baptize our conquest of less powerful peoples for our selfish interests in the name of promoting freedom. Falwell seems to me to have conformed to this attitude of the larger society. In thesis 10, he says, "... this nation serves as the only barrier to world-

Titus Bender teaches social work at Eastern Mennonite College, Harrisonburg, Va. This is the first of two articles on this theme. The second will develop the author's view of how the church should relate to the political powers.


wide communist occupation." From this premise he proclaims in thesis 12, that any attempt to weaken our defense systems is an "act of treason."

His position appears increasingly bloodstained in thesis 25 where he calls on the United States to help such "friendly nations as Israel, South Korea, South Africa, etc." National idolatry can hardly capture the church to any greater imaginable degree than to see ourselves as God's favorite nation, called on to increase our nuclear arsenal, and sent by God to defend the oppressive governments mentioned above. This is much closer to the call of the current president than to the call of Jesus, "Take up your cross and follow me."

Third, I see the moral majority as scapegoating the left out groups in our society as the source of our collective ills while identifying with those who control the capital. In his thesis 16 Falwell calls for the growth of the free enterprise system "unhampered by any socialistic laws or red tape." This is to ignore reality. Without some collective control, Lake Erie would still be "dead," auto and industrial emissions would intolerably pollute the atmosphere. Small to medium-sized businesses would be consumed by giant industry and caution regarding the nuclear industry would be viewed as nobody's concern except the energy establishments.

Falwell is not content with calling us to follow those who control capital, but takes aim at the powerless by the use of

inference. He perpetuates the stereotype of the scheming able-bodied welfare client by demanding in thesis 19 that harmful governmental financial programs which "perpetuate poverty and laziness" be terminated. In thesis 79 he shifts this scapegoating of the powerless to the international scene. In an obvious reference to Iranian students he calls for the "immediate deportation of troublemaking noncitizens in this country." I believe this does not echo the call of Jesus to "set at liberty those who are oppressed," but rather those who threw Jesus out of the city for his message of liberation (Lk. 4:16-30).

In my view, a significant part of the movement that swept the country in the last national election was a threefold movement of bitterness—an endorsement of violence as the predominant weapon to achieve our ends, an endorsement of the country as God's favorite people, and an invitation to view the poor among us and those from other countries who criticize us as appropriate subjects of our ridicule and rage. I believe that to a significant extent the moral majority has baptized this movement, echoing President Reagan more than Jesus of Nazareth. I pray that the Mennonite Church will not ignore the implications of these chilly political winds. To me there are at least two options that are unacceptable—conformity to the mass mind around us or withdrawal into our own small world. Surely Jesus will enable us to do better than these. 

Hear, hear!

My personal response to 1 Corinthians 11:1-16

In recent years I have heard a variety of responses to the Apostle Paul's teaching on the Christian woman's veiling. A few of them are these:

—The veiling was a cultural thing and not applicable to our time and setting.

—It is demeaning to women.

—It is only for public worship.

—It is not understood by the world.

—I don't feel like a *person* when I wear a covering.

—Why must I be different?

—I can get to heaven without wearing a covering.

Now I personally do not believe the wearing of a veiling assures me that my prayers will be heard and answered and that I will get to heaven. And I do feel different sometimes. I have noticed the second glances of strangers and I'm not quite vain enough to believe that those second glances are due to my physical attractiveness. I know that not everyone who sees it understands what it means. But I continue to wear my covering and I count it a *privilege* to do so. Let me tell you why.

First, I believe that the place God gave to women in the order of creation is an *important* and *satisfying* place for Christian women when they have an eye single to God's

glory. I, being a human with selfish tendencies, *need* a constant reminder to accept that place with joy and thankfulness.

Second, I believe that Christian men need to be diligently *taught* and *reminded* that theirs is a *loving, protective, and sacrificial* role and that the veiling can be a constant reminder to them of *their* responsibilities in family relationships. How we need men who will provide us with loving, protective, and sacrificial leadership!

Third, I believe that the wearing of the veiling, along with clothing that is decidedly modest and feminine, provides a most effective form of physical protection in an immoral society. Many people who do not understand its meaning nevertheless recognize it as having a religious significance and will respect the wearer. I'm *glad* for this protection.

I thank God for this symbol. I hope it will always be a reminder to me of the important place I have in the church and in the home and that I should serve joyfully in that place. I hope it will also serve to remind our men that they are responsible to lead us lovingly, protectively, and sacrificially.

"How gentle God's commands
How kind His precepts are. . . ."

—Gladys Baer, Elizabethtown, Pa.

WHAT CAN THE CHURCH DO TODAY TO COMBAT THE NEGATIVE INFLUENCE OF OUTSIDE PRESSURES ON THE FAMILY?

Eastern Mennonite College and Seminary Faculty Members Offer Some Thoughts . . .

Close family relationships are a Mennonite tradition. However, even Mennonite families are being affected by outside pressures which work against a strong family unit.

We believe the Church can offer support and guidance in at least two critical points in family development:

- *The first year after marriage* is a time when many couples need to openly discuss the difficulties they have encountered.
- The second critical point is with *the advent of children* when parents may need to dialogue about the change children have brought into their family life.

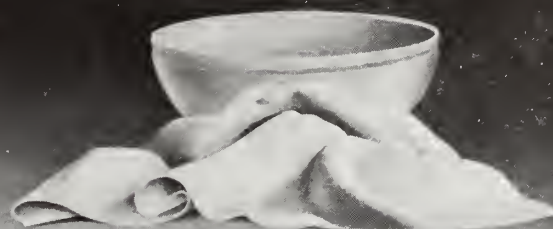
Communication is the key to airing feelings that can hinder family development. And the Church can take the lead in opening lines of communication with families during these special times of stress.

At EMC&S we are committed to working hand-in-hand with the Church in providing opportunities for dialogue with families through seminars, retreats, special preaching series and Sunday school classes.

The college and seminary faculty wants to be a resource to help congregations in the area of family life and parenting. To learn more about how we can assist your congregation or conference, return the coupon below.



(Left to right): John M. Drescher, Sara A. Zimmerman, Jesse T. Byler, Ervin J. Mast.



Yes, we're interested in gaining EMC's help in discussing the issue of "Family Life and Parenting."

- ☐ Please send me information on EMC&S faculty who can help our congregation deal with *family life and parenting* issues.
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Bolivian police apologize for jailing Canadians

Dan Zehr and Dick Plett, Mennonite Central Committee workers in Bolivia from Winnipeg, Man., and Zehr's 20-year-old son, Keith, visiting from Canada, were detained on March 30 by the investigative police and spent two nights in prison.

Two officials involved admitted that there was some confusion and apologized, according to MCC country representative Gerald Shank. The police have written a letter exonerating Plett and the Zehrs but have returned only \$40 of some \$300 taken when they arrested the three and searched the Plett home without a warrant.

The three Canadians were mistakenly identified as having taken part in an assault and murder that had occurred 10 days earlier. Shank says there is no evidence of additional motives for the arrest, noting that recent increases in serious crime have left police jittery.

The incident does suggest, Latin America secretary Herman Bontrager notes, "that Bolivians with less influence than foreigners—who knows how many—may experience similar un-

just treatment and possibly more dire consequences." MCC is planning to discreetly register protests with higher Bolivian officials, emphasizing the need for improving police conduct.

Shank, fellow MCCers, and a lawyer located the detained men and eventually obtained their release, and the Zehr and Plett families experienced unique evidence of God's providential care.

Not until the family of the person the three were accused of murdering had attempted to identify the guilty from among a group of randomly selected prisoners did the police begin to process their release. Keith's release was delayed a few additional and anxious hours because he, like the supposed driver of the murderers' getaway car, had a beard.

MCC staff in Bolivia reports that "all involved are recovering from this drama, but it will require time before bad memories will become more obscure. All are thankful to God that no more harm was done and that physical injuries were limited to a few bruises and scratches."

AIMM and MCC link efforts in Botswana

Personnel serving in Botswana with Africa Inter-Mennonite Mission (AIMM) and Mennonite Central Committee met here March 31 to form a joint organization, Mennonite Ministries in Botswana. The action signifies a commitment to increasing coordination between AIMM and MCC, although for the present they will continue to administer separate programs.

MCC has had a program in Botswana since 1968. Currently 29 adults plus 12 children serve here, working in agricultural extension, education, community development, rehabilitation for the blind, prison tutoring, and other areas. "The placements represent MCC's commitment to a development strategy that is broadly based and that integrates a variety of skills," says MCC Botswana country representative John Eby of Elkhart, Ind.

MCC also works with refugees and makes available small quantities of material aid. It is the only church-related volunteer development agency in Botswana.

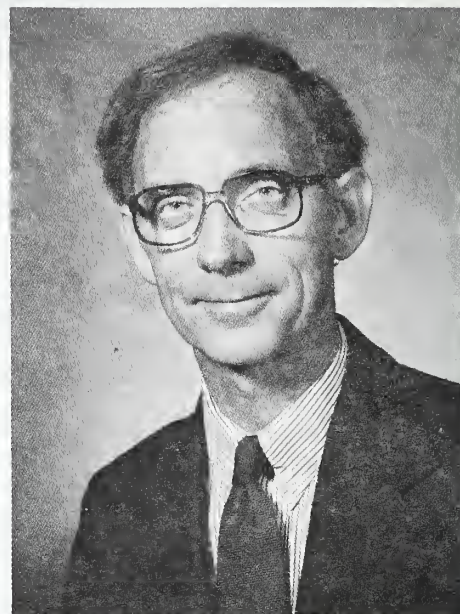
AIMM has worked in Botswana since 1975. The primary work of its nine adults and five children has been to provide a ministry of Bible teaching for African Independent Churches. This has included preparation of teaching materials, classes with church leaders and lay persons, and preaching assignments.

AIMM has also sponsored a person to coordinate the religious broadcasting section of Radio Botswana. He speaks on a daily radio program. Other AIMM involvements include a teacher at a teacher training college and assistance to the Sunday School Union of Botswana.

Eby, who was appointed legal representative of Mennonite Ministries, suggests that there are several reasons for the formation of a joint organization. "The biblical imperative to be in mission includes both word and deed integrally interrelated. Our structures for doing programming should reflect that unity. Two Mennonite programs in Botswana are unnecessarily confusing to local people."

He notes other advantages: "There will be greater administrative efficiency with a more unified program. And most importantly, programs in local communities will more likely include both word and deed in integrated ministries to whole persons when they are supported by the resources of both MCC and AIMM."

In addition to appointing Eby legal representative, the new organization elected as secretary John Kliwer, formerly of Silver Lake, S.D., and now coordinator of AIMM in Botswana. MCC Botswana business manager Neil Reimer of Akron, Pa., will serve as treasurer.



Edgar Metzler

Metzler peace appointee with MBCM and NCP

Edgar Metzler will become half-time secretary for congregational peace and social concerns with the Mennonite Board of Congregational Ministries (Mennonite Church) and quarter-time national coordinator for the New Call to Peacemaking. He will work at both assignments from the MBCM office in Elkhart, Ind., starting about Aug. 1.

Metzler met with the MBCM board of directors on Mar. 6 and with the NCP central planning committee on Mar. 12 and 13. Both groups followed with enthusiastic invitations to Metzler who confirmed his acceptance several weeks later. At MBCM he will succeed Winifred Beechy, who served as coordinator for peace and social concerns on a one-third-time basis since 1979, and for NCP he follows Robert Rumsey, who has served as part-time staff person since New Call's inception in 1976.

His major responsibilities with NCP will be to stimulate and coordinate geographic area meetings and activities, to coordinate preparations for national conferences and other special activities, to develop program initiatives and proposals, and to prepare and distribute the NCP newsletter, *Call to Peacemaking*.

"Surely God has called us for such a time as this," states Metzler, citing as strengths the historic peace churches' nonconformity to the world, service to those in need, tradition of simple living, and strong sense of peoplehood across all lines.

Edgar and his wife, Ethel Yake Metzler, are residents of Goshen, Ind., and parents of four grown children, Michael, Mary, Peter, and Philip. Ethel is a marriage and family therapist with Family Counseling Services in Elkhart, Ind.

Church connection stressed at EMC inauguration

Several thousand people attended the inauguration of Richard Detweiler as sixth president of Eastern Mennonite College, Harrisonburg, Va. College officials indicated the broad involvement was intended. "An institution is dead without people," said vice-president Lee Yoder. Though the weather was chilly, it did not rain during the 11:00 a.m. inauguration on Saturday, Apr. 25, which was held outdoors.

Goshen College president J. Lawrence Burkholder gave the inaugural address on the theme "Tradition and Renewal." Burkholder observed that church colleges are sometimes accused of being narrow and sectarian, but they need not be so, for they provide a ground in a specific tradition from which to explore. He acknowledged that there is a certain danger in exalting one's tradition, for no one tradition has encapsulated the fullness of Christianity and a tradition can be confining. Yet he held that the Mennonite tradition provides us some things to build on.

As distinctive contributions of the Mennonite tradition, Burkholder noted: 1) a consciousness that it is our duty to love and serve God, 2) a specific way of looking at the world which provides a vision of service, 3) a tradition of peace and justice. This manner of viewing the world is our distinctive Mennonite tradition, "not shoofly pie and apple butter!"

"The responsibility of a church institution," he said, "is to help interpret and reinterpret our tradition. One thing history and God will not allow us to do is to freeze history.... As [EMC] changes, will it change with integrity? We build on the tradition. As we move, let us move in character within the tradition."

In his response to the inauguration charge from trustee board chairman, Joseph Lapp, Richard Detweiler called for clarity of the prophetic perspective, "Not by might nor power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).—Daniel Hertzler.

Missile sites become prayer sites in Good Friday services

About 50 Christians gathered on April 17 at a Titan II missile site near Potwin, Kans., for a Good Friday service of prayer and singing, while 24 others traveled by bike to three missile sites and McConnell Air Force Base in Wichita over a two-day period.

Organized by a group of Christians in the Newton-Wichita area, participants in the Good Friday service stood in silent prayer for 20 minutes, facing the fenced-in area where one of 18 Titan II missiles surrounding Wichita is buried. Later they drew into a circle and shared thoughts and songs. David Habegger, pastor at Mennonite Church of the Servant in Wichita, pointed out the contrast between the missile and Christ.



VSer Berniece Stutzman (left) with a Helping Hands Homemaker Service client in La Junta, Colo. Berniece helps her elderly friend with bathing and housecleaning.

Getting helper aides on their feet in Colorado services program

Voluntary service workers in La Junta, Colo., are trying to work themselves out of a job by the end of this year.

The volunteers hope that Helping Hands

Homemaker Service, which they started in January 1980, will be completely run by the local community and staffed by local volunteers by the time the program's coordinator leaves. Helping Hands grew out of a Mennonite Board of Missions project.

Walter Sawatsky started the program after conducting needs surveys which showed that many senior citizens in La Junta could stay in their homes if they had homemaker services. The cost of nursing home care is too high for many of them.

Operating out of a senior citizen center, Helping Hands allows the elderly to live independently in their homes where they would be most comfortable and the happiest. The program also helps alleviate the loneliness these persons feel when family and friends are far away or nonexistent, through visiting as well as actual chore assistance.

The only qualifications for persons to receive help from Helping Hands are that they be 50 years of age or over and that they have immediate needs. In other words, they do not have to be under a certain income or be receiving assistance from social service agencies.

Seniors needing help may be referred to Helping Hands by social service agencies, public health nurses, relatives, friends, or the elderly themselves.

Volunteers and paid workers are church people, teenagers, retired persons, VSers, and housewives. They enter the homes of seniors to carry out tasks such as light housekeeping, cooking, cleaning, laundry, escort to grocery stores or doctors' appointments, errands, assisting with bathing, and yard work.—Dianne Cressman

Mennonite Church participants in the April MCC orientation held at Akron headquarters were left to right: Calvin and Jeanette Sauder, Judy Hunsberger, Mary Lou Guntz, Virginia Sensenig, Joyce and Jeff Combs with Seth and Sarah.





A Brazilian mother and children. The Brazilian government has recently begun a major campaign promoting breast-feeding, after studies revealed dangers of bottle feeding.

Health workers note dangers of bottle feeding in Brazil

Anunciada, a 23-year-old Brazilian, has given birth to seven children. Only two are still living. The 17-month-old can hardly stand up, and the five-month-old has gained only a little over a pound since birth. On the shelf sits a row of empty infant formula cans.

The connection between use of infant formula and increased susceptibility to disease and malnutrition among Third World children concerns Mennonite Central Committee volunteer Margaret Wattman-Turner of Spokane, Wash., who works with women like Anunciada in Brazil. MCC health personnel there teach nutrition, hygiene, and prenatal and postnatal care.

Wattman-Turner notes a recent study by the São Paulo School of Medicine correlating a worsening of the nutritional situation for low-income infants in Brazil between 1974 and 1979 with a decline in breast-feeding.

The study showed that the rate of malnutrition was over three times higher among bottle-fed babies than among breast-fed ones. It found that of the 191 babies monitored, 23 percent of the bottle-fed ones had to be hospitalized, while none of the breast-fed ones did. The study also noted that buying enough formula for one baby could take up to 43 percent of a poor family's income. As a result many mothers over-dilute the formula.

Until the 1940s almost all Brazilian mothers breast-fed their babies. Today only one quarter of the babies are nursed past two months, and by six months only 2 percent are, according to the *Washington Post*. One of the reasons for that abandonment has been the aggressive promotion of breast-milk substitutes by Nestlé and other companies. The São Paulo study

noted a tenfold increase in milk advertising expenditures from 1974 to 1979.

By group decision, the MCC Brazil unit has for the past three years encouraged its members not to buy Nestlé's products as part of an international boycott protesting Nestlé's promotion of infant formula. Health workers and pediatricians in many other places have expressed concern about the abandonment of breast-feeding in Third World countries. IN-FACT, a non-profit organization of nutritionists, church representatives and others, claims that as many as 10 million infants annually are victims of diseases related to bottle feeding.

'Householding the Jesus way'—VSers at Laurelville

"Householding the Jesus Way" was the focus of Bible study, discussion, and thought at the annual Eastern Regional Voluntary Service Retreat of Mennonite Board of Missions, Elkhart, Ind.

Held Apr. 23-26 at Laurelville (Pa.) Mennonite Church Center, the retreat was led by Edward Stoltzfus of Eastern Mennonite Seminary, Harrisonburg, Va.

Participants came from VS households in Ontario, Ohio, Pennsylvania, Virginia, Kentucky, and the District of Columbia.

"Faith in someone is always communicated through our relationships to persons," Ed said. He described the Beatitudes as a "new vision of shalom" and a "new community of peace." Christians need to be salt and light at the point of human need, he said. —Evelyn Rudy

Brenneman honored at EMC as alumnus of year

The Eastern Mennonite College Alumni Association Sunday (Apr. 26) named Helen Good Brenneman of Goshen, Ind., their 1981 "alumnus-of-the-year." The recognition was made during the Sunday morning worship service of EMC's homecoming-inauguration weekend.

Mrs. Brenneman, a Harrisonburg, Va., native who attended EMC in 1944-45, has suffered from multiple sclerosis nearly 18 years. Despite this handicap, she has written numerous articles for church-related publications and is the author of nine books ranging from historical fiction to devotional. Her latest, *Morning Joy*, was written from a wheelchair in a nursing home.

Mrs. Brenneman's daughter, Lois Goldfus of Arlington, Va., accepted the award on her mother's behalf from Samuel G. Showalter of Harrisonburg, president of EMC's Alumni Association.

"I feel honored and humbled to be chosen EMC's alumnus-of-the-year," Mrs. Brenneman said in a statement read at the service. "In addition to obtaining a good Bible knowledge at EMC, I sharpened my writing tool and helped to edit the *Weather Vane*, the college newspaper.

"Important to me were the Christian models I found in the faculty and the many Christian friends I learned to know, now scattered throughout the whole world," the statement added.

The award praised Mrs. Brenneman for "a life and a writing career that incarnate faith, high courage, joy, and loving creativity.

Helen Good Brenneman, "I feel honored and humbled to be chosen..."



Our view of life in Poland during a time of confusion

Since we came to Poland five months ago we have puzzled over and struggled with many things.

We have stood in long lines for basic foods and patronized the dollar shops. We have read the enthusiastic headlines of the party newspaper and stood naively gawking at the large selection of icon paraphernalia in the religious bookshops. We have rubbed shoulders with the Polish proletariat, politely pushing and shoving as they try to squeeze into the already crowded cathedral for Sunday mass.

We have watched with a mixture of excitement and apprehension as the new independent trade union struggles to consolidate its constituency and confront the government with a unified organization.

The new sense of cautious hope workers express for the reforms won by Solidarity from the government has not been lost on us.

We have regarded with dismay the tendency of the Western press to sensationalize reports on the Polish situation. It sometimes seems to be the source of the very tensions it

reports. Whatever unexpressed fears the Poles themselves might have concerning the possibility of a Russian invasion, their characteristically wry fatalism in all matters having to do with "big brother" stands in marked contrast to the "Let's regroup" mentality of the Western allies.

On the other hand, it is possible that all the bellicose ruffling of "free world" feathers over the serious implications of Soviet intervention in the Polish situation may well have helped to restrain the Soviet leadership from making such a move.

The "New Poland" has been full of surprises, from Solidarity's dramatic drive for official registration to the increased visibility of the power of the church in Polish society.

The changes have produced confusion in a social system already laden with a baffling kaleidoscope of mismanagement, corruption, cover-up, and intrigue. And none seems exempt from the confusion.

We have haunted the halls of a lethargic bureaucracy in search of that 3 × 5 card with the

illegible stamp which somehow indicates "to whom it may concern" that we're legitimate.

We have walked dimly lit city streets late at night with no fear of muggers, killers, or drug addicts and been taught to fear and avoid all policemen of any kind.

Five months of living in Poland has meant coming to appreciate the warm, caring attitude toward children—a definite relief from the critical attitude toward parents in North America who dare to put professional goals second to raising a family. It also means dealing with the patriarchal structures and innate condescension toward women that cultural and church tradition perpetuate.

Living in Poland has meant learning to accept "failure" as we often define it. Actually it means redefining failure so that one can accept being much less than fluent in Polish, and making social blunders without letting those be the criteria for self-worth. Living in Poland means that doing your best is success enough.

It has also meant a painful coming to terms with our own weaknesses and a reevaluation of our relationship to God, each other, and those around us.—Paul and Julie Keim

MBM newsgrams

The home missions committee of Mennonite Board of Missions put aside its agenda on Apr. 2 to discuss the uncertainty of its role. "Recent financial pressures and reorganization have made MBM committees more advisory than administrative," said chairperson Stanley Weaver. "We are also concerned that the minority voice within Mennonite Church structures not be weakened." Although the committee agreed not to meet again until its role is clarified by the MBM staff and board of directors, the members said that when love accompanies leadership, as in this setting, freedom is possible and together love and freedom can overpower program.

Genevieve Buckwalter, the longest-serving worker in Japan with Mennonite Board of Missions (Elkhart, Ind.), returned to Furano on the island of Hokkaido on Apr. 9 following a six-month Japanese language refresher course in Tokyo. "Two church women were at the train station to greet me and two more were preparing food in my kitchen," Genny said. "The apartment was cozy warm, my houseplants which I thought I had given away were returned, and there was fresh food in the refrigerator."

Wilbert R. Shenk, vice-president for overseas ministries, was in Europe Apr. 28-May 11 for administrative visits to MBM workers, the annual European Mission Colloquium in Brussels, Belgium, and the annual board meeting of German Language Mennonite Broadcasts in Bienenberg, Switzerland. MBM has 32 workers in five European countries and assists media efforts in three countries.

Voluntary Service of Mennonite Board of Missions needs people starting this spring and summer in the following order of urgency: Lawn care worker/household leader in California, community worker/household leader in Iowa, home repair foreman/household leader in Indiana, van driver/household moderator in New Mexico, household leader in Indiana, household leader in Pennsylvania, retirement community assistant administrator in Illinois, volunteer

probation program director in Ontario, van driver/day nursery worker in Ontario, citizens advocacy program coordinator in Ohio, retirement community assistant activities coordinator in Illinois, teacher in California, teacher in Mississippi, conference and congregation resource person in Illinois, day care director in Indiana, carpenter in Indiana, and carpenter in Mississippi. Interested persons may contact Kathy Weaver at MBM, Box 370, Elkhart, IN 46515; telephone (219) 294-7523.

mennoscope

Levi Sommers was ordained as bishop to serve the Palm Grove cong., Sarasota, Fla., on Apr. 8. The ordination was in charge of Willard Mayer assisted by Mel Shetler.

Peter J. Ediger, pastor of the Arvada (Colo.) Mennonite Church and director of Mennonite Voluntary Service, was one of 10 Americans invited to participate in the World Assembly of Religious Workers for General and Nuclear Disarmament, April 22-24, in Tokyo, Japan. The participants, 150 persons from around the world, sought to identify the dangers of nuclear weapons, examine religious foundations for nuclear disarmament efforts, and set up a program of action in anticipation of the second special session on disarmament to be held by the assembly of the UN next year.

The theme of the 6th Annual MIBA/MEDA Joint Convention, scheduled for Nov. 12-15, will focus on "The Stewardship of the Gospel" as related to the business community.

Paul M. Lederach, author and businessman from Scottdale, Pa., will be the major resource person. The convention will be held at the Lancaster, Pa., Treadway Inn. In addition to Lederach's presentations on the convention theme, opportunity will be provided for community tours, optional pre-convention seminars, and meetings with other persons who share your vocational interests.

Eastern Mennonite College's 1981 alumni phonathon raised nearly \$56,000, some \$9,000 over the goal, according to Leslie N. Helmuth, director of alumni/parent relations. Some 90 students and two faculty volunteers placed more than 1,900 calls during the seven nights of the phonathon in March and April, Helmuth said. In addition, off-campus phonathons were held in the Lancaster, Pa., area and in the Franconia area of eastern Pennsylvania. Some 62 percent of the phone calls yielded pledges. "That's the best percentage

we've ever had," Helmuth said.

Bantam Books has just released a mass market paperback edition of the *More-with-Less Cookbook* by the late Doris Janzen Longacre. The paperback's content is unabridged from the original edition, which the New York *Daily News* acclaimed as a "spiral-bound wonder (with) guidelines which can cut food costs, improve our health, and free resources for the hungry in the world." Sales of the original Herald Press edition, now in its 27th printing, verify the wide acceptance of *More-with-Less Cookbook*. The 400,000 copies in print invite conscientious homemakers to a new pattern of cooking and eating.

A competition for the best original one-act play on the theme of peace is being sponsored by the Goshen College communication department, announced chairman Al Albrecht. The competition is open to members of the historic peace churches (Mennonites, Friends, and Church of the Brethren). The author of the winning play will receive \$500, with \$500 more toward the first production of the play at Goshen College. Other performances will be given as interest warrants. Goshen College will control the production rights to the play for two years, after which the author will have complete control over the scripts. Persons interested in entering original, never produced plays in the competition may contact Albrecht at Goshen College, Goshen, IN 46526; phone (219) 533-3161, ext. 288. Deadline for submission of plays is Dec. 10, 1981.

Earnings of 16.3 percent in February and 15.4 percent in March are being reported by the Mennonite Foundation for their new income gift plan, Pooled Income Fund II. More information is available from the regional offices of the Mennonite Foundation in Lancaster, Pa., and Hesston, Kan., and at the headquarters in Goshen, Ind. Outside of Indiana their toll-free number is 1 (800) 348-7468; in Indiana call collect, (219) 533-9511.

Freed from class and teaching pressures over spring break, the Goshen College faculty met together Apr. 22-24 to discuss ways to renew themselves as teachers and renew relationships with their colleagues and students in a workshop on faculty development. The workshop was the concluding activity of a three-year project sponsored by the Lilly Endowment, Inc., of Indianapolis. The foundation granted Goshen College \$140,000 for the three-year emphasis on faculty development to

\$190,538.54

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$190,538.54 as of Friday, May 1, 1981. This is 25.4% of the total needed. Contributions have been received from 291 congregations and 106 individuals. Individual gifts represent \$36,045.46 of the total.

Goal \$750,000.00

supplement and strengthen the college's ongoing efforts in that area. Guests for the workshop were faculty development consultants Dorothy Gish of Messiah College, Grantham, Pa.; and George Brushaber of Bethel College, St. Paul, Minn. Also present were Kenneth M. Long, chairman of the Goshen College board of overseers; and Victor Stoltzfus, who will become GC's academic dean in July.

Opportunities: Elementary principal at Sarasota (Fla.) Christian School. Write or call (collect) Levi B. Sommers, 5415 Bahia Vista St., Sarasota, FL 33582. (813) 371-6481.

Executive director at York Street Community Services, Inc., Philadelphia, Pa., to begin Sept. 1, 1981. Write to Lawrence Resler, 3033 W. York St., Philadelphia, PA 19132.

West Fallowfield Christian Day School, Atglen, PA 19310, needs a grade 1, grade 2, and combined grades 5-6 teacher beginning September 1981. Contact Richard Umble at (215) 593-2140.

Goshen College has two faculty openings:

readers say

More than anything else, Neta Jackson's poem "Brokenness" (*Gospel Herald*, Apr. 14) brought hope to me this Easter season. Thanks for printing it.—Marlene Kropf, Portland, Ore.

I read with interest your April 28 editorial concerning the fact that some have opted to discontinue receiving the *Herald* presumably because of the economic crunch. I want to affirm the good work that you are doing and say that I couldn't do without the *Herald*. As a member of the Mennonite family it would be difficult for me to do without it. In response to those who are deciding to discontinue, let me suggest that they should rather discontinue buying the daily or weekly newspaper, or *TV Guide*. Why should the much needed church-related programs be the first to suffer? If one is a member of the family how can they be without the family news?

Recently there have been some excellent articles which have nurtured me in the ways of the kingdom. Among them were "The Darkness Cannot Put It Out," by Paul Hiebert. Also, "Is Lent for Mennonites?" by Larry Augsburger, and "Hope: The Remedy for Despair," by Kenneth Gible. These few articles have been worth a year's subscription price!—Kenneth Zehr, Accident, Md.

What is wrong with singing "This Is my Father's World"? ("Hear, hear!" Apr. 28) Praise God! I am a child of his.

In Psalm 1 we are encouraged to delight in the law of the Lord. Aren't we walking in the counsel of the ungodly when we object to calling God by a masculine term?—Eldine Nussbaum, Orrville, Ohio

Analogies and ethics cause problems for even the best of us. And John Stoner, unfortunately, shows himself no exception in his comment on the trial of the so-called "Plowshares 8," assuming your reporter quoted him accurately (March 24, p. 224).

First, the analogy.

It seems to me that a house below a dam better depicts the American position regarding nuclear armaments than does that of one on fire. I'm sure Brother Stoner, if he should reside in such a location, would not at all appreciate having his door broken

admissions counselor and librarian for the Mennonite Historical Library. Admissions position to begin July 1 requires BA, two years' work experience, human relations skills, commitment to Christian higher education. Send letter of application, résumé, transcripts, and three letters of recommendation to Norman Kauffmann, dean of student development. Librarian candidates should have MLS degree, reading knowledge of German and Dutch, and preferably a knowledge of Anabaptist/Mennonite studies. Submit credentials to John Lapp, provost, Goshen College, Goshen, IN 46526.

Special meetings: J. Otis Yoder, Breezewood, Pa., at Cove Mennonite Fellowship, Woodbury, Pa., May 20-24, 1981. Dan Yutzy, Upland, Ind., and Harold Bauman, Goshen, Ind., in Renewal '81 meetings at Riverside Park, Milford, Neb., June 19-21.

New members by baptism: three at Zion, Archbold, Ohio; two by confession of faith at Clinton Brick, Goshen, Ind.

down so that he could be informed of what he already would know very well—that the dam surely could collapse at any time and destroy the house and its occupants.

On the whole, Americans can hardly be classed as uninformed on the dangers of nuclear war. Instead, it is their (our) conclusion—wrongly, I believe—that the benefits from having a nuclear arsenal outweigh the risks, just as some of us choose to build our homes in flood plains, over faults, beside volcanoes, and in similar dangerous places. While it may be possible to satisfactorily justify the illegal and destructive acts of these eight people as necessary to try and change Americans' minds about nuclear weapons production, the break-the-door-down-to-save-the-sleeping-family scenario doesn't fit the situation.

Now, the ethics.

An area where the forces of evil have a great success record is in convincing God's people to elevate the objectives of one's behavior to a greater position of significance than the behavior itself. This, of course, is classic "ends-justify-means" thinking, rejected in principle by nearly any decent person forced to consider the matter face on, but still the prevalent mode of human decision-making.

Few Christians seem to notice how absolutely ends-justify-means conflicts with the gospel. But the Anabaptists did, and they made that understanding the basis of both their life together and of their relations with others. They believed that God as Christ through the Scriptures is calling the church to obedience without particular concern as to what the temporal consequences of such obedience may be. This is not meant to mean that Christians are not to be concerned about the outcomes of their acts, but rather that they should not be focused on the "success," in the worldly sense, of obeying the Lord's call.

It is my conclusion that, while they never got around to postulating it formally, the Anabaptists raised ethical thinking and practice to heights not otherwise approached since the first century. Anabaptist ethics declare what is simplistically obvious (as is most truth), that the results of our behavior are inherently predetermined by the choices we make about how and why we act as we do.

They, of course, learned that from Christ's teachings directing God's people to return good for evil

rather than responding in kind with vengeance, violence, destruction, punishment, and such, as are our natural inclinations. For to do so only insures that that mark which is God's righteousness will be missed ever further.

The lead article in the March 31 issue is a good presentation of how Christians are testing out Anabaptist responses to the violence and materialism which controls our society. May you continue to seek faithfulness, Reba Place Fellowship, and to share your experiences with the rest of us.

And to Brother Farrar of Vermont (p. 242) this thought: What Henry Thoreau said is interesting, but what Christ says is important.—D. R. Yoder, Atlanta, Ga.

births

Bosomworth, Morley and Dianne (Snyder), Elora, Ont., first child, Emily Kay, Apr. 16, 1981.

Brox, Bill and Kathy (Bast), Winterbourne, Ont., second child, first daughter, Katie Joy, Mar. 29, 1981.

Carpenter, Russell and Bonnie (Felton), Morgantown, Pa., third child, second son, Ryan Russell, Apr. 14, 1981.

Davis, Dennis and Phyllis (Kauffman), Peoria, Ill., first child, Jeremy James, Jan. 31, 1981.

Dyck, Peter H. and Sheryl J. (Short), Champaign, Ill., first child, Marliese April, Apr. 21, 1981.

Hathaway, Raymond and Betty (King), Philadelphia, Mo., third daughter, Kendra Lou, Apr. 2, 1981.

Horne, Brad and Dee Ann (Schrock), Hutchinson, Kan., second child, first son, Cory Matthew, Apr. 14, 1981.

Kennel, Ross and Janet (Kent), Hamilton, Ont., first child, Adam Ross Kent, Apr. 11, 1981.

King, Ken and Judy (Weaver), Hutchinson, Kan., first child, Kendra Weaver, Mar. 31, 1981.

Koehler, Rich and Shirley (Saltzman), fourth child, second son, Christopher Rueben, Mar. 3, 1981. (One son deceased.)

Kurtz, William and Vickie (Graber), Indianapolis, Ind., first child, Tricia Ann, Apr. 9, 1981.

Landis, Weston and Karen (Gehman), Telford, Pa., second daughter, Lisa Marie, Apr. 10, 1981.

Leaman, Jerry and Rachel (Miller), Leola, Pa., first child, Jebb Miller, Apr. 19, 1981.

Lehman, Stanley and Janice (Wolfe), Kidron, Ohio, third child, first daughter, Kayli Allison, Apr. 9, 1981.

Linder, Norm and Marilyn (Beachy), North Canton, Ohio, third child, first son, Norman Eric, Apr. 14, 1981.

Locke, Steven and Carole (Yantzi), New Hamburg, Ont., second daughter, Erin Paige, Apr. 2, 1981.

Martens, Eldon and Cindy (Showalter), Inman, Kan., third child, second son, David Nicholas, Apr. 17, 1981.

Miller, Joe and Gloria (Nussbaum), Apple Creek, Ohio, first child, Dawn Louise, Apr. 8, 1981.

Miller, Larry G. and Carolyn (Roth), Millersburg, Ind., third daughter, Stephanie Joan, Apr. 22, 1981.

Miller, Nathan and Viola (Mullet), Beach City, Ohio, fourth child, third daughter, Rhoda Marie, Mar. 24, 1981. (One son deceased.)

Neeley, Ron and Cheryl, Michigan City, Ind., first daughter, Melissa Ann, Apr. 15, 1981.

Rediger, Clark and Bonnie (Hostetler), third child, first son, Reed Patrick, Apr. 7, 1981.

Ressler, Ken and Sandy (Good), Orrville, Ohio,

first child, Kara Janine, Apr. 6, 1981.

Schlegel, Mervin and Karen (Zehr), Tavistock, Ont., second daughter, Lindsay Ruth, Mar. 25, 1981.

Senthavysouk, Soulieth and Sanom, Hartville, Ohio, third daughter, Lisa, Apr. 24, 1981.

marriages

Baer—Gearhart.—Charles E. Baer, Greencastle, Pa., Cedar Grove cong., and Denise Lyn Gearhart, Shady Grove, Pa., United Church of Christ, by Nelson L. Martin and George Jewel, Apr. 11, 1981.

Bontrager—Janzen.—Mervin Bontrager, Hess-ton, Kan., Whitestone cong., and Betty Ann Jantzen, Newton, Kan., First Mennonite cong., by Robert Breneman and Darrell Fast, Apr. 19, 1981.

Dueck—Stoner.—Leonard Dueck, Belize City, Belize, C.A., and Linda Stoner, Lititz, Pa., Erb cong., by Donald Lauver and Norman G. Shenk, Apr. 11, 1981.

Egli—McMannis.—Kurt Egli, Hutchinson, Kan., Yoder cong., and Judy McMannis, Burrton, Kan., by Calvin R. King, Apr. 4, 1981.

Engel—Borg.—Jason Engel, Tiskilwa, Ill., Willow Springs cong., and Robin Borg, Tiskilwa, Ill., by David Hultberg, Feb. 28, 1981.

Falk—Heiser.—Dennis J. Falk, Urbana, Ill., Methodist Church, and Kathy A. Heiser, Cham-paign, Ill., East Bend cong., by Theodore Wentland, Apr. 18, 1981.

Forrer—Hessel.—David C. Forrer, Wichita, Kan., Whitestone cong., and Jennifer Hessel, Wichita, Kan., Apr. 18, 1981.

Freeman—Cressman.—Willis Freeman, Elmira, Ont., Floradale cong., and Eileen Cressman, New Hamburg, Ont., Nith Valley cong., by Amzie

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Brubacher, Apr. 4, 1981.

Graber—Wedel.—Mark Graber, Newton, Kan., Sugar Creek cong., Wayland, Iowa, and Lori Wedel, Hesston, Kan., Hesston cong., by Jerry Quiring, Apr. 11, 1981.

King—Beard.—Kenneth L. King, West Liberty, Ohio, Oak Grove cong., and Barbara S. Beard, West Liberty, Ohio, Huber cong., by David L. Gehman, Apr. 11, 1981.

Martin—Gingerich.—Fredrick D. Martin, Bechtelsville, Pa., Bally cong., and Myrna D. Gingerich, Colorado Springs, Colo., First Mennonite cong., by James C. Longacre, Mar. 22, 1981.

Mooberry—Andrews.—Keith Mooberry, East Peoria, Ill., First Mennonite cong., and Ronda Andrews, Morton, Ill., Evangelical Mennonite cong., by Milo Nussbaum and James Detweiler, Apr. 18, 1981.

Salter—Hostetler.—John Salter, Centreville, Mich., and Teresa Hostetler, Colon, Mich., both of South Colon cong., by Landis Martin, Apr. 4, 1981.

Schwartz—Wickey.—Henry Schwartz, Jr., Sturgis, Mich., and Kendra Wickey, Colon, Mich., both of Locust Grove cong., by Dean Brubaker and James Carpenter, Apr. 11, 1981.

Swartz—Hillson.—Stanley Swartz, Sarasota, Fla., Bahia Vista cong., and Ann Hillson, England, Anglican Church, by Donald Eddison, Mar. 7, 1981.

Waddell—Sensenig.—Marc Waddell and Karen Sensenig, both of New Holland cong., New Holland, Pa., by Robert A. Martin and Aaron E. Martin, Jan. 3, 1981.

Weaver—Burkholder.—Bill Weaver and Dawn Burkholder, both of Harrisonburg, Va., Harrisonburg cong., by Lloyd Weaver, Jr., Apr. 18, 1981.

Yoder—Amsden.—Marvin Yoder and Becky Amsden, both of Sarasota, Fla., Bahia Vista cong., by Stanley D. Kauffman, Apr. 11, 1981.

Zasadny—Miller.—Thomas Nino Zasadny, Mt. Prospect, Ill., New Covenant Church, and Sharla Lynne Miller, Mt. Prospect, Ill., Kalona cong., by Howard Keim and Tom Streeter, Apr. 25, 1981.

obituaries

Bergey, Harry M., son of Franklin and Mary (Moyer) Bergey, was born in Franconia Twp., Pa., Feb. 1, 1894; died at Grand View Hospital, Sellersville, Pa., Apr. 14, 1981; aged 87 y. On Feb. 1, 1917, he was married to Katie G. Hagey, who survives. Also surviving are 3 daughters (Naomi—Mrs. William Henry Walter, Beulah—Mrs. William Sheaffer, and Rhoda—Mrs. Girard Nissley), 2 sons (Walton and Franklin Bergey), 13 grandchildren, 7 great-grandchildren, and one sister (Marietta—Mrs. Wilmer Souder). He was preceded in death by one daughter (Sara Nyce), 2 brothers, and 2 sisters. He was a member of Franconia Mennonite Church, where funeral services were held Apr. 18, in charge of Floyd Hackman, Paul Glanzer, and Leroy Godshall; interment in adjoining cemetery.

Burkholder, Gerald Paul, son of J. Lawrence and Harriet (Lapp) Burkholder, was born at Princeton, N.J., Jan. 17, 1955; died of cystic fibrosis at Elkhart, Ind., Apr. 19, 1981; aged 26 y. Surviving are his parents, 2 sisters (Myrna Burkholder and Janet—Mrs. Lauren Friesen), and one brother (John Howard Burkholder). He was a member of College Mennonite Church, where funeral services were held Apr. 21, in charge of Arnold C. Roth and John H. Mosemann; interment in Elkhart Prairie Cemetery.

Custer, Charles F., was born in Somerset Co., Pa., Sept. 5, 1899; died at his home in Schellsburg, Pa., Feb. 26, 1981; aged 81 y. He was married to Rosie Felix, who survives. Also surviving are 3 daughters (Mrs. Grace Smith, Mrs. Loretta Nunemaker, and Mrs. Shelly Cessna), 3 sons (Ralph W., Ronald J., and Douglas C.), 8 grandchildren, and 2 brothers. He was a member of Pleasant View Mennonite Church. Funeral services were held Feb. 28, in charge of Charles Shetler; interment in Hull Cemetery, New Paris, Pa.

Fisher, Louanna Elizabeth, daughter of Dan and Minnie (Tonne) Hunsberger, was born at Peabody, Kan., Nov. 2, 1907; died at Princeton, Ill., Apr. 17, 1981; aged 73 y. On June 22, 1926, she was married to Henry C. Fisher, who survives. Also surviving are 5 daughters (Rosella—Mrs. Milton Suter, Gloria—Mrs. Lester Eigsti, Anna—Mrs. Charles Roadhouse, Henrietta—Mrs. Carrol Wilcoxson, and Eleanor—Mrs. James Hackerott), 28 grandchildren, 11 great-grandchildren, and one sister (Louise). She was preceded in death by one sister (Elsie—Mrs. Dan Bollen) and one brother. She was a member of Willow Springs Mennonite Church, where funeral services were held Apr. 20, in charge of Don Heiser; interment in Willow Springs Cemetery.

Gingerich, Shelby Rae, infant daughter of Charles and Sheryl (Freeman) Gingerich, was born in Portland, Ore., Apr. 18, 1981; died at Portland, Ore., Apr. 20, 1981; aged 2 d. Surviving are her parents, the maternal grandparents (Clarence and Helen Freeman), and paternal grandparents (Vernon and Dorothy Gingerich). A graveside service was held at Zion Mennonite Cemetery, Apr. 22.

Lantz, John Ray, son of Michael and Mary (Schultz) Lantz, was born at Stuttgart, Ark., Feb. 3, 1910; died at his home at Archbold, Ohio, Apr. 21, 1981; aged 71 y. On Dec. 17, 1933, he was married to Dorothy King, who survives. Also surviving are 2 sons (Marvin and Charles), 2 daughters (Velda—Mrs. Lowell Becker and Marilyn—Mrs. Wayne Short), 3 brothers (Dan, Chauncey, and William), and 3 sisters (Ella—Mrs. Raymond Sommers, Rosa—Mrs. Hiram Mininger, and Ida Lantz). He was a member of Central Mennonite Church, where funeral services were held Apr. 24, in charge of Charles Gautsche and Dale Wyse; interment in Pettisville Cemetery.

Litwiller, Joseph R., son of Thomas and Ella (Heiser) Litwiller, was born at Tremont, Ill., Aug. 16, 1903; died at Pekin Memorial Hospital, Apr. 18, 1981; aged 78 y. On June 8, 1926, he was married to Malinda Culp, who survives. Also surviving are 2 daughters (Nelda—Mrs. Eldo Buller and Arlene—Mrs. Clifford Kauffman), and 7 grandchildren. He was preceded in death by one son and one half sister. He was a member of First Mennonite Church, where funeral services were held Apr. 21, in charge of James Detweiler and George Unger; interment in Pleasant Grove Cemetery.

Longenecker, Victor B., son of Ephraim and Ellen (Brubaker) Longenecker, was born at Elizabethtown, Pa., July 27, 1900; died at Hershey Medical Center, Hershey, Pa., Apr. 4, 1981; aged 80 y. He was married to Mary Strickler, who died Jan. 8, 1977. Surviving are 2 daughters (Dorothy S. Wetzel and Alma L. Shank), one son (Marlin R. Longenecker), one foster son (Harry C. Dyer), and 2 sisters (Eva Kaylor and Ada Grove). Funeral services were held at Elizabethtown Mennonite Church on Apr. 7, in charge of Richard H. Frank and Walter L. Keener; interment in Elizabethtown Mennonite Cemetery.

Nyce, Jacob F., son of Jacob M. and Katherine (Frederick) Nyce, was born in Franconia Twp., Pa., Jan. 24, 1902; died at Grand View Hospital, Sellersville, Pa., Apr. 19, 1981; aged 79 y. On Jan. 19, 1924, he was married to Eva L. Moyer, who survives. Also surviving are one daughter (Pearl—Mrs. Samuel T. Derstine), 5 grandchildren, 5 great-grandchildren, and one brother (Frank F. Nyce). He was a member of Franconia Mennonite Church, where funeral services were held Apr. 22, in charge of Curtis Bergey and Floyd Hackman; interment in adjoining cemetery.

Schrock, Janette Evelyn, daughter of Edward J. and Mary (Shenk) Berkey, was born in Oronogo, Mo., Sept. 30, 1929; died at Rockingham Memorial Hospital, Harrisonburg, Va., Apr. 13, 1981; aged 51 y. On Oct. 13, 1956, she was married to Earl L. Schrock, who survives. Also surviving are 3 children (Janine Marcille, Bryan Eugene, and Jerilyn Elaine), her mother, 2 sisters (Ruby—Mrs. George Reno and Bernice—Mrs. Harry Reno), one brother (Earl Berkey), and 4 half sisters (Esther—Mrs. Martin

Weaver, Martha—Mrs. Ralph Smith, Bertha—Mrs. Norman Wenger, and Marietta Berkey). She was preceded in death by 2 sisters (Mabel—Mrs. Robert Martin and Elsie—Mrs. I. Jack Davis), one half brother (Elmer Berkey) and 2 half sisters (Ruth—Mrs. J. J. Hostetter and Ethel—Mrs. Lester Buerge). She was a member of Lindale Mennonite Church, where funeral services were held Apr. 16, in charge of George Brunk III, John R. Mumaw, Lynn Miller, Samuel Weaver, and James Fairfield; interment in the Lindale Cemetery.

Short, Verna, daughter of Henry and Anna (Yoder) Short, was born at Archbold, Ohio, May 26, 1896; died at Fulton County Health Center, Wauseon, Ohio, Apr. 17, 1981; aged 84 y. Surviving are 2 sisters (Lillian and Barbara Short), and one brother (Raymond H. Short). She was a member of Central Mennonite Church, where funeral services were held Apr. 20, in charge of Charles H. Gautsche; interment in Lockport Cemetery.

Snowden, Albert Floyd, son of John and Elsie (Pebley) Snowden, was born in Somerset Co., Pa., Mar. 6, 1914; died of a heart attack at Allegheny General Hospital on Apr. 13, 1981; aged 67 y. In 1940 he was married to Freda Weible, who survives. Also surviving are 2 sons (Albert L. and James), 2 daughters (Mrs. Charlotte Mock and Mrs. Shirlyn L. Sexton), 11 grandchildren, 5 sisters (Mrs. Mildred Helsel, Mrs. Jennie Gibson, Mrs. Thelma Strait, Mrs. Twila Swope, and Mrs. Flora Eash), and 2 brothers (Forest and Don Snowden). He was preceded in death by a daughter in 1979. He was a member of Pleasant View Mennonite Church. Funeral services were held Apr. 16, in charge of Charles Shetler and Lloyd Abbott; interment in Helixville Cemetery.

Tyson, Cora, daughter of John and Lydia (Good) Mumaw, was born in Wayne County, Ohio, Dec. 16, 1899; died at Greencroft Nursing Center, Goshen, Ind., Apr. 6, 1981; aged 81 y. On Nov. 24, 1921, she was married to Elmer Tyson, who died June 17, 1966. Surviving are 2 daughters (Evelyn—Mrs. Lawrence Troyer and Vivian—Mrs. Dale Kaser), 4 sons (Raymond, Harold, Merl, and Herbert), 17 grandchildren, 8 great-grandchildren, and 3 brothers (Enos, Henry, and Aaron). She was preceded in death by one brother (Ira Mumaw), and one sister (Clara Hoover). She was a member of Yellow Creek Mennonite Church, where funeral services were held Apr. 9, in charge of Bob Detweiler; interment in Yellow Creek Cemetery.

Wyse, Ida, daughter of Jonathon and Jacobina (Augsburger) Nofziger, was born at Stuttgart, Ark., Nov. 3, 1893; died at Fairlawn Haven Nursing Home, Archbold, Ohio, Apr. 16, 1981; aged 87 y. On Sept. 2, 1915, she was married to John J. Wyse, who survives. Also surviving is one son (Marlin D. Wyse). She was preceded in death by one daughter (Lila Mae May). She was a member of Central Mennonite Church, where funeral services were held Apr. 20, in charge of Charles H. Gautsche; interment in Pettisville Cemetery.

Cover by C. Richard Krall; p. 277 (bottom) by Jim King; p. 278 (top) by Mark Beach.

calendar

Mennonite Board of Missions, Elkhart, Ind., May 14-16
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 22
Comité Administrativo, Goshen, Ind., May 22-23
Eastern Mennonite College commencement, Harrisonburg, Va., May 24
Hesston College commencement, Hesston, Kan., May 24
Goshen Biblical Seminary commencement, Elkhart, Ind., May 29
Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 29-30
North Central Conference, Cooperstown Bible Camp, June 12-14
Pacific Coast Conference, Western Mennonite School, Salem, Ore., June 12-14
Mennonite Publication Board, Scottsdale, Pa., June 18-20
Mennonite Board of Congregational Ministries, June 19-20
Indiana-Michigan Mennonite Conference, Yellow Creek Mennonite Church, Goshen, Ind., July 19-21
Bowling Green 81, Bowling Green, Ohio, Aug. 11-16

items and comments

Catholics in Africa plan summer meeting on Christian family

The African Roman Catholic Church will hold a major conference on Christian family life in contemporary Africa at the end of June, it was announced in Accra, Ghana. The sixth plenary assembly of the Symposium of Episcopal Conferences of Africa and Madagascar (SCEAM)—the pan-African ecclesiastical organization at the service of all the Catholic bishops' conferences in the continent—will be held at Yaoundé, Cameroon, June 28 to July 5.

Television critic sees response to cleanup program

The chairman of the Coalition for Better Television says that the decision of the networks to place a "morality tax" of 25 percent on television programs which depict constructive values reflects on the character of those running the networks. Responding to an *Advertising Age* article which stated that buyers are dropping out of sex and violence programs, Donald E. Wildmon said that the coalition efforts are working and that the networks are acting like immature, spoiled brats in "taxing clean programs."

Wildmon said that since the coalition was formed he has been approached by advertisers who spend a combined \$1.21 billion a year on network programming. "The advertisers are concerned. Those we talk with are telling us they share our concern and our values; are pulling off the programs featuring sex, violence, and profanity; and intend to help sponsor family-oriented programs," Wildmon said.

He added that most advertisers are now concerned and making an effort to sponsor more constructive shows but that a handful are still doing business as usual. "It will make our decision of which companies to boycott much easier," he stated.

Survey says majority prefers that church handle moral values

The majority of American mothers participating in a Redbook magazine survey ranked religion as their third-to-last priority in child rearing. Asked to list the qualities they hope to instill in their children, only about one third of the women in the survey put religious values into the "very important" category. Only neatness and civic-mindedness were ranked lower than religion.

The survey revealed that mothers were much more interested in teaching their children qualities of honesty, respect of the property and feelings of other persons, alertness to danger, love of family, kindness, generosity, and sociability. Seventy-one percent of

the women surveyed felt that most of the job of teaching moral values to children was best left up to the church or synagogue. Fifty-four percent of them said that religious institutions did this job well.

Graham says Reagan has "serious problems" to resolve with Mexico

The forced postponement of a late April meeting between President Reagan and Jose Lopez Portillo, Mexico's chief of state, may be the most serious consequence of the attempted assassination of the American leader according to Billy Graham. Graham had just returned from a pair of evangelistic crusades in Mexico where he met with Mr. Lopez Portillo and learned that the discussions were scheduled to deal with "some extremely serious problems" between the two nations.

Not the least of the problems between Mexico and the United States is the situation in El Salvador, said Graham. Mexico fears that the U.S. will intervene in El Salvador and thereby signal its intention to "continually interfere" in Latin American affairs," Mr. Graham said. Trade, fishing rights, and the price of gas and oil are other major issues Mr. Lopez Portillo wants to discuss with the president.

Church agencies join in expressing dismay at elderly budget cuts

Church leaders have joined congressional opponents in expressing concern over the effects President Reagan's proposed budget cuts will have on their elderly constituents. Programs for the elderly—Meals on Wheels, some Social Security benefits, senior centers, and low-cost housing—are in jeopardy. Many are administered by churches and religious charities.

At a recent House Subcommittee on the Aging hearing, Rep. Claude Petter (D-Fla.) called the Reagan budget "a blueprint for disaster" for millions of elderly people. He said the president's plan means five million elderly dependent on Medicaid may have reduced services; more than three million receiving Social Security's minimum benefit will have it reduced; 3.3 million will face food stamp reductions; and about 200,000 elderly will lose their food stamp allowance completely.

After the pope—Philippine prisoners, poverty, and politics persist

In the weeks since the pope left the Philippines, the Philippine government and church have been assessing the meaning of his visit. In the end, many observers suggest, the visit of the pope will have little effect on the human rights situation here, according to Earl Martin, Mennonite Central Committee worker there. The pope's homilies were always sufficiently general that government spokespersons were

able to croon that his message coincided with the principles of Marcos' New Society.

The predominantly conservative—and wealthy—church hierarchy had reason to be pleased with the pope's cautious approach of sticking to generalities. Lamented one prominent Filipino editor, "The pope did not get down to brass tacks. He might have told the bishops to stop investing their money in stocks and put up housing for the poor. He might have said that, at the very least."

If the pope had any tangible effect on the Philippine political scene, it likely occurred before his actual arrival. On January 17 President Marcos announced the lifting of the eight-year-old martial law decree. But the actual changes have yet to become obvious to most Filipinos.

Survey of students reveals 30 percent would avoid service

About 30 percent of American high school seniors would try to avoid conscription into military or civilian service if they were to be made mandatory, says a new federal survey. The survey by the National Center for Education Statistics found that 29.4 percent of high school seniors would try to avoid serving two years in either military or civil work after graduation. Only 18 percent said they would enter the military. Twenty-three percent said they would opt for some civilian service equivalent, and 30 percent were undecided.

Religious publishers join to oppose end of U.S. postal subsidy

In 1975, the postage bill of the Baptist Standard was \$59,000. Now, if a pending Reagan budget proposal is adopted by Congress, the bill will jump to \$1.3 million. The plight of the weekly newsmagazine of Texas Southern Baptists is shared by hundreds of other religious periodicals and a host of other journals—educational, scientific, philanthropic, agricultural, labor, veterans, and fraternal—that will no longer receive the subsidy for nonprofit mailers.

The proposal has generated alarm from the Associated Church Press (ACP), which has 135 Christian member periodicals, and from the 300-member Catholic Press Association (CPA). "It would threaten the existence of an independent noncommercial press in this country," says ACP Executive Secretary Donald Hetzler. "There's no doubt a large number of our member publications would go under."

Ironically, Hetzler said, the budget proposals could prove "counterproductive" for the postal service, if it forces many periodicals out of existence.

The 1980-81 second-class postage bill for the *Gospel Herald* was \$49,688, about 4¢ per copy. This is projected to increase to \$58,700 in 1981-82. If the Reagan proposal is adopted, this could top \$100,000 in 1982.

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Alma mater

In the concern about male imagery in our society, two significant female images may be overlooked. These are the church and the school. The female image for the school is contained in the term *alma mater*, used by graduates to refer to their university or school. The title, I discover, has a pagan origin and means bounteous or fostering mother. Today, I assume the pagan nuances no longer apply. The implication is that the school has given her graduates significant help in preparation for life and so has performed a mothering function.

Recently I went to my *alma mater* for the inauguration of a new president and for my 30-year class reunion. The experience provides me an occasion to ponder the significance of the school as *alma mater* and perhaps how she relates to that other significant female, the church.

The institutionalization of learning, as in schools, is an old practice, though it ebbs and flows with the availability of time and resources. Schools have flourished in cultures that could afford them and declined where all had to work with their hands to stay alive. Probably no societies have provided so broad an opportunity for extended education as Canada and the U.S. In the U.S. at least, it has been assumed that anyone who has the ability can find the resources to go not only to elementary and high schools but also to college. In the sixties and early seventies, colleges expanded to receive them.

Not enough thought was given to the purpose of all this learning. Indeed it appeared that during the Vietnam War, the purpose of some who stayed in school was to avoid the draft. No doubt that was a good thing, but it was somewhat to the side of the assumed function of an educational institution.

But what is the purpose of institutionalized education? Lawrence Burkholder said at Eastern Mennonite College that whenever there is a major religious movement, likely a college or seminary will emerge to preserve the values.

In this view, schools exist to preserve and teach to the young what the older have learned and cherish, so these values will not be lost. Schools also attempt to do much technical training such as how to write a sentence, make a speech, or stitch up a wound. Some might attempt to say that technique is their thing and they have no interest in

values. But they cannot get by that easily.

By their gathering together of groups of younger impressionable persons for extended time together in both formal and informal experiences, the schools teach more than techniques. Not all of the value transmission is done by those who appear to be charged with it. The peer group teaches, not always in support of what the teachers wish.

So then is it best to institutionalize the teaching of values in colleges? Or should groups of parents—local church communities—provide the teaching of values and training in skills for the new generation? There is no final neat answer, but this much can be said with some confidence: to be effective, institutionalized education needs to grow out of and feed into a sponsoring community that shares its values.

This means the church college must come to terms with that other woman, the church, and this may not be easy. Indeed, said Burkholder, the relations between college and church constituency have a history fraught with problems and tension. The tension arises, as he observed, because the liberal arts college opens itself to the wisdom of the world and this is a dangerous enterprise.

There is no final answer to this either except to note that the people of God have many times been instructed by those of other persuasions. We must cherish our own tradition, but we study it with borrowed tools. It is worth remembering that the Reformation and the Renaissance came together. At the beginning at least, the Anabaptists were Renaissance people.

The Renaissance got its impetus from the learning of the ancient Greeks which had been bypassed for generations and now seemed new and fresh. More recently the heirs of the Anabaptists did not trust learning. Might it be that they had memories of the learned church leaders who ordered Anabaptists burned at the stake? No doubt also they were preoccupied with the more practical arts: agriculture and craftsmanship.

In my generation and those which followed, many have embraced higher education. We have been nurtured by both church and school. This sets up a tension within us, like having two mothers. But it is a tension we must accept, for both have contributed to what we are and what we can be.—Daniel Hertzler

Why do I stay?



I am a 21-year-old who has moved 260 miles from home. For five months I've been driving thirty miles to a Mennonite Church. I grew up in a Mennonite home so I decided to attend a Mennonite church when I moved. I began attending this church as a stranger, but after five months I can say it's my home and it would be hard for me to leave. I can't say there haven't been times when I've felt like a stranger, but whose fault would that be?

I see fellowship as a two-way street. It is a union where we who are involved give and receive counsel, encourage and are encouraged . . . and make an effort to talk to "new" people as new people make an effort to talk to others. I could have walked into this congregation and stood waiting for people to talk to me. The first several Sundays I'm sure people would come and talk to me, but it could soon dwindle. If I had done that I would be looking at a one-way street with the direction toward me. I enter the experience with the two-way street in mind. I want to give as well as receive. We are all ministers in the body of Christ.

This fellowship has brought me one of the two real joys available in life. I see the two joys as Jesus himself and my brothers and sisters in the body of believers. Through two-way fellowship I have found a great source of joy, just as Paul did with the Thessalonians, as we read in 1 Thessalonians 2:20, "Indeed you are our glory and joy!" A group of Mennonites has become my joy!

I find great joy in them and in Jesus because Jesus is in their lives and I have fellowship with them and with my Lord. We might use the analogy of people as fountain pens. These pens cannot be used unless they have ink in them. We as Mennonites—or any other persons—need "ink" inside of us which will flow out and permit us to fulfill our purpose. The ink in me is not the fact that I've been raised Mennonite, but rather that I want Jesus to be Lord of my life and I want him to "flow" through me. Jesus' life is also ministered to me through these Mennonite brothers and sisters.

You may think that this group of Mennonites would rank high over other congregations around the country. Wrong. I have attended many different Mennonite churches while going to school and visiting where members of my family live, and this one is simply typical. It is not perfect.

When I see imperfection I'm left with a choice. I can evacuate and leave the problem or stay and give my life to this congregation, and begin to grow toward perfection. The same is true of other Mennonite churches. We can grow as a body toward the perfection of Jesus.

I want to be a part of that and will not leave just because the congregation doesn't meet my expectations. Instead, I will seek to live my expectations to the glory of the Lord.—Calvin Zehr, Clinton, Iowa.

A future in missions is open to those who will rediscover what Jesus meant when he said, "If you would be great, be a servant."

Christian missions and the future

by Myron S. Augsburger

None of us can say all that we would like to about the future. But we can look ahead with the awareness that God is not capricious. And since God is consistent, we can study the past and project into the future and say, "Given these things, this is what we believe will happen."

It is important for us to understand what is going on around us, reexamine our presuppositions, and live by faith amidst ambiguity. We cannot retreat into a position that wants everything so clearly drawn that we don't have to live with ambiguity.

As Mennonites we can find the difference between our theology and many theologies around us simply by studying the second chapter of Ephesians. Most Protestants read primarily Ephesians 2:1-10. But we as a people read verse 12 and following, "Ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off and to them that were nigh. For through him we both have access by one Spirit unto the Father."

That, in concise form, is an expression of theology to which Mennonites all around the world should be saying, "Amen." I believe it is the most clear expression of the way our evangelical faith and our holistic social concern can be tied together.

On television the other Sunday morning before I left for church, I heard an evangelist give the most aggressive support for military involvement that I have ever heard. I said to Esther, "That is enough reason for me to speak out in every setting I can, so that people can hear an evangelical voice that is an alternative to that."

There are people today so caught up in insecurity, anxiety, and fear, that one of the greatest messages we can give is the message of hope. There are persons so hopeless that we have to go to them and offer them a basis for security in Jesus Christ. Persons need to hear an alternative to

violence in the midst of the general emphasis today on military strength. And there are many individuals who know nothing of the meaning of salvation and peace with God.

Not a new legalism. This new covenant is not a new legalism. We are not just giving good advice; we are giving good news. There is power in the grace of God to enable us to live differently. We present Jesus to people as Savior but also as Lord and master. We present Jesus not only as redeemer but as a model.

As we emphasize discipleship and ethics the first result is that this humbles a person. The reaction is, "No way; how can I do that?" This very awareness of the high standard that Jesus brings makes us aware of our sinfulness. If you ask me for my testimony, I won't just tell you how many years ago I met Jesus, but that Jesus is my Savior *today*, and that he saves Myron today from being what Myron would be without him.

The problems today are so intense that if you only think of the problems, you will become so frustrated that you have little positive to offer. Recently Esther and I sat through a conference on nuclear armament, and how we can stop the madness that is endangering the world. We left that conference aware in a new way that humanity lives on the brink of annihilation. There are 50,000 nuclear warheads in the world, enough to blow up the world 50 times over.

With that awareness, we call into judgment voices on television who claim to be voices for righteousness and morality but who call for more and stronger weapons. Such persons have minds that don't understand the breadth and meaning of the nuclear arms issue, let alone the breadth and meaning

Editor: Daniel Hertzler

News Editor: David E. Hostetler

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Myron S. Augsburger is in post-doctoral study at Princeton Theological Seminary.

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of the kingdom of God.

To share faith, as we know it, with the larger society calls for more deliberate mission. We need many more people to move to urban areas and be comfortable there, discovering how to witness there for Jesus Christ. We need to free ourselves from thinking that the essence of our faith is to be a little separatist, rural group. Also, we need to quit thinking that mission is reaching down to people beneath us. We may not say it that way, but we often act that way.

We need to discover what it is to relate to our peers in our everyday work. We need to get away from the myth that a return to the simple life is an adequate answer. We must face the reality of the world we are living in. By the year 2000, they tell us, we'll have cities not just of 40 million, but of 200 million!

The problem of economic turmoil gets attention among us Mennonites because that issue is close to us. We are often more concerned about our property than about human need. But a major problem we have right now is in the area of social disintegration. At the time when Mennonites have moved from being a separatist and rural people to being an urbanized and sophisticated people, we are caught up in problems that we are not prepared to cope with. And we lack in our urban settings the strong communities that we have been accustomed to.

The result is breakdowns of integrity, of covenant, of marriages, and of the worshiping community. These problems in our churches are leaving us without a positive witness. Meanwhile others are saying, "You Mennonites have a track record; help us out; we need to seek a renewal of obedience or we're going to be running without a message.

Tasks of the church in mission. The church in mission must do the following:

Be a presence. Just being there as a people of God is important. We live in the midst of persons who want to know whether our faith is authentic.

Learn to serve. A Catholic missionary in Tanzania told about how he lived at a higher level than his neighbors. He had a motorcycle for his journeys. One day he realized the inequity, and he sold his motorcycle and got a bicycle. And now, the missionary said, instead of measuring his trips from village to village by hours, he measures it by cups of tea. He stops to visit people along the way. He said he began to discover that as missionaries we have tended to serve people the way we want to serve them, which means that we are still in charge. He said that we must serve people the way *they* want to be served or it is not authentic service.

For the next period in overseas missions, a whole new dimension must come to the fore. People who have specific expertise and experience—perhaps more middle-aged people—will live in another country with an authentic reason to be there. They will be wanted by the persons of that setting, and because they are wanted for what they can contribute, they will be able to share their faith in Jesus Christ in a way that will be heard.

It is easier to say this when pointing across the ocean. But the same should apply to Chicago, Philadelphia, Washington, and Dallas.

Communicate effectively. We need clarity on the essentials of our faith. We need to get to the heart of the

good news, so that when our communication is cross-cultural, we don't get hung up on the cultural tastes and attitudes and interests of different persons. We have them and they have them. We must transcend those and talk about what it is to be in Christ.

Become involved in social justice. There is probably no area more crucial right now than human rights and the need to help persons know the freedom to maximize their potential. When you discover people trapped by injustice, you have to ask the question, "How do I build bridges from where I am to where this person is?" I hope that in the next years, we will see thousands of our college young people and hundreds of our seminarians preparing to do what may not put them in the limelight but which will build the church: sharing Christ with a spirit willing to get involved in areas of human rights and social concern.

Our penal system is an example of a problem in American society which needs our concern. Instead of routine imprisonment, a judge in Boston is sentencing convicted offenders back to their communities with assignment to work and make restitution for what they did.

Devise creative forms of the church. When I say forms, I mean that in the plural. I am impressed by churches that are growing across the country and they are doing all the things we talk about and more. They have biblical preaching, they have small groups, they have youth programs, they have ministries for the poor, and so on. We need to discover new ways to be relevant in our social setting.

Mennonite worship services often resemble an early mass in that we want to get it over as early on Sunday as possible so that we can enjoy other activities. But if you think you're going to get nonchurch people out for a 9:00 a.m. service, you have a surprise coming. But an 11:00 a.m. service, with Sunday dinner together afterwards—as we did with friends at an Episcopal church recently—is a different story.

We aren't interested in personality cults and television extravaganzas. Rather, joyful congregations ought to dot every area of a city and every region of the land. Fellowship becomes a key to reach people for Jesus Christ. We also need a new conviction in the church that missions is not secondary. Missionaries and pastors are not somehow inferior to college and seminary professors. Evangelism, done right, is one of the most demanding of intellectual and emotional exercises. We've got to get back to that. Evangelism and missions are demanding. We need capable people in this ministry.

I sat in a garden with Norman Goodall last summer outside of Oxford, England. He talked about the failure of missions in China. He said we never gave the Chinese a real theology of the church, that they didn't have a theology of community until Marxism came and gave them that.

And then we got to talking about India and William Carey, the great missionary to Calcutta. One time Carey was asked about his son Felix—a capable, talented, well-educated man. "Oh, Felix declined being a missionary so that he could become an ambassador," William said. Some of us have declined missions so we could have the security and the status of something else.

Let us rediscover what Jesus meant when he said, "If you would be great, be a servant."

Swiss Mennonites today

by Phil Klierer

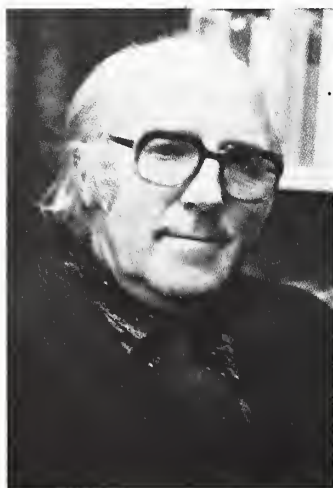
It was dusk. The first snowflakes of the season whispered to the ground and molded a crisp white on blue silhouette of the town of Liestal in the tranquil valley below. The idyllic images of Switzerland were tempered, however, as I visited with Samuel Gerber in his office at Bienenberg Bible School, near Basel, Switzerland. He spoke of the issues facing Swiss Mennonites today. They sounded familiar, and I realized that we all have a lot in common.

Samuel Gerber, "Oncle Sami" to the many students and alumni throughout Europe who are endeared to him, is principal of Bienenberg Bible School. Born and raised in the Jura area of Switzerland, he has been deeply involved in the Swiss Mennonite Church for many years. The purpose of this interview is to broaden our understanding of Swiss Mennonites and warm the base of our fellowship with them.

Phil: What does being a Mennonite mean to the average Swiss Mennonite?

Samuel: I think most Swiss Mennonites are aware that we are a "free evangelical church," but many do not know the story of the Swiss Anabaptist movement or the process by which the free church came to life. We have not stressed the importance of our heritage or the distinctives of Mennonite belief and practice. Our pastors have been trained in a wide variety of non-Mennonite theological schools and have identified more with other traditions than our own. The influence of the state church is evident among us, and at times it seems that we have almost lost the Mennonite vision and lifestyle.

In recent years, however, changes have begun. For example, in my church, the Schänzli church, we have quite a



Samuel Gerber: We need more international discussion. We need to hear your experiences and to tell you of ours.

few membership requests from non-Mennonites. In the past we accepted new members without telling them what it means to be a Mennonite. Now our membership class includes sessions on Mennonite history and belief. Here at Bienenberg we are also teaching the values of our heritage and encouraging our students to spend a year or two at other Mennonite theological schools, such as the seminaries in Fresno, Calif., and Elkhart, Ind., where they can learn further from a Mennonite perspective and have the benefit of relationships with Mennonites on an international level.

Phil: What major issues do Swiss Mennonites face today?

Samuel: Several come to mind. Since World War II tremendous changes have occurred here. Many Mennonites have moved from rural areas into the city. Our children now go to high school, college, and university. We are much more mobile and aware of the world around us, and as communication with Mennonites abroad has improved, we have become more aware of who we are as Mennonites. These changes have brought new growth, but they have also caused some tensions, particularly in the rural churches.

Some of our young people who go on to college and university are swept up by new ideas and thoughts, and they come home saying that the Mennonite way of life is no longer relevant to its context. This causes tension between the generations. In many of our churches, though, there is a strong sense of unity and good cooperation between the young and old.

Another issue we are facing is the role of women in church leadership. Five years ago we had, for the first time, two women delegates at the Swiss Conference. It was quite a sensation. Now more women are participating in church leadership, but not without opposition. Recently, the Bible school accepted a woman teacher. Although she was accepted by a board vote of 18 to 2, there are some churches in Europe who no longer accept visits from our school, and they discourage their young people from attending because they believe we do not follow biblical teaching in regard to the role of women in the church.

Perhaps the greatest source of tension right now in the Swiss Mennonite churches has to do with our response to military service. Military service in Switzerland is compulsory. Our government takes all men at 20 years of age and trains us for military service. Then we go back to our jobs, returning to the military periodically for recurrent training. At the age of 50, we are relieved of all military obligations. There is no alternative service, and the consequences for

Phil Klierer is a member of the Lombard (Ill.) Mennonite Church.

refusing are far-reaching, so you can understand the difficulties we experience at our conferences when we discuss nonresistance and the proper response to the military call. Though at times we would like to dodge the issue, we can't.

Phil: How are Swiss Mennonites responding to the military call?

Samuel: In the past 10 years we have had a few men from the Schänzli church and several from the Jura area who have refused and have gone to prison. Unfortunately, they found very little support, even among the Mennonite churches.

Many of our men enter military service as medics and do not carry a weapon, but in some regions it is becoming very difficult to get noncombatant status.

We also have quite a few men who are soldiers and officers. Even at the Schänzli church, which is known for having a strong Anabaptist orientation, we have a church board chairman who is a captain in the army. He is, however, becoming more and more open to the nonresistant position.

When I was 25 years old, just after World War II, I was a soldier and carried a gun. Up until that time I had been strongly influenced by Reformed theologians who taught us that it was a Christian's obligation to fight against Adolf Hitler. It was partly through increasing interaction with people like Harold Bender and Guy Hersherberger that we came to understand and accept the Anabaptist concept of

nonresistance and peace. At that time some of us turned in our weapons and entered the medical corps.


Again, in the past we have neglected the Anabaptist understanding of Scripture. We need to understand peace as a way of life. It is an integral part of the Christian faith, and is to be applied to all areas of our life. The military question is one such area.

Phil: How can the international Mennonite community help resolve these struggles?

Samuel: What we need now is more international discussion: We need to hear of your experiences and to tell you of ours. We need to sense your support. International peace conferences and exchange programs make these discussions possible and have been very helpful in the past.

Phil: How do Swiss Mennonites feel about North American Mennonites?

Samuel: I would have to say that our feelings vary. There are those who feel resentful. They say that North American Mennonites have interfered with our affairs, and have had an unwanted influence on us, particularly in regard to the military issue.

On the other hand, some of us have participated in Mennonite World Conference, exchange programs, and other international activities, and have developed very warm feelings toward our North American brothers and sisters. 

Hear, hear!

Pray for the president

On January 20, Ronald Reagan was inaugurated president of the United States. Paul writing to Timothy exhorted him to pray "for kings, and for all that are in authority" (1 Tim. 2:2). As a Christian I believe this exhortation is applicable to us and that whether we voted for President Reagan or not we should pray for him. I suggest that as we pray for him and others in authority we give priority to two petitions based on our Lord's commandments. First, that we petition God that President Reagan and all other officials administer their offices out of love for God. That they recognize God as their highest authority and therefore seek God's will and purpose for our nation in all matters. Second, that we pray they perform their duties out of love for all people. "Thou shalt love thy neighbor as thyself." All citizens of our country are their neighbors and all nations are neighbors in today's world. I further suggest we express our support when they propose legislation or take actions based on these commandments, even if it should result in some sacrifice or humiliation to our country.—Orlo Kauffman, Meridian, Miss.

Plant a tree

This is to recommend to readers, to congregational librarians, youth and adult Sunday school teachers, schools, and the several church agencies the little pamphlet *The Man Who Planted Hope and Grew Happiness* (Friends of Nature, Brooksville, Maine, \$2.00 or \$1.20 for 10 or more copies). This is the remarkable, moving, and inspiring story of

Elzeard Bouffier, a French shepherd who took upon himself—without telling anyone—the task of reviving a physically and humanly desolate part of southeastern France—by planting trees, thousands of them. And he succeeded. Unrecognized, unsung, Bouffier is, to me, one of the great men of character in modern times.

The lesson and the challenge to each of us is clear. Our world is fast destroying its forests—the impact in terms of erosion and poverty is all too well known. Many of the poorest nations once had great forests whose removal is the single greatest cause of their present destitution . . . witness Haiti, India, southern Italy, Morocco, Nepal . . . the list is long. But concerted effort can reverse the trend, as Israel and China have shown. We must work on several levels to solve this great problem. At least we are ethically bound to replace those trees we use.

So this spring plant some trees as an act of faith, as a gift to the children, and as a living reminder of this huge and pressing challenge.—Peter Farrar, Andover, Vt.

Call for different SALT

Many of us, dismayed by the nuclear threat, wonder what practical step we can take to improve the chances for peace. Perhaps efforts toward a new *kind* of SALT agreement would be useful.

The French embassy in the U.S., in its *France* magazine (March 1981), reports the following concerning champagne exports: "One of the steadiest markets for the sparkling wine is not a country, but the NATO organization, which takes delivery of some 400,000 bottles every year."

Observe that that is almost 1,100 bottles per day every day of the year. One doubts that NATO is purchasing this to serve to the common soldiers. Rather, it is reasonable to conclude that this ocean of booze is being consumed by those in command of the war machinery. It is reasonable also to suppose that this is only one of many kinds of alcoholic beverages being drunk, since personal tastes vary. One wonders, then, what the amazing total of alcohol consumption really is. Since it is common knowledge that alcoholism is a great problem in communist lands, it is likely that the Warsaw Pact leaders also are drinking heavily.

The maintenance of peace requires sober, judicious

restraint by all parties. There exists great need for diplomatic efforts toward a new SALT treaty: a Strict Alcohol Limitation Treaty forbidding use of intoxicating beverages by any military leader while on duty or within 24 hours of going on duty.

This kind of SALT treaty would receive quicker approval from both sides than the present proposed treaty because of its simplicity, its nonpartisanship, and, best of all, its genuine practicality in the cause of peace.

Let us unite in sending a message to the politicians and their generals: "If you cannot lay down your arms, at least lay down your bottles."—Frederick Chase, Harrisonburg, Va.

What makes a hero?

by Stanley L. Freed

What really makes a person heroic? Is it bravery in a time of danger, risk of life for a worthy cause, or just daredevil showmanship? Did all our heroes of history deserve their later veneration? Is our present world choosing worthy heroes?

A dictionary I consulted had four definitions for "hero." Two of them describe the popular view of heroism. One was "a person of distinguished valor or fortitude." The other said "a central personage taking an admirable part in any remarkable action or event, hence a person regarded as a model."

So a hero is someone who is brave, committed to a cause, admirable as an example to others. But I think popular acclaim shows us that a daring spirit in the face of evident physical dangers gains the easiest hero worship. Evel Kneivel was a hero as long as he came out on top.

What about war heroes? War produces heroic actions, surely, as our war stories illustrate, and medals and plaques proclaim. It's believed by some that the U.S. is becoming militaristic again because of a desire for heroes. The damage and death caused by wars may be ignored in the face of a desire for fresh heroism.

The heroes most admired are the live winners, the men or women who brave danger and live to tell the tale. Heroes who die are given honor and medals, but returning heroes get ticker-tape parades and flashing-picture parties. Crowds want living, breathing, smiling heroes.

Why don't peacemakers become heroes like the victor warriors? Why aren't men like Mahatma Gandhi or Dag Hammarskjöld equal heroes with Generals De Gaulle and MacArthur? Gandhi was a hero to his Indian people in his time but he never became a hero to Americans like Winston Churchill, Charles De Gaulle or Dwight Eisenhower. Is it because Gandhi and Dag had only peace victories? Are they less worthy because they had no physical battles?

Behind some hero worship is the spirit of nationalism.

Battle victors are counted heroes if they're on our side. Daring bravery is honored in your nation's soldiers, depreciated in the enemy's men, or ignored. Victories almost demand the naming of heroes, but defeat produces despair, ashamed and ignored soldiers, few heroes. The Vietnam veterans have had little hero worship.

What heroes did the Hiroshima and Nagasaki survivors rejoice in? Or were they too stunned by the disaster dealt them to think of looking for heroes? I'm sure they didn't count Harry Truman, who ordered the bombing, a glorious hero. But in the U.S., Truman is being made a hero.

Who will be heroes in a nuclear war which threatens the world and for which our leaders are planning? Will the presidents and generals gain hero worship by pressing the buttons that burn up thousands or millions of people? Will anyone look for heroes as the poison clouds float over oceans and continents? Or will hero worship cease as the living survivors bury and maybe envy the dead?

Can hero worship be changed? The honoring of Sister Theresa of India with a Nobel Peace Prize is an illustration of a better heroine selection. But such honoring has less appeal to the American masses than does a Miss America contest. Popular idol seeking looks for dazzling beauty, bulging muscles, or a list of battle victories.

Do churches choose better heroes and heroines? Surely we Christians give more honor to martyrs, missionaries, evangelists, and other self-giving models. And we may warn about the foolish modeling of movie stars, sports heroes, and beauty queens. But in nationalistic honoring of war heroes, we may echo the culture we live in, even in our peace churches. Did we honor Gandhi above Eisenhower?

As a peace church and as individual Christians we need to consider what kinds of persons we make heroes. We must avoid the hero worship of warriors, glamor stars, daredevils, or even charismatic preachers. Our heroes should be those who commit their lives and gifts to Christ, who show inner growth and outward service. Our affirming and honoring should be widely spread out. And our greatest honor must be given to Jesus, our hero behind the other worthy heroes! ☺

Stanley L. Freed is from Harleysville, Pa.



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I'm Listening, Lord, Keep Talking

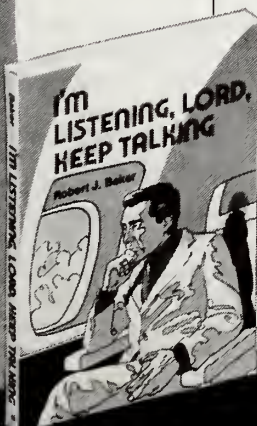
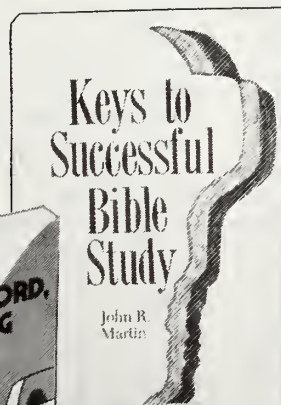
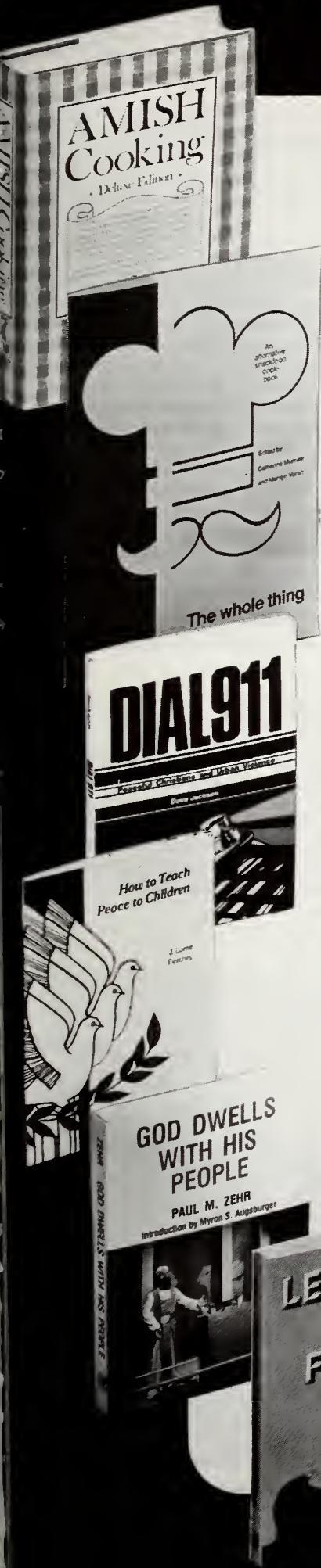
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Warning: nuclear war in Europe is a live possibility

"A nuclear war could start exactly as almost all other wars began, not as a deliberate step . . . but simply by a continuation of misperceptions and decisions made under stress in crisis situations."

So said Hylke Tromp, director of Groningen University's Polemological Institute in Groningen, the Netherlands, in the opening session of the Conference on Nuclear War in Europe, meeting at the university, Apr. 22 and 23.

"In retrospect," Tromp continued, "governments seem usually to have blundered into war. In most cases, they didn't get what they expected from it, because they started a process that, once initiated, went out of control."

Nearly 200 scholars, active and retired military professionals, and other concerned people met in Groningen to consider the possibility of nuclear war in Europe: 1) how it could

start, 2) how it would be fought, 3) what the effects would be, and 4) what could be done to avoid it.

Sponsored by the Province of Groningen and the university's Polemological Institute on the European side, and the Center for Defense Information (CDI), headquartered in Washington, D.C., the conference heard a number of authorities say that a nuclear conflagration could take place within the decade.

Retired Rear Admiral Gene R. LaRocque, head of CDI, went beyond that to predict that nuclear war in Europe within the decade is probable—that is, of course, unless there is a change of superpower military policies and strategies. He added that the superpowers are even considering whether a nuclear war might not be confined to the European theater.

This conference on nuclear war in Europe follows one, the first on nuclear war sponsored

by CDI, held in Washington, D.C., on Dec. 7, 1978, after the U.N.'s Special Session on Disarmament and 37 years, to the day, after Pearl Harbor.

The weakness of the Groningen Conference was that few decision-makers, translated influential politicians, were present, though a number of persons, such as Alexander Haig, were invited.

Nevertheless, a major objective was achieved—attention of the European press. If nothing else happened, the central European countries "defended" by American nuclear weapons, became aware that if there is a war, they will not have the last say on whether, when, or where such weapons will be detonated.

Up till now, deterrence—balance of power, balance of terror, mutually assured destruction (MAD)—has been the controlling factor.

Lao finds problems, potential in bomb exploding tractor

Provincial officials and a Lao ordnance expert recently updated Mennonite Central Committee representatives on the effectiveness of the "bombie-beating" tractor given by MCC to Xieng Khouang Province in north-central Laos. Fred and Jan Swartzendruber of Washington, D.C., made separate trips to Xieng Khouang in February, their first since delivering the tractor in April 1980.

The tractor, a British-built International Harvester 674, is equipped with a custom-built chain-flail device and special shielding around the flail and driver. It is intended to safely detonate the BLU-24, a tennis-ball-sized American anti-personnel bomb, also called a "guava" bomb or "bombie."

A vast tonnage of bombs was dropped on Xieng Khouang between 1964 and 1973, including large, conventional bombs up to 1,500 kilos each. The BLU-24, however, has been responsible for most of the accidents since the war's end. In 1980 bombie explosions wounded 20 people and killed seven, according to provincial records.

An ordnance expert presently responsible to the engineering department of the ministry of defense shared the most helpful technical information. He said the most serious problem in using the tractor was danger of running over a buried mine, which could be detonated by the vehicle's weight rather than by the flailing of

the chains. In contrast, large buried bombs do not pose the same threat, he said, because their presence can be detected by the hole left at their entry point.

A second weakness of the tractor which the province officials pointed out was its vulnerability to bombie shrapnel. The BB-sized pellets released from the bombie's casing had penetrated the front area of the flail's shield where the metal is not reinforced. The pellets had not penetrated the double layer of metal between the rear of the flail and the driver's cab.

To correct these problems the provincial public works department agreed to design additional shielding, submit a request for materials to MCC, and construct the shielding themselves. MCC had supplied a welding machine and tools at the time of the tractor's delivery in 1980.

To reduce the danger from mines, the province would like to install metal detectors on the tractor, extending two to three meters in front. An unresolved problem is the risk of hitting a plastic mine, which cannot be sensed by a metal detector.

Provincial officials expressed hope that a machine existed which could detect bombs buried as deep as 12 meters below ground and explode them by remote control from a distance of 300 meters. The Mennonites, who have researched this problem since 1974, have never heard of such a device. The U.S. military documents and personnel they have consulted suggest burning off vegetation, a visual search, use of metal detectors, and either detonating the bombies in place with other explosives or carrying them away.

A remaining problem is that the original

tests with the tractor showed that less than half of all the bombies attacked by the chain flail exploded. Unfortunately, they cannot be assumed to be "dead." They must either be carried off by hand and collected in a pit or exploded in place one by one, requiring fuses, TNT, and timing devices.

The latter method, called blowing in place, has been used successfully in Xieng Khouang to clear land for a state farm funded by the So-



Earl Martin of New Holland, Pa., testing "bombie-beat"

church news

Retired Brigadier Michael Harbottle, former British commander of the U.N. peace-keeping forces at Cyprus and secretary-general of the World Disarmament Campaign seated in London, England, commented on the balance-of-power policies.

"So long as mutual balance in nuclear weapons is maintained and control of the battlefield is secured, there will be no Third World War," he said. "The flaw in this philosophy lies in the fact that Europe is not the world and the East-West confrontation is not confined within the perimeters of that continent. There are just as serious threats to world peace elsewhere in the world."

Harbottle pinpointed his concern: "Today, the Middle East remains the threatening cockpit of the world.... Africa and Asia no less constitute a threat to the world.... Conflicts in South Africa, Afghanistan, Kampuchea, and other parts of Southeast Asia measure up to major threats of global peace. To ignore them as 'bush-fire' wars, not of major concern, is the height of folly."

viet Union. After six months of training by 12 Soviet experts, 120 Lao ordnance technicians cleared 5,000 hectares in one year with no injuries or fatalities.

MCC would like to see these trained and capable men working on a continuous program of ordnance removal that would use already proven techniques as well as the tractor. The decision to use them, however, is up to the provincial and central government.



Laos. More protection is needed.

Other speakers echoed these sentiments, and would not allow the planners of the conference to keep their attention strictly on central Europe. No one denied, however, that a war begun elsewhere could end up being fought on European soil.

Earl Ravenal, writer and adviser on American foreign and military policy and international affairs, chaired the session on how a war would be fought. He said the present situation is the result of understandable factors. The tensions and fears have not been produced by dark and sinister forces, he said. His assertion went uncontested, for this was, after all, not a theological convention.

West German retired General Gert Bastian—the one who was disciplined for advocating an understanding of East European and Russian fears and security needs—calls attention to the new situation which is emerging. A new generation of missiles, Cruise and Pershing II, is being developed with first-strike capabilities planned in. These missiles fly beneath adversary radar detection and are designed to be able to knock out targeted nuclear units. His fear is that in view of the tactical nature of the new weapons, the Soviet Union may "feel almost compelled to strike preemptively in times of extreme tension where the failure of deterrence can no longer be excluded.

"In this case, it is inconsequential whether NATO is actually planning a first strike or not," Bastian continued. "The decisive factor is simply whether this potential leads to fear on the part of the adversary that this could be the case."

Several speakers alluded to unpredictability of the present situation.

Colonel Gerard Berkhof, a Dutch officer, complicated the story by indicating that Western forces are losing out to the Warsaw pact. Though skillfully written, his thesis stood in juxtaposition to that of LaRocque, who claimed that the NATO powers have consistently been spending more on modernization than the Eastern bloc.

As to how a war would be fought, consensus had it that it would start with conventional procedures and escalate rapidly to an all-out nuclear attack and few believed that the superpowers would be exempted from nuclear destruction. There was some thought that the southern nations of the world, the current poverty belt, could become the "savior" of mankind, since nuclear destruction would be least south of the equator.

But in the event of an East-West nuclear conflagration, West Europe could end up a smoldering cinder. Nuclear blasts, direct radiation, and fallout would leave little for reconstruction. The destruction would be too great to imagine.

And this would come about because of accidental behavior, irrational choices, or merely the result of one side losing in conventional battle and resorting to the next weapon up—

nuclear bombs. And if such a war began, very few of the speakers felt it could be contained anywhere.

Yet, the horror of nuclear war is too terrible to be contemplated for any length of time. So our minds keep turning away from the very real possibility that such a war might, indeed, take place. And that was the primary purpose of the conference—to make people, especially Europeans, aware of what could happen.

The fact that governments seem to be withholding information from their people concerning the manufacture and deployment of nuclear weapons needs to be exposed. For as bad as the situation is in the West, it is even worse in the East, according to LaRocque. Even less is known of the Soviet government's plans and strategies by its citizens than is true in the West.

Well, what can be done about the situation? There were two interesting alternatives to compliance. Anders Boserup, of the University of Copenhagen, suggested that the West switch from an aggressive stance and concentrate a great deal more on defenses. He said that if this were done, an aggressor could be contained. He cited Yugoslavia and Hungary as countries which have taken this stance.

The other alternative is a people's movement. Ben ter Veer, chairman of the Interchurch Peace Council of the Netherlands, described how the cooperating churches are developing a grass roots movement which has forced the question of nuclear, tactical modernization on the national political agenda. Debates are raging in the Netherlands on this question preceding the elections this month and will pick up volume when the decision must be made later this year whether to accept or not the new weapons. This will be in December.

The Dutch example is being closely watched by the Germans and Scandinavians, for they, too, have their own grass roots resistance movements.

The final section, "What Can Be Done to Avoid Nuclear War," fell apart after the panel members had had their say. Much discontent surged from the floor. Angry accusations were hurled at the panel members for not having done their work well. Why hadn't they given more direction?

But the avoidance of nuclear war was on the agenda because the Dutch sponsors wanted very much to have it there. It was on this point that dissension arose between CDI and the University of Groningen. The Europeans wanted even more attention paid to "avoidance."

The only consensus that could be drawn from all the speeches, responses, questions, and the like, was that until, and unless, the citizens of the countries involved get interested and active on the question, the current political and military leaders will do little to stop the mad rush toward nuclear holocaust.—David E. Hostetler for Meetinghouse

SELFHELP Crafts allocates surplus funds for growth

Sales of SELFHELP Crafts items have risen in recent years and in 1980 the organization accumulated significant gross surplus earnings totaling \$283,000. SELFHELP has now decided how it will allocate these funds.

The executive committee of Mennonite Central Committee has moved to return \$50,000 to communities that produce items for sale, that another \$50,000 fund special projects such as development education in North America, and that \$100,000 be reserved toward a new warehouse for crafts storage. The remainder will be used for operating capital.

The intent of the organization is neither to generate profits nor to operate from constituency contributions. It is difficult, however, to balance costs and sales to totally eliminate some surpluses or deficits.

In the early years of the program, MCC did underwrite costs in a number of ways, including the providing of free warehouse use. The \$100,000 toward a new warehouse represents a \$20,000 rent equivalent for 1980 and \$80,000 for past years' use.

Besides past free warehouse space, such factors as the number of voluntary service workers on staff and a change to shipping goods by boat rather than by air have contributed to low overhead.

MCC has not yet decided to build a warehouse, and architectural planning and

construction would take two years. "I don't know what we'll do until then," Leatherman says. "We're already cramped and may soon be limited in buying as much from producers as we would like because we won't have room to process the products when they get here."

Leatherman says that from a business perspective, it would be better to use all of the available funds for a warehouse. "Yet SELFHELP exists only for the benefit of the producers. It seems appropriate that each year a portion of surplus earnings should be assigned for the direct benefit of producer communities overseas."

Returning the \$50,000 to producers will be a difficult process. Money will generally not return as cash bonuses to individual handcraft producers. "A cash bonus usually creates more problems than it helps, unless it is well organized and planned from the beginning," Leatherman claims. Instead, money will support capital improvements.

MCC country representatives overseas will be working with producer communities to submit project proposals. While MCC executives will give final approval to any projects, Leatherman explains, "We want to move decisions on how to use the funds as close to those who will benefit as we possibly can."

With part of the \$50,000 for special projects, SELFHELP hopes to employ a person either in North America or overseas who will help producers develop or refine products that will be more salable on the ever-changing North American market.

Vietnamese candid about shortages, errors

Severe food shortages, high unemployment, a flagging economy—Mennonite Central Committee secretary for Asia Bert Lobe and two other workers found many problems during an April visit here, but also an openness on the part of Vietnamese to talk about them.

Lobe, together with Fred Kauffman of West Point, Neb., and Annie Krasker of Vancouver, B.C., spent 30 hours in Ho Chi Minh City (formerly Saigon) while in transit to Kampuchea. There they visited Pediatrics Hospital No. 2 and talked with the director of pediatrics research, Duong Quynh Hoa. MCC had sent a shipment of medicines, soap, and clothing to the hospital in late 1980, which should arrive there shortly, and is considering further assistance.

At the hospital the visitors found between 800 and 1,000 inpatients crowded into facilities meant for only 300. The North American visitors were struck in particular by the number of severely malnourished children in the hospital, an indication of the seriousness of the food situation in Vietnam as a whole. Over a third of the preschool children in the city's day care centers suffer from malnutrition, according to a study conducted by Hoa.

A major reason for the food shortage is poor weather, as typhoons and floods destroyed much of the 1980 rice crop. Also hurting are trade embargoes and the suspension of all aid to Vietnam by the U.S. and a few other nations in an attempt to pressure it to remove its troops from neighboring Kampuchea.

But Hoa and others suggested to the workers that government mismanagement also has to share the blame in producing a food deficit that will total an estimated two million tons in 1981. Even communist party chief Le Duan recently acknowledged, "Due to our shortcomings there continue to exist many problems which have caused the masses to feel displeased." Food riots reportedly took place in two northern provinces late last year.

Hoa noted that the government has now backed away from economic reforms emphasizing nationalization, collective labor, and central planning. Instead it is attempting to encourage productivity by paying factory workers and others on the basis of how much they produce, and letting farmers keep any surplus over a certain quota.

The MCC workers felt they could not make sweeping conclusions about the situation in Vietnam on the basis of such a short visit. However, they did come away with a feeling that some people do not have much hope that things will change for the better very soon.

Says Lobe: "The problems which we sensed in Ho Chi Minh City helped us understand better why some people choose to leave, even with the high risk of boat journeys. Even more, we came to admire those who choose to stay."



Duong Quynh Hoa (center) of Pediatrics Hospital No. 2 in Ho Chi Minh City with Annie Krasker and mother and children. Hoa talked candidly about Vietnam situation.



Wolf Wolfensberger (left) confers with Dean Bartel, symposium coordinator in Goshen.

Early church best model for meeting human need

"It's scandalous for a church, in effect, to go to Caesar and say, 'You will have to tax us to take care of our members, because we aren't going to care for them,'" Wolf Wolfensberger told human services workers, church leaders, and parents of the handicapped at the Apr. 23-25 Symposium on Devalued Persons and the Church in Goshen, Ind.

The local congregation has the fundamental responsibility to care for the needs of its members, Wolfensberger said, particularly those persons whom the larger society devalues. The featured speaker is professor of special education and rehabilitation at Syracuse (NY) University and is also director of the Training Institute for Human Service Planning Leadership and Change Agency, based at the university.

In addition to college and seminary students attending one or two sessions, 140 persons were registered for the symposium, representing four Canadian provinces and 15 states of the USA.

This symposium was designed as the major inter-Mennonite event to take place with relation to the International Year of Disabled Persons.

Sharing the podium with the main speaker were Joseph Osburn, training director for the Community Services Training Institute in Indianapolis, Ind., and Michael Morton, of the Division of Mental Retardation of the Indiana Department of Mental Health.

Tracing the failure of societies around the world to help devalued persons, Wolfensberger urged congregations to recapture the early church's vision for service. Even though a

persecuted minority, he said, the early church was able to care for the needs of all of its members, with some help going to persons outside the faith.

Early Christians welcomed the opportunity of serving the "hidden Christ" seen in the poor and disabled, Wolfensberger continued. This is in stark contrast to the human service worker today, which he typified as being burned out and experiencing feelings of hostility toward the clients.

"Above all," he said, "anything that is done must be an outgrowth of a personal and communal quest for holiness. A human service is Christian and sound only insofar as it flows from service to Christ. Because of the unity of the body of Christ, serving a member of the body is a service to Christ."

A highlight of the symposium was an evening worship service featuring Project Promise, a group of about 30 handicapped persons from northern Indiana. Members of the group led congregation singing, shared Scripture verses, and provided special music.

In a closing devotional period, Paul Miller of Associated Mennonite Biblical Seminaries noted that being disabled should not result in being devalued. In fact, God has expressed a bias toward the poor and the afflicted. Citing 1 Timothy 5:8, Miller pointed out that Scripture equates the care for members of our family and congregation with the faith itself.

The symposium was sponsored by Mennonite Mental Health Services in cooperation with Associated Mennonite Biblical Seminaries and the Center for Discipleship at Goshen College.—Glen Pierce for Meetinghouse

Church planters hear principles of ministry

Some 50 Lancaster Conference church planters from New York, Pennsylvania, and New Jersey gathered in Staten Island, NYC, for their biennial consultation, Apr. 3, 4. The hours were marked by vigorous worship, intense conversation, and simple but tasty meals.

Keynote speaker Robert Johansson of Long Island's Community Gospel Church challenged the church planters on the theme "Ministry of Faith." Faith is substance, and as such is distinguished from hope; faith is firm expectation, not the unpredictable bounces of a football, Johansson affirmed.

"We often mistake God's unusual ways of working to be the usual," he said.

The pastor of the robust Queens congregation gave some principles of faithful ministry. One of these was to avoid major decisions when discouraged. "Never doubt in the darkness what God has shown in the light," he quoted.

Home ministries secretary David Shenk led Bible studies, with South Jersey church planter Richard Landis moderating. Host church planter Roger Lehman led worship with his wife, Cherry, at the keyboard. Lester Hoover and Ron Byler gave input on Choice Books and the use of media in ministry.

David Roach, pastor of Middletown's, Pa., Garden Chapel, provided input for congregational leaders while church planters met for a consultation in which they decided to meet for a second time in 1981 with the regional gathering of church planters at Camp Hebron, July 6-9.

Eight pastors ordained in Tanzania church

Eight pastors were ordained in the South Mara Diocese of the Tanzania Mennonite Church on Feb. 22 in a special service held at the Musoma church.

The church building was decorated inside with purple and red bougainvillea. The name of each pastor along with his favorite Scripture verse was hand lettered on separate wall posters.

Bishop of South Mara Diocese Hezekiah Sarya administered the ordination vows.

The ordination brings the number of ordained pastors in the TMC to 27. Over 200 lay leaders assist in the administration of the 224 congregations.

In February 1979, TMC was divided into two regions when Bishop Sarya was ordained to head the South Mara Diocese. Bishop Zedekia Kisare, who has served TMC as bishop since 1967, now has administrative responsibility for the North Mara Diocese.

Mombin Crochu scene of murder, justice attempted

The two grave diggers slipped and slid down the path to the cemetery at the lower end of a sleeping village. The 3:00 a.m. darkness over northeastern Haiti was made even more unsettling by the steady rain and the wind whipping it across the faces of the two villagers.

Adding to the misery of the unlucky men was their mounting feeling that they were getting involved in something unhealthy. The corporal had just roused them from sleep with orders to dig a grave that very hour. Typically, they were complying without overt objection, and now hurried to get the job done and back to a dry house.

All the villagers were well aware of how one of the local police officers had been extorting large sums of money from several unfortunate peasants who had somehow become entangled with the law. Vicious beatings would serve as encouragement for the victims to pay what was asked.

Then, the previous Wednesday, the corporal had jailed a family of three adults and two children, who were visitors to the area, on charges of theft. On Friday morning, the adults were missing from the jail and the children were found at the corporal's house. First the military police officials announced that they had been released; then later Friday word was that they had escaped. By Saturday morning rumors were spreading via the "grapevine" that the three adults, two women and a man, had been killed and buried somewhere in the cemetery. They had been carrying a substantial amount of money.

All day Saturday, the government official took no action toward an investigation. So three of the most outspoken young men in the community, who had been arrested a few days earlier on charges of being communist conspirators, did a little research and found that, although the grave diggers had dug a fresh grave sometime Thursday, no declaration of death had been recorded at the local tax office.

It was becoming clear that something nasty had happened and the people were beginning to fear the next news out of the community's jail. The brave trio called about 20 Mombin citizens together on Saturday night.

The atmosphere was tense, since none of us—two MCC workers, peasants, a priest, and a school inspector—knew exactly what we were risking by being there; yet we all seemed to feel an urgency to do something. The provincial *prefect*, or government representative, also attended. However, he quickly indicated that he was being called away to Port-au-Prince on other business, implying to us that he wanted nothing to do with any community action on the matter.

It became clear that the other government officials were also aware of what had happened, but were turning their backs. Military

police are present in all Haitian communities to enforce law and order; however, it is often "law and order" in favor of the town officials.

We would have to tackle the problems without any official help. After much discussion and adequate confirmation that a murder had been committed, we decided on a plan of action. A delegation from our Saturday night group would go to the military headquarters in Ouanaminthe, a town four hours by vehicle to the northeast.

On Monday at 5:00 a.m., two empty Landrovers roared . . . the noise seemed so loud . . . out of town. If anyone had asked the drivers where they were going, the answer would have been "Papaye," a town where we often attend meetings. It was only after crossing two rivers west of Mombin that the machines stopped to pick up their passengers. Ten figures appeared out of the blackness of the early morning and quietly climbed aboard in prearranged order; the vehicles bumped off toward the northern destination.

The departure was semi-secret, lest the

police try to stop us. Sunday afternoon the corporal had sent a message to the MCC unit house warning us not to get involved in any of these "communist activities" that the priest and others were fomenting. My heart flip-flopped until we were several miles clear of town.

The delegation's consensus was that if we could get an audience with the commanding major in Ouanaminthe we would get a good hearing, because he is known to be a reasonable man. By 1:00 p.m., we were in his office and had convinced him of the seriousness of the Mombin situation. The major agreed that an investigation was necessary. He would come to Mombin himself the next day. At that point we knew that justice would be won for the Mombin people!

We rode home that afternoon with a sense of relief and yet not without anxiety, because the two officers were still at large.

What a feeling of relief it was for all of us when the major drove up to the police station in his jeep with an escort of soldiers toting au-

mennoscope

Retired India missionary Esther Vogt, now living in La Junta, Colo., reports having surgery to remove an abdominal tumor. She rejoices that the tumor proved to be benign and that she is on the road to recovery. She wishes to thank family and friends who demonstrated so much care for her.

Eastern Mennonite College will hold its 63rd annual commencement exercises at 11:00 a.m. Sunday, May 24, on the front lawn of campus. Joseph B. Martin, chief of neurology service at Massachusetts General Hospital in Boston, Mass., will give the commencement address on the topic "The Burden of Integrity." Martin, a 1959 EMC graduate, is also Bullard Professor of Neurology at Harvard Medical School.

Featuring Lorna L. Bergey, an Ontario Mennonite Conference historian, Lancaster Mennonite Historical Society's June quarterly membership meeting will also include a film *Trail of the Conestoga*, based on Mabel Dunham's out-of-print historical novel by the same title. Produced by the Mennonite Historical Society of Ontario in 1973, the film was a stage play filmed in color and was written by Norma Redcay. Bergey will speak on early migrations of Mennonites from Pennsylvania to Canada. The Bowmansville (Pa.) congregation located in northeastern Lancaster County, where much of the migration began, will host the event. The meeting will begin at 7:30 p.m. and is open to the public.



Joseph B. Martin

Glen Roth, of Elkhart, Ind., has been named acting registrar and interim director of field education for the Associated Mennonite Biblical Seminaries. The new appointment is for one year, beginning July 1. Roth welcomes the chance to get acquainted with students and help them develop field experiences that underscore classroom learnings. "Experience is a good teacher," he said, reflecting on the process of his own graduate study.

Radio listeners in Italy will have access to an Italian version of *Choice*, reports Kenneth J. Weaver, director of Media Ministries, Mennonite Board of Missions. HCJB, an international Christian radio network based in Quito, Ecuador, has been granted permission to translate and adapt the sixty-five program series for the many FM religious radio stations springing up in Italy. "Our agreement with HCJB means that the Mennonite Church in Italy will have access to the programs free of charge for use on their local stations as an outreach to their communities," Weaver notes.

The seniors have elected John M. Drescher to speak at the baccalaureate and commissioning service at 7:00 p.m. Saturday, May 23. He is associate in campus ministries at EMC and a part-time teacher at Eastern Mennonite Seminary. Other commencement weekend events include a concert by the EMC music department 8:30 p.m. on May 23, a "nursing pinning ceremony" at 2:00 p.m. the same day, and a breakfast for seniors and their parents 8:00-9:30 a.m., commencement day, on the hill next to EMC's Discipleship Center.

Some financial aid is available for persons desiring to attend Bowling Green 81 but find their resources too limited. Assembly grant application forms may be obtained by writing to Bowling Green 81, 528 E. Madison St., Lom-

tomatic and machine guns.

That Tuesday, I observed something else that I will long remember. It was the scene of the deliberate, distinguished major in his plain green fatigues and combat helmet, listening carefully to each of the humble peasants who timidly came before him with their testimony. The voices of the oppressed people were being heard. After his preliminary hearing, the major relieved the two offenders of their posts and took them with him.

Now, a week later, I just received word that the justice-dealing major was suddenly promoted and transferred to another corner of the country; he was unable to complete the investigation and bring the Mombin case to a conclusion.

Coincidence? Probably not, because he, through his action, was stepping on some political toes in the community. He could not stay.

Nevertheless, justice came to Mombin Crochu for at least one day.—Walter W. Sawatzky, MCC Haiti

Youth can get help on planning their future

The life-planning concept received an energetic boost May 7 and 8 when James W. Fowler, a theorist in the field of faith and human development, visited Goshen College.

Life planning is an integrated approach to development which helps young people grow in autonomy, identity, relationships, faith, and life purpose. Both Goshen College and Eastern Mennonite College, Harrisonburg, Va., are working on programs for college students which reflect life-planning goals.

Fowler is professor of theology and human development at the Chandler School of Theology at Emory University in Atlanta. While working on his doctorate in religion and society at Harvard University, he developed a friendship with Goshen College president J. Lawrence Burkholder.

In each of his addresses, Fowler hoped to broaden understanding of the needs of 18-to-22-year-olds and how to nurture their growth.

Most college students are making the transi-

tion between eras of their lives, Fowler said. They are entering the stage of "novice" adulthood," characterized by tentative commitments to a career and other people. Young people are really trying to shape a dream for their futures, and "we have some custodial responsibility for nurturing fragile dreams," he told professors and pastors.

"The timing of Fowler's visit was perfect," said Norman Kauffmann, dean of student development. He, Fred Litwiller, and others have devoted much time and energy to the life-planning concept at Goshen. "Fowler broadened and deepened our concept of life planning and helped us see how things fit together into a whole," Kauffmann said.

Ruth Guengerich, who works with life planning at Eastern Mennonite College, was also enthused about Fowler's contribution. "He challenged us to keep in mind the goal of integrating the total being rather than focusing on specific traits."

bard, IL 60148. The churchwide convention and General Assembly will be held August 11-16 on the campus of Bowling Green State University, Bowling Green, Ohio.

The *Annals of Conestoga Valley* by C. Z. Mast and R. E. Simpson now has a published every-name index. Every name and place, as well as many subjects, have been indexed to make this 689-page book a more accessible source for historians and genealogists. The cover on the index is an exact duplicate, except for the color, of the original jacket cover. Pictured is a Conestoga wagon hooked rug made by Mrs. Samuel Petersheim. The Morgan mansion and barn, built in 1776 by Colonel Jacob Morgan, the founder of Morgantown, can be seen in the background. This sixty-seven page *Index to the Annals of Conestoga Valley* can be purchased from J. Lemar and Lois Ann Mast, Route 1, Box 65, Elverson, PA 19520; phone (215) 286-0258.

A larger-than-usual group of international visitors from 22 countries in Africa, Asia, Europe, and Latin America is expected to arrive on Aug. 8 for a one-year stay in the United States and Canada. Homes and places of practical vocational work for two six-month terms are needed for them. Single, between 19

and 30 years of age, these 75 trainees coming in August are Christians selected by the national Mennonite churches overseas. All of them are interested in building ties of friendship and goodwill, broadening horizons, and strengthening international bonds of Christian fellowship. Write to Doreen Harms, MCC, Akron, PA 17501.

Eastern Mennonite College dean, Albert N. Keim, has appointed editors of the student-run newspaper, *Weather Vane*, and yearbook, *Shenandoah*, for 1981-82. Catherine E. Bomberger, Harrisonburg, Va., will be editor in chief of the biweekly student newspaper, and Timothy D. Johnson, of Scottsdale, Pa., will head the yearbook staff. The dean appoints student editors upon recommendation of EMC's English department faculty.

"Peace pilgrim" Gerry Hendey, of the Assembly congregation in Goshen, Ind., has volunteered to visit local congregations on a peace education mission, focusing on the dangers of the nuclear arms race. This project has been endorsed by the peace and social concerns commission of the Indiana-Michigan Conference. Gerry is single, 28 years old, from a Catholic family in New Jersey. He was baptized in the Church of the Brethren, and is now a member of Assembly Mennonite in Goshen. He says: "At my baptism I knew that I committed myself to return good for evil and that my only defense was the love of God. I could not love God and my fellow man and go to war. J. R. Burkholder, speaking for I-M peace and social concerns writes: "Our commission encourages you to receive Gerry as a brother in the faith. His intention is to visit for several days in a church community and to talk with individuals, families, and small groups." Gerry is not asking for any support, beyond

room and board, for this effort. His pattern of life has been to work for about half the year, and then to serve in some volunteer cause for some months. He would be happy to work in local situations for some travel money; he has experience in farm work, sandal-making, simple carpentry, and other manual labor. Gerry is available through July in the Midwest area. His presentation includes free educational materials. Write him at 702 S. Main, Goshen, IN 46526.

The annual CPS reunion will be held on Aug. 2 on the Lancaster Mennonite High School campus. All former CPS personnel are welcome. For further information, write Irwin L. Witmer, 1318 Mt. Gretna Rd., Elizabethtown, PA 17022.

Opportunities: Learning center coordinator needed. Write Dean Albert Keim, Eastern Mennonite College, Harrisonburg, VA 22801.

New members by baptism: four by baptism and five by confession of faith at Elmira Mennonite Fellowship, Elmira, N.Y.; two at Friendship Church, Bedford Heights, Ohio; four at Albany, Ore.; nine at Zion, Archbold, Ohio.

Change of address: Marie M. Moyer from Telford, Pa., to 130 North Market, Apt. S, Hatfield, Pa. 19440.

births

Delp, Lowell and Brenda (Alderfer), Lansdale, Pa., first child, James Lowell, Mar. 18, 1981.

Gascho, Luke and Rebekah (Lehman), Hollsopple, Pa., third child, second son, Adam Luke, Apr. 21, 1981.

Gotwals, Bradley David and Susan (Fox), Oley, Pa., first child, William Lewis, Apr. 1, 1981.

\$191,037

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock and related renovations amounted to \$191,037.73 as of Friday, May 8, 1981. This is 25.5% of the total needed. Contributions have been received from 291 congregations and 107 individuals. Individual gifts represent \$36,155.46 of the total.

Goal: \$750,000

Hershberger, John K. and Diana (Nafziger), Iowa City, Iowa, second child, first son, Jeffrey Edward, Feb. 5, 1981.

Hess, Richard and Mary (Buckwalter), Homestead, Fla., second child, first daughter, Jody Elizabeth, Apr. 10, 1981.

Hoser, Merlin R. and Charlene (Zehr), Croghan, N.Y., first child, Matthew Merlin, Apr. 1, 1981.

Kornhaus, Harold and Kathy (Hertzler), Sarasota, Fla., second child, first daughter, Cindi Leigh, Apr. 21, 1981.

Kroeker, David and Pat, Columbus, Ohio, first child, Wesley Paul, Oct. 24, 1980.

Litwiler, Glen and Naomi (Leidig), Grants Pass, Ore., third daughter, Natalie Michelle, Apr. 17, 1981.

Miller, Jim and Debra (Fisher), Paoli, Ind., second child, first daughter, Jenna Fisher, Apr. 29, 1981.

Miller, Randy and Karen (Martin), Sarasota, Fla., fourth son, Scott Daniel, Apr. 28, 1981.

Miller, Richard and Diane (Painter), Hartstown, Pa., third son, Simon Richard, Apr. 16, 1981.

Nelson, Doug and Shari (Beckler), Dorchester, Neb., third child, second daughter, Lacey Nicole, Apr. 14, 1981.

Oaks, Dawson and Debbie (Monk), Fairview, Mich., first child, Brandi Sue, Apr. 14, 1981.

Short, Ron and Mary (Kauffman), Archbold, Ohio, first child, Amanda Marie, Apr. 17, 1981.

Steckley, Leigh and Lois (Yantzi), New Hamburg, Ont., third child, first son, Joshua William, Apr. 13, 1981.

Steiner, Ray and Luella (Burkholder), Orrville, Ohio, first child, William Ray, Apr. 4, 1981.

Swartzendruber, Glen and Nancy (Miller), Fairview, Mich., second child, first son, Daniel Lee, Apr. 25, 1981.

Wenger, Rodney and Janice (Hershberger), Wayland, Iowa, first child, Jenna Rae, Apr. 19, 1981.

Yoder, Ron and Sharon (Southards), Hutchinson, Kan., second daughter, Tara Dawn, Apr. 11, 1981.

Zehr, Ray and Laurel (Roth), Shakespeare, Ont., second daughter, Bethany Odessa, Apr. —, 1981.

marriages

Comardelle—Richardson.—Marvin Comardelle, Des Allemands, La., Des Allemands cong., and Sharon Richardson, Des Allemands, La., by Robert O. Zehr, Apr. 28, 1981.

Flora—Mitchell.—Steve Flora, Nappanee, Ind., Salem cong., and Barbara Mitchell, Albany, Ore., Fairview cong., by Roy E. Hostetler, Feb. 27, 1981.

Gehman—Beyer.—Dale L. Gehman, Ephrata, Pa., Red Run cong., and Brenda M. Beyer, Lititz, Pa., Hammercreek cong., by Luke L. Horst, Mar. 14, 1981.

Gingrich—Kinsie.—Dan Gingrich, Durham, Ont., Chesely-Hanover cong., and Judy Kinsie, Breslau, Ont., Breslau cong., by Erwin Wiens, Apr. 11, 1981.

Groff—Hostetler.—John Groff, Belleville, Pa., Erbs cong., and Rachel Hostetler, Belleville, Pa., Locust Grove cong., by Gerald Peachey and Erie Renno, Apr. 18, 1981.

Hunsberger—Heath.—Dwight L. Hunsberger, Hatfield, Pa., Line Lexington, Pa., and Darlene Heath, Morwood, Pa., Brethren Church, by Kenneth Seitz, Sr., Apr. 18, 1981.

Lacombe—Click.—John V. Lacombe, Milroy, Pa., and Arla J. Click, Belleville, Pa., both of Maple Grove cong., by Ivan E. Yoder and Erie Renno, Apr. 25, 1981.

Miller—Byler.—A. Jay Miller, Belleville, Pa., Mt. View cong., and Starla R. Byler, Belleville, Pa., Locust Grove cong., by Erie Renno, Apr. 4, 1981.

Oesch—Schlabaugh.—Michael Wayne Oesch, Middlebury, Ind., and Judy Kay Schlabaugh, Goshen, Ind., Forks cong., by Robert K. Yoder, Apr. 4, 1981.

Schwartz—Taylor.—Duane Schwartz and Diane Taylor, both of Wasopi Mennonite Chapel, Centerville, Mich., by John Lambright, Nov. 8, 1980.

obituaries

Comardelle, Corinne, daughter of Noel and Victoria Dufrene, was born in Des Allemands, La., Dec. 29, 1908; died at Raceland, La., Apr. 19, 1981; aged 82 y. She was married to Camille Comardelle, who died in 1954. Surviving are 4 sons (Evi, Roger, Clifton, and Earl), 2 daughters (Joyce—Mrs. Stanford Mecum and Mae—Mrs. Sidney Comardelle), 11 grandchildren, 12 great-grandchildren, and one sister (Virgie—Mrs. Harry LaValley). She was a member of Des Allemands Mennonite Church, where funeral services were held on Apr. 21, in charge of Robert O. Zehr and John E. Wenger; interment in the Des Allemands Mennonite Cemetery.

Lopez, Helen R., daughter of Henry and Lena (Regehr) Wiens, was born in Inman, Kan., Dec. 12, 1913; died at Albany, Ore., Apr. 14, 1981; aged 67 y. On Mar. 3, 1937, she was married to Daniel K. Friesen, who died in 1973. On Dec. 28, 1979, she was married to Adolph A. Lopez, who survives. Also surviving are one son (Henry W. Friesen), 2 daughters (Helen Westover and Justine Harrison), 12 grandchildren, and 2 brothers Henry and Jacob Wiens). She was a member of Albany Mennonite Church, where funeral services were held on Apr. 18, in charge of James Lapp; interment in Fairview Mennonite Cemetery.

Schmitt, Lloyd E., son of Moses and Leah (Weber) Schmitt, was born in Alberta, Canada, Mar. 17, 1913; died of a heart attack at St. Mary's Hospital, Kitchener, Ont., Apr. 25, 1981; aged 68 y. He was married to Dorothy Shantz, who survives. Also surviving are one son (Gerald), one daughter (Marlene—Mrs. Willard Snider), 2 grandchildren, one brother (Leighton), and one sister (Mrs. Naomi Gingrich). He was a member of First Mennonite Church, where funeral services were held on Apr. 27, in charge of Glenn Brubacher; interment in First Mennonite Cemetery.

Slagell, Annabell, daughter of Servin and Fannie Kauffman, was born in Hope, Mich., Feb. 7, 1917; died of a malignant brain tumor at Goshen, Ind., Apr. 9, 1981; aged 64 y. On Aug. 25, 1949, she was married to Earl Slagell, who survives. Also surviving are one son (Richard), 3 daughters (Loretta—Mrs. Rollin Newcomer, Barbara—Mrs. Philip Landis, and Jeanette—Mrs. Jerry Slabaugh), 9 grandchildren, 3 sisters (Katherine—Mrs. John Sherby, Ida Kauffman, and Leora Kauffman), and 4 brothers (Ira, Alfred, Owen, and Leland Kauffman). One grandchild preceded her in death. She was a member of East Goshen Mennonite Church, where funeral services were held on Apr. 13, in charge of Cliff Miller; interment in Violet Cemetery.

Smith, Richard Paul, son of Richard L. and Anna (Schrock) Smith, was born in Goshen, Ind., Nov. 10, 1955; died in an automobile accident in Cass Co., Mich., Mar. 25, 1981; aged 25 y. Surviving are his parents, one brother (Robert), and one sister (Rebecca Ann). Funeral services were held at Yoder Culp Funeral Home on Mar. 28, in charge of Cliff Miller and Paul McGechie; interment in Violette Cemetery.

Stuckey, Harold J., son of John and Arminda J. (Schmucker) Stuckey, was born at West Unity, Ohio, July 2, 1912; died at his home at Archbold, Ohio, Apr. 19, 1981; aged 68 y. On Jan. 3, 1935, he was married to Evelyn Short, who died on Feb. 17, 1981. Surviving are 3 daughters (Eleanor Jean—Mrs. Gerald Nafziger, Jane Stuckey, and Burdell Stuckey), his mother, 6 grandchildren, 2 brothers (Clifford and Charles), and 2 sisters (Vivian—Mrs. Amos Eicher and Mrs. Edna Schrock). He was a member of Lockport Mennonite Church, where funeral services were held on Apr. 22, in charge of Keith Leinbach and Walter Stuckey; interment in Lockport Cemetery.

Swantz, Anna, daughter of Isaac and Barbara (Yoder) Helmuth, was born in Johnson Co., Iowa, Nov. 30, 1900; died at the Pleasant View Nursing Home, Kalona, Iowa, Apr. 25, 1981; aged 80 y. She was married to Emmet Swantz, who preceded her in death. Surviving are 4 sons (Wilson, Lewis, Charles, and Jonas), 3 daughters (Amelia—Mrs. Daniel Yoder, Barbara—Mrs. Henry E. Miller, and Fannie—Mrs. Lewis Yoder), 29 grandchildren, 10 great-grandchildren, and 3 sisters (Ida—Mrs. Dennis J. Miller, Katie—Mrs. Jonas Gingerich, and Emma—Mrs. Joe J. Hershberger). She was a member of the Fairview Conservative Mennonite Church, where funeral services were held on Apr. 28, in charge of Morris Swartzendruber, John L. Hershberger, and Perry Miller; interment in Fairview Cemetery.

Yoder, Emma Ruth, daughter of Jacob and Elizabeth (Hostetler) Kropf, was born at Garden City, Mo., Dec. 8, 1894; died at her home in Seymour, Mo., Apr. 7, 1981; aged 86 y. On Jan. 25, 1914, she was married to David C. Yoder, who died on Jan. 3, 1980. Surviving are 2 sons (Maynard David and Kenneth Joseph), 5 daughters (Carrie—Mrs. Elmer H. Burkholder, Edna Ruth Yoder, Edith—Mrs. Vernon Ulrich, Doris—Mrs. Cranson Knechtel, and Wanda—Mrs. Floyd Wright), 22 grandchildren, 19 great-grandchildren, one brother (Amos Kropf), and one sister (Luella Kropf). She was preceded in death by infant twin daughters, 2 sons, 5 sisters, 3 brothers, and 2 grandchildren. She was a member of the Clarence Center Mennonite Church. Funeral services were held at Bergman-Miller Chapel, in charge of Joe Miller and Elmer Beachy and at the Pleasant View Church, Buffalo, Mo., by Paul Hostetler and Ben Hostetler; interment in Pleasant View Church Cemetery.

Zehr, Hildreth, was born in Albany, Ore., Jan. 22, 1906; died as a result of an automobile accident on Mar. 31, 1981; aged 75 y. On Oct. 19, 1924, she was married to Milton Zehr, who died in the same automobile accident. Surviving are 3 daughters (Ellen Kennel, Nadine Alliman, and Arline Kauffman), 4 sons (Lloyd, Wendell, Curtis, and Donald), 25 grandchildren, 12 great-grandchildren, one brother (Phillip Roth), and 6 sisters (Margaret Hostetler, Agnes Richards, Mae Burk, Edna Kenny, Josephine Borth, and Mary Troyer). Funeral services were held at the Fairview Mennonite Church on Apr. 4, in charge of Roy Hostetler and Clarence Gerig; interment in the church cemetery.

Zehr, Milton, was born at Milford, Neb., Sept. 3, 1903; died in an automobile accident 30 miles south of Needles, Calif., Mar. 25, 1981; aged 77 y. On Oct. 19, 1924, he was married to Hildreth Roth, who died as a result of the same accident. Surviving are 3 daughters (Ellen Kennel, Nadine Alliman, and Arline Kauffman), 4 sons (Lloyd, Wendell, Curtis, and Donald), 25 grandchildren, 12 great-grandchildren, 2 brothers (Oliver and Raymond), and 2 sisters (Mary Lind and Viola King). Funeral services were held at the Fairview Mennonite Church on Mar. 28 in charge of Roy Hostetler and Clarence Gerig; interment in the church cemetery.

calendar

Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 22

Comité Administrativo, Goshen, Ind., May 22, 23

Eastern Mennonite College commencement, Harrisonburg, Va., May 24

Hesston College commencement, Hesston, Kan., May 24

Goshen Biblical Seminary commencement, Elkhart, Ind., May 29

Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 29-30

North Central Conference, Cooperstown Bible Camp, June 12-14

Pacific Coast Conference, Western Mennonite School, Salem, Ore., June 12-14

Mennonite Publication Board, Scottdale, Pa., June 18-20

Mennonite Board of Congregational Ministries, June 19-20

Indiana-Michigan Mennonite Conference, Yellow Creek Mennonite Church, Goshen, Ind., July 19-21

Bowling Green 81, Bowling Green, Ohio, Aug. 11-16

items and comments

New bid to restrict the sale of handguns begins in Congress

Rep. Peter Rodino (D-N.J.) has introduced a bill to restrict pistol sales and ban so-called Saturday night specials, saying the bill can save lives and subdue "the climate of violence in America." He said that Sen. Edward M. Kennedy (D-Mass.) would put forward similar legislation in the Senate. Rodino, chairman of the House Judiciary Committee, introduced a handgun control measure two years ago, but it died in a subcommittee.

Rodino said he hoped a "people's lobby" of those outraged by the assassination attempt on President Reagan would mobilize behind the bill "so that the National Rifle Association isn't the only one sending mimeographed messages to members of Congress."

Family discipline found a key factor in efforts to keep youth drug-free

Family discipline and the religious faith of the mother are the keys to keeping children off drugs and out of trouble. That's the finding of a recent study by Sean O'Sullivan, criminal justice and drug abuse aide for the Catholic archdiocese of Miami.

"Discipline in a family cuts the chances of drug addiction in half," reported the priest who studied 284 families in the Bedford-Stuyvesant area of Brooklyn, N.Y., for his doctorate in sociology and social work at Columbia University. He believes the findings are valid for any large urban areas.

The young people among the 284 families who had not been in any kind of trouble most often came from homes where the father was present and the mother was active in church.

CCWV issues call to prayer in the White House

The Community for Creative Non-Violence in Washington, D.C. is joining with Jonah House in Baltimore to sponsor entry of the White House for prayer during a 6-week period between June 2 and July 3. This campaign of illegal prayer is in response to priorities of the Reagan administration.

"The budget and tax cuts and the additional military expenditures proposed by the Reagan administration represents a massive assault, here and abroad, against people of color, the poor of every shade and hue, women, and movements for liberation, justice, peace, and human rights," states a release by the CCWV.

"The very earth itself groans and shudders in anticipation."

Representatives of these groups will enter the White House through the tourist line and then kneel for prayer at various locations.

Kimball urges Mormons to scale down wants, live within their means

Members of the Church of Jesus Christ of Latter-day Saints (Mormon) have been urged by their national leaders to stop living beyond their means and looking to the church to provide welfare for them. "Live within your means and not beyond," was the message given by President Spencer W. Kimball at the Welfare Session of the church's 131st General Conference in Salt Lake City.

Elder Tom L. Perry said statistics show the total welfare assistance given by the church to its members rose from 11.3 percent of the membership receiving such aid in 1970 to 53.5 percent in 1980. He stressed that the Mormon welfare system was "never designed or intended to care for the healthy member who as a result of poor management or lack of preparation has found himself in difficulty."

Ancient Jewish temples, says scholar, did not separate men and women

Contrary to the prevailing view that nearly all ancient synagogues had a separate section for women, a scholar in Claremont, Calif., says archaeological and written sources yield no convincing evidence that there was. Signs of a "women's gallery" in the ruins of synagogues are "much more meager than generally assumed" and the term itself does not occur in documents from the early centuries of the Common Era, says Bernadette Brooten.

Mid-size churches told they need the expertise of church administrators

A church administration expert says middle-sized churches would grow much faster if they hired church managers instead of assistant ministers. An administrator "trained to handle the day-to-day operations of the church," frees the pastor from administrative responsibilities to devote more time to pastoral care of the congregation, said Kennon L. Callahan, a church administration consultant based in Atlanta, Ga.

"If a church serves 500 to 700 members, constituents, and neighbors in a year, an administrator is likely to be one of the most effective additions it can make to the staff," he said.

NCC calls for tax incentive for charitable contributions

Tax law reforms could help voluntary agencies take up some of the social welfare burden following proposed federal budget cuts, according to the National Council of

Churches' top stewardship executive. "It's obvious that we're going to have to find ways of increasing contributions from members of the church, so that relevant educational institutions and health and care organizations are maintained," says Nordan Murphy.

The stewardship leader advocates proposed new tax laws that would allow individuals to deduct charitable donations from their gross income, whether they itemize their deductions or take the federal government's standard deduction. Currently, only the minority of taxpayers who itemize their deductions receive tax benefits from charitable giving. Murphy estimates the reform could generate four billion dollars for charitable agencies in the first year of its use.

U.S. evangelical leaders oppose military aid to El Salvador

A group of more than 50 evangelical Christian leaders have signed a statement which calls upon the U.S. government to "suspend all military aid and refrain from any further intervention in El Salvador" and have urged that American Christians join in support for the suffering church there. Declaring that U.S. weapons are being used by the Salvadoran military to persecute the poor and martyr Christians, the evangelical leaders said, "The choice before us is clear—to side with the church in El Salvador, which has chosen for the poor; or to side with our government's policy which is serving to escalate the violence against them."

The people of El Salvador "must not be sacrificed in the ideological conflict between the U.S. and the USSR," said the evangelicals. Rather, "they must be our first and abiding concern. Peace will come ... only through political resolution of the internal conflict. Involvement of any outside forces with their own interests obstructs such resolution."

Everett Parker urges churches to head off deregulation threats

Churches should start talking with each other now while there is time to influence decisions about the future of public service broadcasting, Everett C. Parker told religion communicators. The director of the Office of Communication of the United Church of Christ, who has been a church leader in seeing that the broadcast industry lived up to its public interest mandate, addressed the New York Chapter of the Religious Public Relations Council.

Discussing the recent deregulation of radio and bills being prepared for the U.S. Senate that would affect public access to television and to cable systems, Dr. Parker said: "This is your future. What happens will affect all of us in church communications. Once they keep us off the air, they'll continue to do so because we do not pay."

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In Philadelphia . . .

In Philadelphia, where Billy Penn in effigy stands atop the city hall staring north and the police building is shaped like a pair of handcuffs, there are 1,762,000 people. Among them are some 300 Mennonites.

Mennonites have been a small minority of the Philadelphia scene since a year after the city began. In the fall of 1683, nearly 298 years ago, Germantown was laid out six miles into the woods from Penn's Landing on the Delaware River. One Mennonite family was among the 13 North German families who began Germantown.

Today Philadelphia is a great city and Germantown is one neighborhood in this larger whole. Members of The Associated Church Press came to Philadelphia the first week in May for our annual convention. The Mennonite Meetinghouse editors also met there prior to the convention. We met to review our joint activities, mainly articles and news stories which we commission together, and to expand our understanding of our work by getting better acquainted with Philadelphia Mennonite activities.

Philadelphia was once called the city of brotherly love—after its name. More recently it has gained a reputation for other things such as corruption and crime. The Mennonites of Philadelphia decry its negative features, but they wanted us to know that it is more than these. They gave us to understand that they like living in Philadelphia because it is home.

They told us how coping with the pressures of the city has drawn them together. The five Mennonite congregations representing several different Mennonite district conferences have organized the Philadelphia Mennonite Council, with John L. Freed, as executive director. They work together on common problems of program and finance. Through the council they seek also to build bridges to the larger Mennonite groups which are basically rural.

Philadelphia Mennonites wanted us to believe that God is at work in the city as well as the country—a fact which they reported some country people have trouble comprehending. If God is to be found in nature, Freeman Miller reasoned, should God not be most intensively present in the city, where there are so many representatives of humankind, the highest form of creation?

Some of the Philadelphia Mennonites have an interest in Mennonite history. We visited these at Germantown, where we toured the Mennonite meetinghouse, the Mennonite museum, the Johnson house, the Rittenhouse house, and the Wyck house. The significance of all these is more than I have space to tell, but this much can be noted. The Mennonite tour guides at Germantown tell a different story from that received by the average tourist in center city Philadelphia.

I was impressed by this when listening to a narration done by a professor of journalism. The only reference to a church was to Old Christ Church because George Washington had a pew there. Not one mention of the Quaker story in the whole narration.

At Germantown, the Mennonite guides speak less about politics and more about the ongoing life of people as revealed in the buildings they left. Two of the three houses in the list above were not Mennonite, but Quaker. A legacy of the Quaker experience in Germantown is found in stories of the experiences of their inhabitants.

An example is a story told by Roman Stutzman at the Wyck house. William Rittenhouse was the first Mennonite minister of the Germantown Church. His grandson David forsook the Mennonite way of peace and collected lead for bullets in the Revolution. One source of lead was the weights in grandfather clocks. If the Quakers were true to their convictions, they would not sell these lead weights for the Revolution. The clock at Wyck house has its weights, so it is concluded that the inhabitants were faithful Quakers.

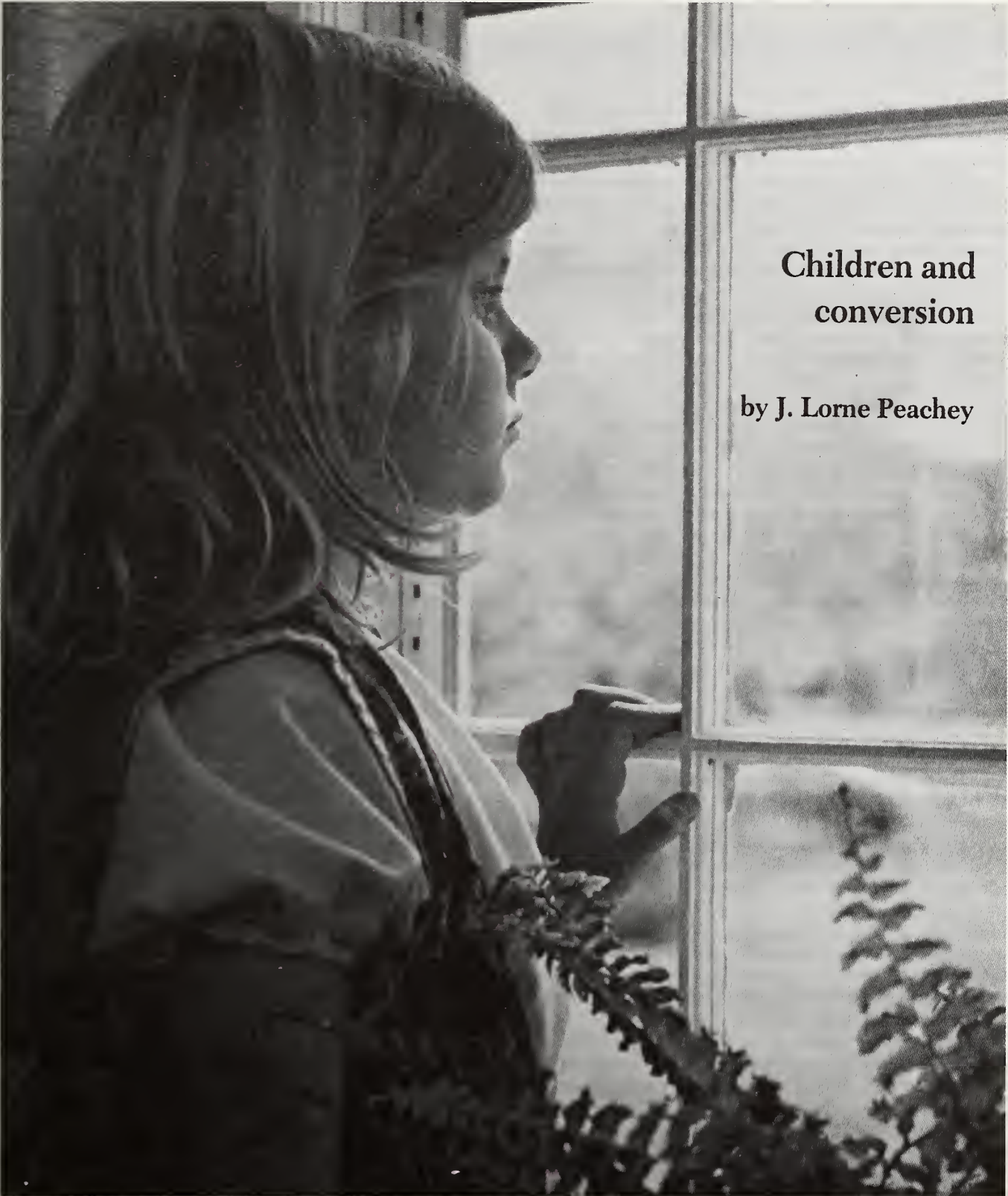
Three hundred Mennonite among 1,762,000 Philadelphians. What are they among so many? Not much in numbers certainly, but like the Quakers and others before them, they seek to support less than popular causes. For example, the Diamond Street Mennonite Church seeks to bridge a major cultural barrier. About half its members are black and the other half white. Is it possible to build and to keep a church on such an unsteady foundation?

"The black and white cultures enrich one another," said Freeman Miller. "The church growth people say it won't work, but we still believe in it. We believe two cultures should work together, not just say 'Howdy' once in awhile across the fence."—Daniel Hertzler

Gospel Herald



May 26, 1981



Children and conversion

by J. Lorne Peachey

When and how does conversion take place in children who have been raised in the church?

Children and conversion

by J. Lorne Peachey

I grew up in the revival meeting era of the Mennonite Church. Twice a year we had special meetings. In the winter an evangelist came to our church. In the summer the trailer trucks loaded with canvas and stakes and chairs and songbooks pulled into our valley; they were followed by the house trailers pulled by Lincolns and Cadillacs. Then we had two to three weeks of Mennonite-style revival-camp meetings with invitations every night.

I made a public confession of Jesus Christ at one of the winter revivals. I was nine at the time. I remember asking my dad right before we went to church that night if it was okay. "Do what you have to," he said, though in retrospect I don't think he was enthusiastic about what I was contemplating at that age. He was, after all, a staunch Anabaptist-Mennonite raised an Amishman, and a 9-year-old "accepting Christ" didn't quite fit his theology. Three months after my decision, I was baptized into membership of the Locust Grove Conservative Amish Mennonite Church, as it was then called.

But in spite of that public confession, I also felt the need in succeeding years to make new commitments at those summertime tent revivals. And we went through them all: Andrew Jantzi, with his jokes that my father couldn't stand; George R. Brunk, with his booming voice and Bible-pounding fist; Howard Hammer, with his long, pleading invitations; and Myron Augsburg, with his eloquent delivery. As far as I can remember, I responded to the call of each one.

It wasn't so much that I sensed sin in my life, though I'm sure it was there too. It was more that I felt the need for renewal and for recapturing some of the original euphoria of being a new Christian. And, as I look at it today, I think there was also some confusion in my mind about how I related to what those revival meetings were all about.

Things have obviously changed in the church. In most places, we no longer have tent revivals, and evangelistic meetings also seem to be going. Some would mourn this as a sign of drift. I see it as an indication that we Mennonites were never quite comfortable with a form imported into our midst from other traditions.

We saw baptism classes of 9-, 10-, and 11-year-olds that followed those revivals and knew they didn't quite square with our understanding of the Scriptures and the church. We came to realize that basically, with the exception of a few spectacular cases, our revivals were being responded to

by our own children—and that at younger and younger ages.

So where do we find ourselves today? Theologically, we believe that discipleship and church membership are adult decisions and actions. At the same time, aware of our own sinful natures and those we see in our children, we know that regeneration and conversion are needed in everyone's life. So we stand, not quite able to bridge the gap between those two beliefs, swaying first one way and then the other as we seek to discover what it is we believe and practice with relation to the conversion of our children.

Our question is not for the need of conversion; I think all of us believe that is necessary in some way. Our question is rather *when* and *how* that conversion takes place in the lives of children who have been raised in the church. Is there such a thing as growing up having faith in Jesus Christ—a meaningful saving faith that begins in childhood and matures as one becomes an adult? Does conversion for what we call a second-generation Christian—that is, a person growing up in a Christian home—need to be a climactic, one-time, identifiable event?

Why we have the problem. Further, why do we Mennonites have these questions? I would suggest three reasons: The first has to do with our teaching. We have a problem knowing how to treat children in the church in relation to a conversion experience because we teach them well. This is as it should be. Marlin Jeschke in a *Christian Living* article points out that nurture is the biblical ideal for faith. He says "The adult conversion from a life of sin, glorious as that is, represents the second best, even though this latter stands in the forefront of the New Testament and has tended to

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dominate our imagination in the believers' church tradition. For unless pagan converts to Christianity all perish in martyrdom or all adopt the celibate life, we sooner or later face the task of second-generation Christianity—to nurture children in faith. . . .

"One dimension of this . . . is establishing Christian homes so that children need not grow up in pagan darkness, need not be condemned to repeat the cycle of their parents. Instead children can be nurtured in faith in order to be spared a period of sojourn in the sinful life and alienated from God. . . .

"In other words, salvation is not just intended to be regeneration. It is also intended to be the re-creation of the child-rearing process so as to make that process realize God's intention in his original creation."

It seems to me Mennonites have followed the biblical ideal of nurture. We have a Christian education program second to none, and I would not be afraid to put our efforts at my home congregation of Kingview alongside any other church's. We believe in the nurture of our children. Children's Sunday school classes get high priority when we look for teachers, and when times get hard, we cut at places other than the Sunday school.

And what is it we teach? For one thing, that our children should love Jesus. And for the most part as a result they grow up believing in Jesus and loving him. The question then for many of our children becomes whether they must stop loving him when they grow older in order to make an authentic decision of their own about Jesus—in other words, have a conversion experience.

I think not. Robert Raines, quoted in Hans Kasdorf's book, *Christian Conversion in Context*, says: "Most of those persons who have grown up within the church have been zigzagging along in the general direction of Christ. Early in life they were positioned toward Christ, and they have been meandering his way more or less ever since. . . . And then something happens—that marvelous, fresh time of awakening to decision, when you stop meandering, and make choices."

Another thing we teach our children well is the seriousness of commitment. Church membership is not something you take lightly, we tell them. So they don't. They actually stop and think before deciding to commit themselves to our fellowship. Because they know it's serious business, many of them decide not to join us while they are still thinking, questioning, and probing.

This is not to say we should stop teaching love for Jesus and commitment to him. It is simply to illustrate how we come to some of our questions and problems. They come when we begin to equate our children, who have grown up loving Jesus and knowing about the seriousness of commitment, with persons who have not heard the message of salvation before.

A second reason we may develop problems when considering the child and conversion is because the Bible is unclear about how second-generation Christians come into the kingdom. As Jeschke has pointed out, the Bible was written out of the life of first-generation Christians whose primary concern was bringing the gospel to pagans unaware of it. Becoming a Christian meant adopting a new belief and a new call for one's loyalties. There is little if anything in the

Bible about children born into Christian homes responding to the gospel.

So to use the Bible to prooftext our favorite viewpoint gets us nowhere. Some of us will point to the household conversions of Acts 10 and Acts 16, others to Timothy's growing up in the faith without a recorded conversion experience, and still others to the statements in Romans that "all have sinned" and that "there is none righteous"—and we all come to different conclusions. What we have to do is recognize that the Bible does not deal specifically with the question of second-generation Christians.

Nor is history particularly helpful. The first time we have a reference to children coming up was in the third century—and then it's soon apparent that the church fathers didn't agree. Origen, for example, a theologian who lived in Egypt, said the apostles had baptized even little children. Tertullian, however, a bishop in North Africa, said there was no word from the apostles on whether or not children should be baptized, but he thought not.

This ambivalence eventually led to the practice of baptizing infants as soon as they were born—in protest of which the Anabaptist movement began.

But the Anabaptists were not very helpful to us either. While they spurned the idea of infant baptism with a passion—one that persists, I think, rightfully to this day—they did not have the time to draw up a better theology of children for us. They too were first-generation Christians of a sort, busy escaping arrest and persecution, and they left few records of how they regarded the children in their midst.

So where does all this leave us? At the same place I think we often come to as a church. This is an area in which God would have us discern an answer for our time. He would have us read the Scriptures, use our imaginations, discuss together in our communities, and under the power of the Holy Spirit come up with practices and beliefs that have meaning for us and our children.

Working toward a solution. This is not a problem, however, that we work on alone. It is related to other issues about which we must come to some understanding. I'd like to suggest several which will help us as we consider the child and conversion.

We must come to some understanding of the nature of being human. Do we believe that humans are sinful from birth? Is there what we call "original sin"? Or is sin something we learn as we exercise our freedom to be human?

How we answer those questions makes a great deal of difference in what we believe about children. If we believe they are sinners from birth, then we will tend to want to get them "saved" as quickly as possible. While we Mennonites wouldn't go so far as to baptize them on birth, yet at the first sign of awareness of sin in them we get nervous and begin to talk about their need for conversion. But if we say no to the idea of being sinful at birth, I think we relax more. We believe a child is under God's grace and does not carry the penalty of sin. We can allow God to work slowly as the child grows into maturity.

But if children aren't born in sin, or—to put it in the words of the 1963 Mennonite Confession of Faith—if children before the age when they are accountable to God have their sins atoned for through the sacrifice of Christ,

We must realize that individuals come to Jesus in many different ways, all of them authentic expressions of conversion.

what happens when they reach the age of accountability?

Does God immediately hold them responsible for their sins? Does he cut them off just like that should they die before making a decision? Or is he long-suffering and patient with them?

To answer those questions is to deal with the second related issue: the nature of God. What do we really believe about God? Is God an accountant, a disciplinarian, a policeman, or a woman? Or is God the father of the prodigal son, never giving up hope for our children?

How we answer that question determines how we work with our young people. What do we believe God does, for example, with adolescent rebellion, something which seems to be part of the culture in which we live? Do we equate it with sinning against God? And if a young person experiences conversion early enough, does that save him or her from rebellion?

Those are particularly difficult questions to us. In the context of our well-executed Christian education programs, some of our young people will likely express their need for independence by rebelling against our education, our church, and our beliefs.

I tend to opt for a long-suffering, patient God. So does the church, I believe, when really faced with the question. I recall as a boy attending the funerals of a few young people who died before making a public commitment to Jesus Christ. And the emphasis there was on their searching, their interest in the Christian life, signs they had shown of thinking about being a part of the community of faith.

Another question we must face in relation to children and conversion is the nature of baptism. Is it a sign of repentance and acceptance of Jesus as one who forgives sins, or is it a sign of commitment to obedience and to a community of believers?

Both, we say, and that is true. Yet we tend to emphasize either one or the other. And which one we stress determines to a large extent when we believe baptism should take place. If it's a sign of forgiveness of sins, then we can argue for earlier baptisms than if we believe it's a sign of commitment and obedience.

It seems to me we must try to bring the two meanings together. And if we do, we will probably counsel children to wait until they are older to take this step.

Robert B. Ives, writing in the *Evangelical Visitor*, a publication of the Brethren in Christ, says: "I counsel children to wait, all other things being equal, so that both baptism and membership can have the meaning they ought to have for an adult. We are a believers' church, and God's covenant was always with a society of *faithful* people."

To treat adequately the subject of children and conversion we must also come to some understanding of peer pressure and the psychology of groups.

Now we have heard a lot about peer pressure in relation to children and conversion. We know it's important for children to decide to be believers on their own and not because their peers are doing so. This is good, but sometimes I

think we expect more from children in this area than from adults.

For who of us adults hasn't been ready at some time in his or her life to give it all up? But we stayed—partly because of peer pressure. For to give it all up would have meant loss of friends, of routines, of status, and for some of us even of jobs. Try as we may, we adults cannot always view belonging to the kingdom objectively because we believe in it or because our entire lives are tied up with others who are in it. Can we then expect our children always to make that distinction, particularly when much of their lives takes place in context of the church?

That raises a related pressure of which we must be aware. All of us want to be liked, to belong, and we go to great lengths at times to make sure that's so. Our children want to feel a part of the group in which they find themselves too, and they act accordingly.

For example, in the church where I grew up, most young people have accepted Christ and been baptized by the ages of 12 or 13. That's what's expected there if you're to be part of that church. Here at Kingview we don't expect that, and it generally doesn't happen. We expect children to wait longer before making a decision, and I would point out that's exactly what's happening. At least I'm heartened by the number of 20-to-30-year-olds who grew up among us and are now deciding to become part of a fellowship where they are.

Children will generally do in relation to the community what we expect them to do. That's why it's important that we know what we expect. For in the long run, we pretty well determine what kind of response our children will make. That's the way groups work.

Commit our children to God. We need to be flexible in our work with children and young people. We must realize that individuals come to Jesus in many different ways, all of them authentic expressions of conversion. I believe we must find ways to recognize where our children are in their spiritual pilgrimages and how to work with each at that point. We can do what we often accuse the large public schools of not being able to do: work with each one individually. We don't have a whole lot of children in our midst right now; perhaps this is our opportunity to set up a program of giving everyone attention and assistance where they are.

Related to this is the need to develop a more expandable definition of church membership. I would like to see us consider our children to be more a part of us. I think we need to find more ways to include all ages in our worship services, our fellowship meals, and even in our business meetings.

Another thing we can do is refuse to evaluate each other in terms of our children. All of us who are parents want to be good ones. And in our circles, the way to be known as good parents is to have one's children commit themselves to Christ and preferably to the Mennonite Church. Thus in

many ways the baptism of our children also becomes a public declaration that the parents have "made it."

We know this shouldn't be so, but it happens nonetheless. And it has the effect of unconsciously causing parents to put subtle pressures on their children. We must constantly resist the temptation to make these kinds of evaluations. In fact, from what I read of the Scriptures, we should do very little evaluating of each other at all!

We must also develop a lifestyle of conversion, of turning. Conversion is a one-time act, it is true. But it is also a process that is part of being Christian throughout our lives.

Has preaching become offensive?

by José M. Ortiz

The young couple moved to the altar as a response to an invitation to faith given at Friendship Community Church in Bronx, New York. The girl removed her sandals in response to a message based on Moses' experience with the burning bush.

On a Good Friday afternoon, our church was scheduled to bring the Easter meditation at the Veterans Hospital in Rio Piedras, Puerto Rico. The group that gathered at the chapel was smaller than those gathered at the pool table and the TV sets, but after the singing these too marched in. After a brief sermon on the Emmaus story five veterans walked to the altar to meet Jesus in response to an altar call. Tears were in their eyes; it was a moving experience to see soldiers on their knees. They had stood the Vietnamese jungles, but when they were confronted with God, they melted.


Several weeks later one of them was left locked up in a house by himself. In a desperate situation he looked in the telephone directory and made a call. He introduced himself as one of those five.

The above are more than big fish stories, but they have allowed me to indulge in a type of mystical pride. To my amazement they are derived from Jesus' opening sermon in Nazareth, where he applied to himself the prophecy of Isaiah: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Lk. 4:18-19, RSV). In these two personal events there was a touch of transcendence, a visitation from above. Preaching was an instrument of revelation of the Word of God and people responded.

Nowadays it seems to me that preaching and preachers are under fire. To stand up and preach and proclaim is looked upon as offensive, ego tripping, an offense to the intellect of the audiences. It sounds more academic and diplomatic to venture in dialogue than into proclamation; the pulpit seems to be replaced by the couch. Preaching in Mennonite circles is like driving in low gear on a highway.

Maybe there is a low view of leaders in our congregations

Finally, we need to commit our children to God. That means we do not become overly concerned about how they come to a meaningful relationship with Jesus Christ. But it also means we cannot become complacent and not challenge our children with the call to discipleship.


Our chief concern in relation to our children is not *how* they come to salvation. It is rather that through our example they learn to live obedient lives in a quality relationship with God, a relationship of their own choosing which brings forth "fruits worthy of repentance." 

and that attitude has its negative effect on the freedom to preach. A possible second factor that is also eroding the pulpit encounter could be a change of taste of church audiences. We live in an audiovisual age and the television set has become the golden calf. Only Isaiah, Zacharias, and Paul of Tarsus with their audiovisual experiences will have higher ratings than the electronic church preacher with whom the average pastor must compete for attention.

Last year *Time* magazine in a major survey of American pulpits concluded that the pulpit was in crisis. Program committees in Mennonite circles are given signals that good Bible preachers are becoming an "endangered species." Good expository preachers have become scarce.

A third reason for the silent revolt of church audiences could be as a reaction to propositional preaching, theological treatises, statements, and the difficulty to identify with the themes exposed. Evil is pictured as a collective and impersonal entity, sometimes called corporations, political dictators, and restrictive social systems. For the average person it will be hard to respond to propositional preaching or to confess corporate guilt. They don't know how.

Among Hispanics, preaching is central, and preaching is ranked as the most desirable pastoral skill. Hispanic preachers tend to begin with a Bible passage. The story or the text is paraphrased, affirming some nuggets of truth expressed in the reading. There is storytelling and quite often an invitation to respond. Héctor Muñoz, a pastor in Los Angeles, California, makes you feel that you are right in front of Jesus, the guest of honor. Mac Bustos, from Davenport, Iowa, like the Greek playwrights, places the audience as part of the cast, and Guillermo Espinoza will wrestle with the sinners until they respond at the altar. Most preachers are content with complimentary statements at the door, but would be better off if those compliments could be shared at the altar. In Anglo circles Don Jacobs and Peter Dyck are doing similar types of preaching except that they seem to be low key in the emphasis of "wrestling" at the altar.

If preachers present biblical preaching, and pulpits are caught up in the fire of the Holy Spirit, church audiences will remove their shoes and will respond, "Send me, O Lord." If that does not happen, the Sunday morning sermonizing could become an exercise in futility. 

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The ascension stretches us all to realize the universality of the gospel which we have received.

The meaning of the ascension

by Gerald C. Studer

Of all the events in our Lord's life that make a bid for special celebration, Ascension Day deserves it most but receives it least. One discovers a puzzling array of factors when an attempt is made to assess Christianity's present-day attitude toward our Lord's ascension. A recent book entitled *Worship Services for Special Days* does not so much as give Ascension Day separate mention. Most Christian illustration books do not even carry an entry for this noteworthy event. And a typical variety of books of notable quotations give it no attention either. (Charles Douglas' *Forty Thousand Quotations* is a striking exception!) There is no entry in *The Mennonite Encyclopedia* although there is in the older *Mennonite Cyclopedic Dictionary* edited by Daniel Kauffman and it is listed in our *Mennonite Yearbook* list of Special Days.

Perhaps some evidence of our worldliness is indicated by the ease with which Mennonites observe Memorial Day though our own convictions would give us no reason to do so. Only once in my more than 33 years in the ministry have I been asked to bring an Ascension Day message and that was an observance planned for the guests of one of our Mennonite homes for the aged. Are we unwilling to be nonconformed to the world and elect to celebrate an event with meaning precious to our faith? Must we accommodate to our culture and focus only upon those Christian events which the wider society about us chooses to observe such as Christmas, Good Friday, and Easter?

Christ's birth, which we observe so diligently and with a lead that begins after Thanksgiving, was known at the time to only a very few. The ascension, however, occurred in public, in broad daylight, on Mount Olivet. It is a temptation to associate this event with the Apostle Paul's mention of Christ's post-resurrection appearance to "more than five hundred of the brothers at the same time" but the New Testament records give us no clues to substantiate this.

In any case, this event calls for worldwide Christian celebration of Christ's active sovereignty. The ascension is the inauguration of his living though invisible lordship and kingdom. It is his enthronement over all the nations of the earth; his crowning and mounting of the throne of his eternal kingdom. His second coming consists of the mopping up exercise relating to an event that is already history. The ascension is the grand finale of a sinless life; the signaling of his mission accomplished and the conclusion of the most comprehensive and gratifying rescue ever successfully attempted.

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The small domed chapel over the traditional site of Christ's departure is an irony and a paradox. For if any claim to any spot is to be made for this event, it should have been left open to the sky above into which Christ departed even as he was speaking his last words.

Dullness illustrated. Jesus frequently spoke of his ascension. If we are inclined to question this, let it be said that this may only illustrate our dullness. If the disciples nearly choked to death over our Lord's predictions of persecution and death, it is little wonder that he never succeeded in communicating his resurrection and ascension to them. At this point we are not even speaking of the record of the ascension itself but only of those references to it before it occurred.

Go with me through the Gospel of John beginning at 6:62. Jesus, aware that even his inner circle of twelve was grumbling about his teaching about himself as the Bread of Life, said to them: "Does this offend you? What if you see the Son of Man ascend to where he was before!"

Then turn to 7:33 and read of Jesus teaching publicly in the temple courts in an atmosphere that was becoming ever more ominous, and note his reply to the temple guards who came to arrest him: "I am with you for only a short time, and then I go to the one who sent me. You will look for me, but you will not find me; and where I am, you cannot come." This reminds one of a taunt such as children might give to other children: "You can't catch me! You can't catch me here!"

Now turn to 14:28 where Jesus was consoling the anxious disciples about his repeated reminders that he would be leaving them for a while. He said, "You heard me say, 'I am going away and I am coming back to you.' If you loved me, you would be glad that I am going to the Father, for the Father is greater than I."

Again in 16:5, Jesus said, "Now I am going to him who sent me, yet none of you asks me, 'Where are you going?' Because I have said these things, you are filled with grief." Finally in 20:17, to Mary Magdalene who unexpectedly met Jesus in the Garden of his burial, he said, "Do not hold on to me, for I have not yet returned to the Father." How much more might Jesus have told his followers had they asked?

Can it be that we, persuaded as we are of his death and burial and rising again, are not really cognizant of his ascension? We have heard it, we say we believe it, but have we really "taken it in"?

The apostles write of the ascension too. Things happened so rapidly in their experience that they could scarcely absorb

it. Some were rejoicing in Christ's resurrection while others doubted. They were "going fishing" to get away from it all only to find him preparing breakfast for them when they came in after a fruitless night on the sea. But once they got their bearings and experienced Pentecost, there was no doubt among them. This is evident from their writings in the New Testament.

Colossians 3:1-2 speaks of the ascension, not the resurrection. And the author of Hebrews exults in the ascension when he writes: (4:14) "Therefore, since we have a great high priest who has gone through the heavens . . ." Or again in 6:19-20 where he speaks of the "inner sanctuary behind the curtain, where Jesus, who went before us, has entered on our behalf." Or yet again in 9:24 where he writes: "For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence."

Into the heavenlies. The apostles came to realize that the Lord finished with glory the career which he began in obscurity. He finished his earthly career, but not his human life. His ascension perpetuated his incarnation and this humanity he took with him to the right hand of God.

Touched with a feeling of our infirmities, our great High Priest has passed into the heavenlies. We need this dimension, this perspective, if we are to see aright—as God sees the needs and predicament of mankind. As the resurrection opened the grave, the ascension opened heaven. There he ever liveth to make intercession for us. With his pierced hands, he is able to save to the uttermost them that come unto God by him.

The ascension is the event signaling the universality of Christ. H. Kern has said it well: "With the ascent of the Savior into heaven, from which this anniversary day receives its name, he has entered upon the real and undisputed possession of his royal reign, in which from this time on he rules over all things that are in heaven and on earth."

From time to time I need to make a trip by plane for a committee meeting. While taking a plane at the Philadelphia airport recently, I thought of what chaos there would be if the people in the tower would be expected to work in the hustle and milling throngs at the numerous runway gates or in the main lobby. No, they must be removed from the scene—as Christ said to his disciples, "It is for your good that I am going away" (Jn. 16:7). The very efficiency with which those huge concourses carry out their respective programs is possible only because there are a few people, out of the hubbub and traffic of the terminal, who can see the critical issues cleanly and clearly and can give orders that keep those planes with hundreds of passengers from interfering with each other either on the ground or in the air.

To ascend on high must have meant for Christ a large increase of his quickening influence; giving him more power to act beneficially in behalf of the whole human race, to purify and energize, to convict and confirm, to inspire and to elevate, in a way he was quite unable to do while a man among humankind.

Indeed, he had not abandoned them as they were inclined to think at first. He was rather doing exactly what was to the best interest of every one of them. The ascension was

the appropriate culmination of the resurrection. Had Christ died a natural death, or had he simply disappeared from view, the power of the resurrection would have gone for nothing. The only fitting closure to an earthly life that began in obscurity was a departure that amounted to a public exaltation and promotion to yet a better vantage point. To offer salvation to the whole world Christ had to rise beyond the whole world.

Stretches us all. The ascension stretches us all to realize the universality of the gospel which we have received. It calls us to rise above our nationalities and to acknowledge the fundamentals of human need and aspiration that surpass all the superficial differences of culture.

May it be that even yet, belatedly, the ascension of Christ will have meaning for us all and call us to yet other dimensions of discipleship which have otherwise not penetrated our world.

SV

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Everyday praise

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High (Psalm 92:1).

Today, I will look up and listen and love.

To watch the sunrise at dawn,
and see the dew glisten
on a freshly mowed lawn.
To listen to the morning song
of the lowly turtledove.

I will look up and listen and love.

To watch the changing sky,
and see the fleecy clouds
roll lazily by.
To hear the wind,
and listen for its sigh—

I will look up and listen and love.

Or winter magic—
watching on a cold, wintry day,
the glitter and sparkle
of the softly falling snow.
Or after the turbulence of
a summer storm—

Look up and see

The rainbow

God's promise to you and me!

I will look up and listen and love.

Though the day be sunny and mild,
Or stormy and wild;
I am your child

You made me

And I will praise thee—

O most High!

For praise is the overflow of a grateful heart.

—Elda Yoder

Have modern Mennonites preached an Anabaptist gospel? A historian's statement of intent and two responses to his book *Gospel Versus Gospel*.

Have Mennonites preached a pure gospel?

Mennonites in the modern missionary movement

by Theron Schlabach

In the final decades of the nineteenth century, Mennonites in North America joined the modern missionary movement. Those were decisive times in the Mennonite Church, for its people were catching a worldwide vision and in many other ways borrowing heavily from evangelical Protestantism. This book tells a story that began in those days and continued until another decisive time, World War II. World War II made vast changes in the world into which to carry gospel, and for Mennonite Church people the changes were probably greater than for most Christians. For as matters turned out, the war and extensive postwar relief work pulled quite a few able young Mennonites out of secure, parochial communities and sent them abroad to become involved around the world as few North American Mennonites up to then had been.

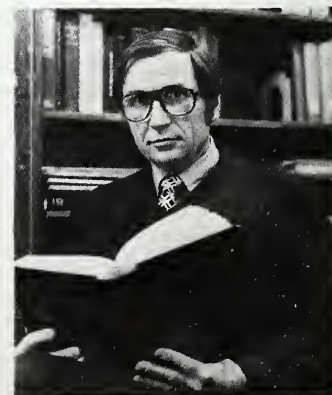
Moreover, during the Second World War the Mennonite Church selected a new kind of leader for its mission effort. From 1921 to 1944 the chief executive officer of its general mission board, the Mennonite Board of Missions and Charities, had been Sanford C. Yoder. While an able mission leader, Yoder had been first of all a college president through most of those years, serving the mission cause only part-time and without salary. Now, in 1944, the board appointed Joseph (J.D.) Graber, a man who was much more dynamic than Yoder in style and above all a professional in the field of mission, with full training at Princeton University and two decades of missionary experience in India. As befitted a professional, Graber was allowed to devote full time to his post as his church's top mission leader, and he received a salary. Such changes brought an end to the first era of Mennonite Church mission, and to the story this book tells.

Much of the book is not only about mission but about developments in the Mennonite Church more generally. As Mennonite Church people shaped their early missions, they did so by no means entirely in response to conditions and needs and voices they encountered on their fields, but very often in response mainly to changes and new assumptions in the church at home. Some of those homeside changes were "theological," having to do with what Mennonites were beginning to believe about salvation and similar questions.

Other changes were more "sociological," reflecting who the people of the Mennonite Church were as a subgroup reacting to currents in the North American nations in which they lived. Theological and sociological changes intertwined, until they were almost indistinguishable. Out of that intertwining came a tangle of beliefs, aspirations, strategies, and perceptions about the missionary task. That tangle was what Mennonite Church people took with them as they went, or as they sent, into mission. And so the mission story was not only, perhaps not even primarily, the story of what took place on the field, but largely the story of the Mennonite Church itself.

Some readers will want the story to be heroic, full of giants walking from land to land. Or if they perceive that the vessels God uses are but human, they will still want the story to tell of the Holy Spirit at work to bring to fullness the plan of God in history. Others, surely, will want the opposite: tales, perhaps, of missionaries as villains, robbing hitherto unspoiled primitives of their innocence. Or if they do not want the missionaries portrayed as personally villainous, they may yet want missionaries to appear as pawns of an arrogant, imperialistic, white Western culture that has constantly found new ways to impose not only its armies and governors and trade but even its belief systems on less powerful peoples. Still others, no doubt, will want the story to promote one concept of mission and to put all others down.

I have not set out to produce any of those stories. Yet unabashedly I have come to my task with certain commitments. I am a Christian believer, and by choice a member of the Mennonite Church. Being such, I believe that Jesus offered the gospel to be communicated, that his followers should be about the task, and that those of his people who bear the label "Mennonite" might even have a particular mission. And I assume that religious conviction and motivation are, or at least can be, real. Whatever forces I may find at work in history, I doubt that economics, sociology,



Theron Schlabach: Some may find that I have judged too harshly.

Theron Schlabach teaches history at Goshen College. This article is from the author's preface to *Gospel Versus Gospel*, Copyright Herald Press, 1980. Used by permission.

psychology, or other expressions of modern scientism can fully explain religious people's behavior.

On the other hand, as the reader will soon see, I have not particularly intended to be a spokesman for the missionary cause. I have been trained, after all, to be a professional historian, and so I try to recognize cultural and other forces that press upon a people such as Mennonites. I want to be analytical, and I hold at arm's length the claims and slogans of people (even apparently sincere claims and slogans, even of religious people). Professionalism has its snares. Yet I assume that applying whatever skills I have learned of the historian's craft is the best way for me to serve the cause of truth—whether of historical truth, or possibly of some further truth about how Jesus' people do or do not communicate gospel.

One judgment that I consider to be historical truth is that the pre-World War II missionaries of the Mennonite Church were on the whole quite able people, often the cream of their communities' talent. They were remarkably careful, honest, and competent in practical matters. In commitment and motive they were apparently about as sincere as humans can be. By any but the most absolute standards they were neither devious nor ruthless in the pursuit of their goals. And far more than suggested by stereotypes that circulate among some otherwise clever people, they were sensitive toward the peoples to whom they went and toward the problems of cross-cultural contact and communication. On that last score they seem to have been well ahead of most Mennonite Church people in North America, and probably of most North Americans.

Perhaps my appreciation for those Mennonite Church missionaries will not always seem very evident. Some missionaries, ex-missionaries, and other readers may well find, with good reason, that in my attempt to be analytical I have often judged too harshly. Yet I believe that those who read carefully will sense that I have seldom needed to cast any doubt on the character or ability of the missionaries themselves. My reservations have been about the assumptions underlying the mission *movement*. I have raised questions, but mainly the questions call for examination of what Mennonites borrowed from the larger Protestant movement. And it was the whole Mennonite Church, not only her missionaries, who was doing the borrowing.

Despite my questions about the modern missionary movement (let no one misunderstand) I even suppose that God, working as he always must through human imperfection, was indeed at work in that movement and in the Mennonite Church's version of it. Yet I would not wish to claim too much for either the conviction or the supposition. The fact is, the historian's methods do not include any way of testing which occurrences have been the will of God or the work of his Spirit.

Which gospel is it?

by George R. Brunk II

Gospel Versus Gospel, by Theron Schlabach. Herald Press, 351 pages, hardback, \$14.95.

Some Mennonite leaders are presently engaged in an at-

tempt to formulate an Anabaptist theology of missions and evangelism. The reader is referred to my article in *Sword and Trumpet*, September 1978, which reviewed the preliminary statement circulated by the Mennonite Board of Missions. There was much good in that statement, but there was a strange and disturbing doctrinal silence on such vital themes as human depravity and the atonement. Recent articles and publications being circulated across the church have given rise to still more concern about the direction some of the "thinkers" among us are going.

If there has hitherto been silence on some vital doctrines, we now have what appears to be rather open resistance to them. A case in point is the book *Gospel Versus Gospel* by Theron Schlabach, professor of history at Goshen College, and published (surprisingly) by Herald Press, with an approving introduction by Wilbert Shenk.

This reviewer does not claim any particular qualification to do such an appraisal but he has spent two years studying this very vital issue and has also done a study of the so-called Great Awakenings of history, including the one led by D. L. Moody in the late nineteenth century.

When author Schlabach attempts in this book, *Gospel Versus Gospel*, to charge the Moody revival with corrupting Anabaptism and Mennonite leaders, this Anabaptist cannot keep silence!

Author Schlabach's book was read and reread with mixed feelings and conclusions. It required intensive research to write it. It does represent a staggering amount of work. The massive footnotes give abundant evidence of that. We do have here an accumulation of factual detail which is impressive. But at this point a serious question must be raised. How may the researcher be objective?

Many positive comments could be made about this book from a literary point of view. It is intensely interesting (but theologically deplorable). Does it give a true picture, and what about the author's interpretation of what he obviously thinks are his objective findings? Some readers of this book will suspect that Schlabach came to this project with a firmly set thesis and then set out to prove it! This may be especially the case with those of us who have lived in the context of the first 40 years of this century and have had personal acquaintance with and intimate knowledge of many church leaders who seem rather presumptuously criticized and demeaned in this book. More on this later.

Thesis questioned. But what precisely is the thesis of this book? In his preface the author says,

"I have proceeded from the idea that Jesus shaped his gospel from the full-orbed vision of human well-being that runs through the Bible as *shalom*. The deeper I delved into this study and into missionary-movement assumptions, the more I became convinced that the modern missionary movement has not very effectively communicated Jesus' full vision. Mennonites had long spoken fondly of a "gospel of peace," and in retrospect

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their idea seems to have at least suggested *shalom*. So I became ever more convinced that mission-minded Mennonites might have communicated more of Jesus' message if instead of borrowing wholesale from Anglo-American Protestantism they had worked more consciously from some of their own long-held understandings, especially their peace emphasis. That idea became the organizing one, the central thesis, of the book. Its point is the positive one of gospel of peace and *shalom*."

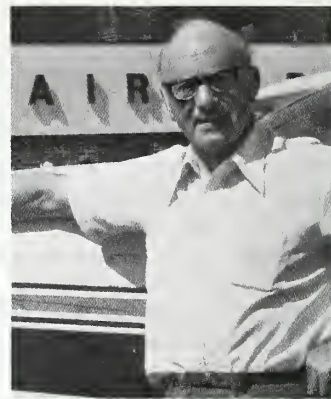
But what does the author really mean? Other statements indicate that he assumes that the early Anabaptists expressed all that was taught by Jesus and the apostles—that the "drum beat" of "revivalistic Protestantism" with its emphasis on "soul saving" and "accepting Christ as personal Savior" diverted Mennonites from their high calling in history. Statements throughout the book raise serious question regarding the author's belief in the substitutionary death of Christ on the cross. Much is said about living and loving after the example of Jesus as the essence of salvation. Nowhere in the book did this reviewer find any clear evidence that Schlachbach believes in the centrality of the cross and the shed blood of Christ as the *only* basis of our salvation and hope. Does he see such ideas as a part of the Protestant-Fundamentalist corruption of Anabaptism?

What really is the "good news" of the gospel? And what is salvation? What more vital questions could be asked? It gives one real pause to read statements like these: "For Mennonites salvation and release from human sin were no longer to come by the very living of the new life to which God had called. They were no longer to come by the kind of living to which Jesus, by his ethical teachings and by his own self-sacrifice, had shown the way. Salvation and release from sin were to come on another, alien, more standard Protestant track, through a theological formula."

This understanding of the good news seems alien and out of accord with Scripture (of which there is a noticeable dearth in the entire book). Referring to our fathers who have sinned in leading us off course he says: "Not only had they kept to themselves the good news of being people of God, but far too many had also fallen into a formal, legalized, ingroup religion that was a grotesque caricature of what they claimed to believe. Yet rejection of the fathers often went further than rejecting only their distortions. More than they knew, the most quickened and avidly mission-minded of Mennonites in the 1880s and 1890s tended also to discard some authentically 'Mennonite' perceptions of what the gospel was, and to replace them with general American Protestant understandings."

Schlachbach seizes every opportunity to take a "slap" at revivalistic Protestantism. The following comment says something about his view of the "content of salvation:"

"Such sons of late nineteenth-century Mennonitism did not completely lose Mennonite distinctiveness so much as develop a new formula. While that formula did not at once destroy the older ethical convictions, for many it laid out alongside those convictions a different track to salvation. No longer was the *very content of salvation* to be found in yieldedness, obedience and discipleship, living separated as God's people, living by the love ethic, and depending humbly on Christ (however much the fathers had distorted these). Now salvation became a matter of



George R. Brunk II: Surely we can appreciate our heritage without snobbery.

the Reformers' preoccupation with guilt of past sin, a revival-style acknowledgment of that sin, and a turning to a Christ who had fulfilled the ritual of sacrifice to a judging God. The call was to that, more than to following the Lord who offered instruction, example, and a new community for a life of suffering love. Redemption came not so much in a new kind of living as in a formula, the formula captured in the borrowed phrase, 'plan of salvation.'"

Does that mean that we are moving toward a religion of good works?

On the nonuse of Scripture, one longs as he reads for some reference to passages like Isaiah 53 and 2 Corinthians 5:21, or Paul's word "I am determined to know nothing among you save Jesus Christ and him crucified." Perhaps the most serious indictment of this book is that it does not seem to acknowledge the centrality of Christ. One comment does put a dichotomy between the living Word and the written Word—a typical turn some contemporaries are taking, thus separating Christ and his Word. This is a subtle means of downgrading the Bible, which is not, according to them, to be taken as a set of "propositions."

Down with fundamentalism! The author lashes out against "fundamentalism" and "fundamentalists" with a passion. These terms appear so repeatedly—it seems almost on every page, or even two or three times on many pages. Fundamentalism in his view seems to be the blight and canker of the century. One would expect a historian who professes to be a true Anabaptist to balance his disdain for fundamentalism with equal space and time in giving modernism the "treatment" also. But here there is almost, if not altogether, complete silence. In fact, he refers approvingly to several theologs like N. E. Byers who were charged with being modernistic. The real villains according to Schlachbach were those like the revered Mennonite historian and scholar John Horsch, whose book on *Modern Religious Liberalism* should be read by all. (It will throw much light on Schlachbach's book. Horsch's book *Mennonites of Europe* is also a masterpiece.)

Schlachbach says, "Since by general Protestant definitions there was virtually no real theological liberalism or modernism in the Mennonite Church, Horsch often seemed to be aiming elephant guns to kill flies. But across the church others rose to help him—most zealously Jacob (J.B.) Smith

and Amos (A.D.) Wenger, successively presidents of Eastern Mennonite School; a prominent Lancaster Conference bishop, John H. Mosemann, Sr.; Virginia bishop George R. Brunk, Sr., who in 1929 began a thoroughly Mennonite-Fundamentalist paper with the militant title *The Sword and Trumpet*; plus others perhaps less outspoken." The author's denial of the threat of modernism in the Mennonite Church 60 years ago does not alter the fact. Horsch was a Mennonite scholar of repute despite Schlabach's contention that "hardly anyone in the Mennonite Church had technical training in theology" (p. 114) and therefore did not understand the meaning of "Biblical Criticism."

Other deceased church leaders who also get the negative "treatment are J. L. Stauffer, C. F. Derstine, Allen Erb, and Daniel Kauffman. These were some of the Mennonite "fundamentalists," and with one exception premillenarians, which in the view of the author was another "revivalistic Protestant" corruption. But surely those men named above, and others, will be rewarded in eternity for their labors in the vineyard of the Lord, including their resistance to the threat of modernism in our church in the 1920s. Schlabach's assessment of the struggle at Goshen College in that period seems to lack the fairness and honesty of a historian.

Not a complimentary picture. For several reasons one is made to feel ashamed for those within or without our communion to read this book.

It is not a very complimentary picture of our church behind the scenes—or in front of them! It is the story of human infirmity, trial and error, many failures with some successes, leaders that really were mis-leaders, and a church that lost its way through an alleged revivalistic contamination. But these questions must be raised. Just when did we lose our way and does our record in missions and evangelism qualify us to set ourselves up in this kind of judgment of other communions? Surely we can appreciate the uniqueness of our Anabaptist heritage as a third way without being guilty of snobbery.

Our admittedly poor record in evangelism should—so it would seem—make us more modest and hesitant in negative or critical attitudes toward other Christians who believe that they too are reaching the lost for Christ. If God's only or even primary achievement in the extension of his kingdom has been accomplished through us Anabaptists, then the evangelistic enterprise of God on earth would seem to be a failure. But his cause has not failed, nor will it fail, nor will we alone have the credit for its success. It would seem that one can believe in and teach the fundamentals of the Christian faith without being a fundamentalist, and also can one not be a faithful Anabaptist without condemning "revivalistic Protestants"?

Schlabach advocates the nonverbal kind of a witness to the world which he believes will attract people to the way of peace and loving relationships as the way of salvation. But he does not very well succeed in demonstrating that thesis in the unloving judgments which he passes upon deceased church leaders, some of whom are named in this book.

It is extremely doubtful whether an unbeliever could by reading this book come to faith in Christ and experience real salvation. He might very well conclude that Christianity is a sorry mess of confusion and anything but a settled peace as expressed in *shalom*. Many already within the fold will

doubtless be both perplexed and confused.

We agree that there is only one gospel—"Only one way." But which gospel is it?

A reply to the above review

In this brief letter I by no means ask Bro. Brunk to agree with *Gospel Versus Gospel*. Nor do I try to resolve issues upon which, in fifty years of discussion, Mennonite Church leaders have not found consensus.

However, at points Bro. Brunk appears to have created more misunderstanding than understanding of the book. In some cases he seems to have imposed his own pre-set categories; in others to have overlooked qualifications I made; and in still others to have insisted unnecessarily on either/or choices. I think that, in each case, he has done one or more of these in discussing what the book says on the nature of salvation, on relation of works to salvation, on the need for verbal evangelism, and on the impact of revivalistic Protestantism.

It is true that the book presents fundamentalism as having confused more than helped Mennonites as they tried to form and communicate a Mennonite understanding of gospel. But to accuse the author of lashing out passionately against fundamentalism, on "almost every page," seems to me rather unfair. In any case, If Bro. Brunk will read carefully, he will see that I did not particularly side with those such as N. E. Byers, whom Mennonite fundamentalists were criticizing, either. And the book did present quite favorably a person such as, say, S. F. Coffman, who in doctrine essentially agreed with the Mennonite fundamentalists.

Perhaps it is fair, then, to ask *Sword and Trumpet* subscribers to read *Gospel Versus Gospel* for themselves, and not to depend on the review.—Theron F. Schlabach

A thoughtful critique

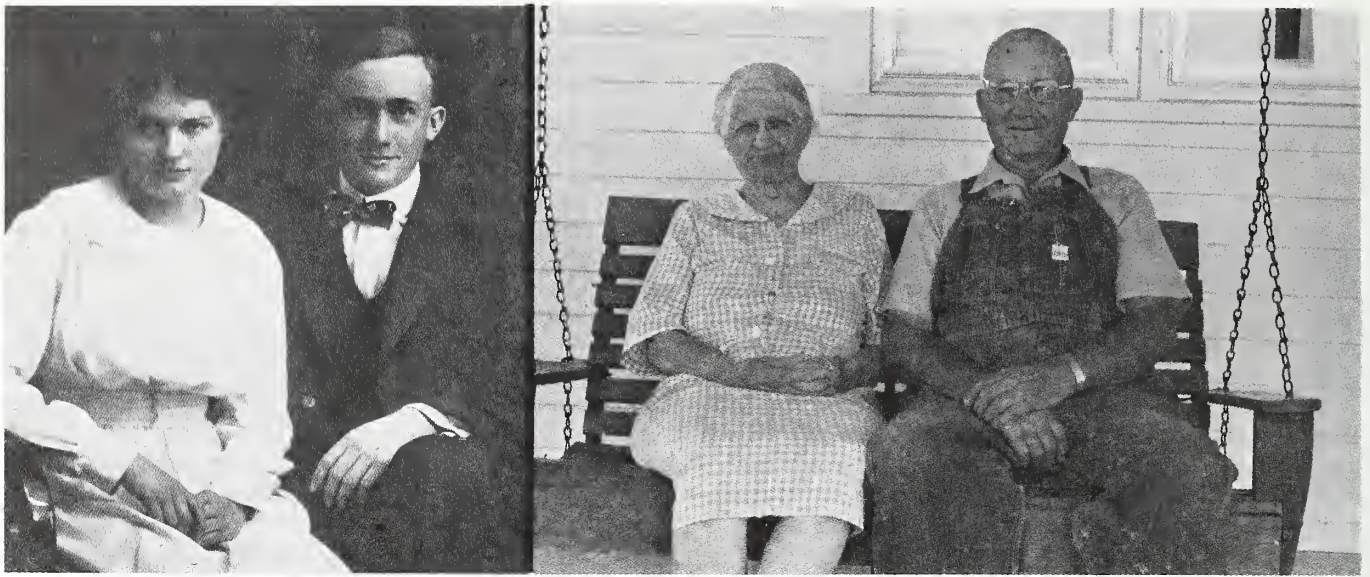
by Fred Kniss

In *Gospel Versus Gospel*, Theron F. Schlabach provides a carefully researched history of the American Mennonite Church's pre-World War II mission efforts. He walks the tightrope of giving a realistic and generally compassionate portrayal of the missionaries as people, while critically examining the basic assumptions underlying the goals and methods of the Mennonite mission itself. Writing from the "Anabaptist vision" world-view, he traces the path of the mission's folly (from an early chain-letter fund-raising scheme, to the purchase of an entire village in India, to the racist attitudes of some home missionaries) and its wisdom (from serious attempts at understanding other cultures, to accommodating itself in new situations, to making good use of its heritage in rural home missions).

Schlabach's primary thesis is that the Mennonite mission effort was an outgrowth of the church's "quickening" about the turn of the century. Like the "quickening" itself, it borrowed much of its philosophy and language from then-cur-

(continued on page 413)

Fred Kniss is director of Eastleigh Fellowship Centre and Library, Nairobi, Kenya.



Lona and Paul Myers, then and now. At first their quartet was not permitted to sing in church.

The deacon

by Sanford and Orpha Eash

We usually attended the church conference in the early years of our family life. The Indiana-Michigan Conference was held in June which wasn't exactly a vacation time for a Midwest farm family. Yet everybody interested in the church attended. We learned to know and were inspired by our church leaders.

One year conference was held at our home church and Paul Myers from Kokomo, Indiana, stayed at our home for a few nights. We were impressed with Paul, a fellow who could laugh easily. He said he was "just a deacon" and could smile about it.

Many years later, in 1980, we went to Kokomo to attend the Indiana-Michigan Conference. There was Paul Myers whom we hadn't seen for years. He didn't show his 82 years, and he had the same smile and personality.

Paul's mother was a Mennonite; his father had been a Lutheran, a self-educated or self-styled veterinarian, and a small farmer. Paul's mother changed his father's mind and he became a Mennonite before Paul was born in 1898. The Myers family attended the Howard-Miami Church which had been established in 1850. It is in central Indiana where the corn-belt soil is rich and fertile. The church has always been prosperous.

Paul joined the church when he was fifteen. He was soon put to work teaching a Sunday school class of 12-year-old boys. He thinks today he was put to work too young.

"How did you meet your wife, Lona?" I asked him. Then Paul gave us this story.

"Oh I never met her, I just always knew her. She was fourteen when we were both baptized in the same stream at the same service. Later, when I was going with another girl,

she invited Lona to go along with us to another place one evening. The buggy seat was only wide enough for two. My girl friend dared Lona to sit on my lap. She did." As a result, Paul changed girl friends and they were married when they were 19 and 20 years old.

Paul was busy in Sunday school work as a teacher, secretary, or superintendent all those early years. Their three children came along, Dallas C., Evonna, and Paul L. Paul had a desire to work in a bank but Lona didn't want to raise the family in town. They moved to several places as renters before they bought the small farm where they now live.

It was in the early thirties the Howard-Miami Church began to reach out. The local mission committee of the church found a place in nearby Wabash County to start a new work. Paul was on that committee and became superintendent. In 1936 he was ordained a deacon at the home congregation. A new responsibility, added to his work as a carpenter, and his family responsibilities, led him to ask to be released at the mission. The mission finally closed.

Later the congregation became interested in starting a work in Kokomo. Paul went again to help get it started and others took on the work, and today it is the Parkview congregation.

During the forties Paul became known in the larger Indiana-Michigan Conference and was used in various capacities on the mission board and the ministerial committee. The Kokomo church surveyed the possibility of a church on the west side of Indianapolis. Pauls lived in a house trailer for three months and helped build the church building. It is now the First Mennonite Church of Indianapolis.

Paul's greatest responsibility was still as deacon in his home church. For many years he worked with Bishop Anson Horner and his brother John Horner, a minister. Paul says

Sanford and Orpha Eash are Mennonite free-lance writers from Goshen, Ind.

today he has no regrets. He says, "We made some mistakes but my relationship with the Horners was a good one." But Paul always remained a deacon.

The Myers family lived on the small farm and Paul had a carpenter crew. He could leave his work for church duties. Life for the Myers family has not all been easy, but his smile never left him.

We asked Paul and Lona, "What do you think of the church today?"

"Well, the idea of elders instead of a deacon is a good one," he replied. "It should have come along years earlier. I have seen a lot of changes, some things were changed that I didn't think should have been changed, but I am not a fighter. We got used to them and most of them were good ones. When we were first married another couple and Lona and I sang in a quartet, but we couldn't sing in our church. Other churches asked us to sing, especially for funerals. A minister questioned our doing this, so I asked him, "Would you preach for them if they asked you?" "Yes, I guess I would," he replied. "That was the end of that and we went on singing."

(continued from page 411)

rent American cultural and religious attitudes, especially mainline Protestantism and fundamentalism. There was occasional borrowing from Social Gospelism, as well. All this borrowing had several detrimental effects on the mission effort.

First, although Mennonites maintained their interest in peace and the social implications of the gospel, their concern was narrower than the full-orbed biblical vision of *shalom* and was often seen as separate from the gospel itself. This led to a primary emphasis on personal salvation, with the hope that "peace and justice" would follow after. This was a betrayal of the Anabaptist theological heritage and led to only little concern for *shalom* in the churches which grew out of the missionaries' efforts.


Second, in foreign missions, Mennonites' borrowing tended to ally them with Western imperialistic efforts and attitudes in the countries to which they went. It led them to concern themselves with developing institutions which met individuals' needs but did little to bring forth a believers' church which embodied *shalom*. Their alignment with popular American methods and attitudes brought with it involvement in power structures and led missionaries into dominant/submissive relations with the developing churches. This, of course, ran counter to Anabaptist convictions about interpersonal relations, church, and community.

A major criticism which can be made against Schlabach's thesis is that he overemphasizes the effect of American events and attitudes on the mission effort and takes too little account of events within the countries which received missionaries. For example, the East African Revival, an indigenous interdenominational movement, dramatically affected both the missionaries and the developing Mennonite Church in the region. Schlabach makes only passing

He says it wasn't hard for him to lay aside the plain coat. New hairstyles and jewelry bothered him at first. He still doesn't think the devotional covering should be discarded, but he can be happy in the church anyway.

The 1980 conference theme was "Leadership in the church" and the role of women was dealt with. He felt the young seminarian who discussed it dealt with only one side. He is not ready for women pastors. But I'm sure Paul would be the first to admit that changes for older persons do not come easy.

Paul has never seemed like a man sorry for himself. Apparently he was not out to change everything to his way of thinking. It is evident Paul has always known where he stood, yet he was willing to listen to others on controversial subjects. He could accept another person even if they didn't agree.


Do we take ourselves too seriously? A sister in the church once commended Paul for being an older person and still able to laugh at himself. Why can't we occasionally laugh at ourselves? According to Paul Myer's life, we could and it wouldn't hurt us. 

reference to it. Similarly, colonialism and various nationalist and independence movements fail to receive the attention they deserve.

Such criticism aside, *Gospel Versus Gospel* is a fairly straightforward recounting of the Mennonite mission story. Naturally, there is some bias reflected in how the story is told, but the bias is clearly stated from the beginning. As a historian, Schlabach spends most of his energy in documenting the story. He makes relatively few judgments (apart from those implied by his bias) and seldom suggests alternatives. The special service provided by the book is the questions it raises in the reader's mind. At the end, the questions are still there, calling for answers or at least discussion.

For example, how will historians fifty years hence interpret current Mennonite mission? There are certainly many attempts these days to clarify the Mennonite position as a third force, separate from Catholics and Protestants. In spite of this, might one still be able to charge that both the activist left and the evangelical right of the Mennonite Church are guilty of borrowing methods and attitudes from "outside" sources? By what criteria might we judge whether or not such borrowings are permitting us to maintain our Mennonite/Anabaptist integrity?

Schlabach challenges us to remain true to our Anabaptist theological heritage in mission. But what about our ethnicity? We are different from many other Christian groups in that for many of us the statement, "I am a Mennonite" is both a theological faith claim and a cultural statement. If our theological heritage provides the content of our message, does our ethnicity provide its style and methods? If so, how? What effect does our ethnicity have on the way we approach and interact with other ethnic groups?

Schlabach's book is useful because it provides from within the community a thoughtful, readable account and critique of pre-World War II Mennonite mission efforts. If it can provoke an ongoing discussion around the questions it raises, its service will be even greater. 

Next steps planned in response to alternative service and the draft

Members of the Mennonite Central Committee U.S. Executive Committee, meeting Apr. 24 and 25 in Akron, Pa., approved a resolution outlining the next steps MCC will take to respond to the proposed alternative service program of Selective Service.

The resolution on "next steps to take" outlines that MCC U.S. should give testimony at hearings on fiscal year 1982 appropriations for Selective Service. Selective Service matters are being considered briefly during wider hearings held by a House appropriations subcommittee on May 7 and by the corresponding Senate committee about the second week of June. These hearings are the only occasions currently scheduled for 1981 when some legislative reviews of Selective Service activities will take place.

Edgar Metzler of the Washington Office observed: "I see the purpose of our presenting testimony at these hearings as a way of establishing a record of our concerns, particularly on the alternative service paper, which can be the basis of ongoing discussions with committee members and a base for further discussion with Selective Service as it proceeds with modifications of the concept paper."

MCC U.S. outlined its main concerns: 1) Our conscientious objection to war is an expression of our faith in Jesus Christ. 2) Church-sponsored programs should be recognized for alternative service. 3) The personnel policies of church-sponsored alternative service programs should be permitted to function without change. 4) Appeal procedures for decisions regarding classification and alternative service assignments should be provided. 5) Civilian supervision of the alternative service program is essential. 6) Overseas service should be approved for alternative service.

MCC has been concerned that the government's present alternative service proposal does not assure that work assignments for conscientious objectors will be genuinely acceptable to some with sensitive consciences, that church service programs may not be acceptable as alternative service and that the proposed alternative service program appears to be highly centralized and increasingly militarized.

The recommendation further outlines that a delegation of conference representatives will visit congressional offices in June. They will contact sympathetic representatives as well as congressional representatives holding key legislative positions.

The paper suggests that the delegation should include—along with conference representatives: Paul Landis, chairman of MCC U.S.; James Longacre, chairman of

MCC U.S. Peace Section; an individual who has long experience with the issue of alternative service, as well as one or two staff persons from MCC.

It was also agreed that, after Selective Service has made revisions in its original alternative service concept paper, MCC U.S. will call for a consultation of conference representatives and others to discuss whether Mennonite concerns have been satisfactorily addressed. Such a consultation would likely occur at the end of June or during July of this year.

In other business at the April meeting, the MCC U.S. executive committee moved to review the Mennonite Hispanic Immigration Service, to expand the MCC Office of Criminal Justice in Elkhart, Ind., from the present half-time arrangement to three-fourths time, to review the Refugee Resettlement Program at the August executive committee meeting and to give funds toward a "more-with-less" theme television special.

Japanese church sends workers to Bangladesh

Masaki and Shiori Yamazaki were commissioned recently at Obihiro Mennonite Church in Japan to go to Bangladesh for three years of service in agricultural economics. They will serve under Mennonite Central Committee.

The commissioning followed communion and a sermon by Wilbert R. Shenk, the overseas missions director for Mennonite Board of Missions, Elkhart, Ind. Wilbert was on an administrative visit on the island of Hokkaido at the time.

In a spontaneous gesture of concern and support, people came forward and laid hands on Yamazakis during a prayer of dedication. There were tears of joy for Yamazakis' commitment and also tears of apprehension about sending a young family into an unfamiliar and perhaps difficult situation.

In testimonies they made earlier before the congregation, Masaki said, "I realize that whatever we do, if it is not through the love of Christ, it will come to nothing."

Shiori created a ripple of amusement when she said, "You may not believe this, but my husband is a very determined man. He studied for several years just to get into the university of his choice; he pursued me for six years until I agreed to marry him; and he always talked about serving abroad somewhere in Asia. I thought he had given up this plan after our three boys came along, but I was wrong."

The Yamazakis are mature, qualified people for the Bangladesh assignment. Shiori was raised in a Christian family and was an active youth leader in her home congregation on the



The Yamazaki family of Hokkaido, Japan, has been commissioned by Japanese Mennonites for work in agricultural economics in Bangladesh.

main island of Honshu. She went to West Germany to marry Masaki, where he was on a work assignment. They traveled to Israel and worked in a kibbutz six months.

Masaki has a master's degree in agricultural economics and has taught for the past six years, most recently in a highly developed post-high school agricultural program.

The Yamazaki family has driven an hour each Sunday to worship with the Obihiro congregation, where Masaki was baptized a year ago.

In January 1980, Masaki and his friend Marvin Miller, a worker with Mennonite Board of Missions, visited various MCC projects in Bangladesh and discussed with leaders there the type of assignment Masaki might undertake.

At a farewell meal, Japan Mennonite Church gave Yamazakis a gift of \$2,500 toward living expenses for the family as Masaki studies tropical agriculture in Tokyo in preparation for the assignment. The family will leave for Bangladesh in September. The Japanese church will probably continue to support Yamazakis financially after their arrival in Bangladesh.

Several single Japanese Mennonites have served overseas with MCC before, but this is the first time that Japan Mennonite Church has sent a family. Hiroshi and Chieko Kaneko and family served in radio evangelism in Ecuador from 1969 to 1973. They were sponsored jointly by MBM and the Japanese church.—Mary Alene Miller (Mary Alene and her husband, Marvin, have been self-supporting MBM workers in Japan since 1963.)

Thoughts on a visit to Warsaw, Yoder

Bill Yoder, a Mennonite worker now resident in West Berlin, West Germany, has lived in Poland (June 78—April 1980). This spring he returned to visit the land he has come to know. What follows is a report based on his observations.

In the early days of the Polish renewal movement last fall, citizens jokingly raised the question as to whether the movement should be classified as *od nova* "once again" (the same old story) or *odnova*, "renewal."

Subsequent developments have proven the latter version most appropriate. As a matter of fact, the movement has shown much greater longevity than was originally expected. Renewal clearly has not come about without a cause. Corruption in high places was a major motor in the events. Many corrupt party officials have been removed from office—some have been arrested and are facing legal charges.

Despite the apparent "unrest," particularly trumpeted in the West, my visit in March of this year revealed a country with life going on as usual. The streets remained full of automobiles. I had meat with every meal. Nevertheless, some consumer lines are longer than before the strikes.

Presently, thousands of care-style packages are being sent to Poland from Western Europe. But socialist governments were the first to send in material aid. It, however, was sent in bulk shipments and consequently, often surfaced on store counters. This way, individuals were less

directly "blessed" by foreign aid than by packages going directly to their home address.

I was surprised so many Poles, evangelicals included, blamed their economic woes on Soviet exploitation. On the other hand, socialist neighbors complain that the Poles' need for aid affects their standard of living adversely. East Germans, for example, have had to buy hard coal from West Germany with hard cash.

The idea of Russian intervention scandalizes North Americans, but how much interference would the U.S. tolerate in Mexico or El Salvador at the moment?

Poles seem to be much more relaxed about a possible Warsaw Pact invasion than are Westerners. It is seen by many as one of the natural, historical risks involved in social change. Poland never has had an easy road coexisting with its powerful neighbors.

The small evangelical groups are quite removed from the political dialogue; one cannot speak of a special Protestant contribution to the Polish *odnova*. Individual Protestants are active in the lower echelons of Solidarity, but not their churches as institutions.

Protestant-Catholic, and in particular Lutheran-Catholic relations, are presently at a low ebb. Yet, this is not directly a result of the renewal movement. Since 1979, several Lutheran chapels in the northeastern section of the country have been expropriated by Catholic "squatters" who arrived during the course of a Lutheran worship service.

As a consequence, the Lutherans have suspended all official ecumenical contact with Catholics. Some fear that the Catholic Church, surging ahead of the euphoric wave of Polish renewal, may once again attain positions of

power discriminatory against Protestants. In this respect, Protestants harbor no nostalgia for pre-socialist Poland.

I am neither a prophet nor the son of a prophet, but assuming that moderate elements remain in control of Solidarity, it would appear that the process of Polish renewal is here to stay. The consequences of other options are too drastic.

Christian agencies maintenance shop keeps Sudan trucks rolling

Keeping trucks and other Christian agency vehicles rolling on the rough dirt roads of Sudan, Africa's largest country, is the job of the Joint Agency Workshop (JAWS). Mennonite Central Committee volunteer Morley Bauman of Elmira, Ont., serves as project manager for the workshop, which also provides a mechanics training program for young Sudanese.

The Sudan Council of Churches set up the workshop in this Southern Sudan town in 1979 together with ACROSS, a consortium of evangelical Christian mission/service agencies from Europe and North America. Both organizations have large and growing fleets which require a great amount of maintenance to keep them operating.

The agencies expected the workshop to pay eventually its own way—a goal realized within the first year. "The workshop does have need for capital to buy new equipment and tools," says Bauman, "but it is self-sufficient in meeting payrolls, rents, utilities, fuel, and other overhead costs."

Bauman came to Juba in early 1980 to act as rebuilding supervisor, but since then has taken on the management of the entire operation. In addition he and Walter Wagner of German Voluntary Service Overseas act as technical advisers to the Sudanese staff. The workshop currently employs approximately 40, including management, mechanics, and welders.

Since its beginning an important objective of the workshop has been to provide high quality training for future mechanics, parts managers, and supervisory workshop personnel. Currently eight students attend a two-hour theory session each morning in the "JAWS University," as their grass-thatched, bamboo-walled building is proudly labeled. During the rest of the day the students work alongside trained Sudanese mechanics.

To date the first group of trainees has studied basic mechanical theory and is learning to recognize the names and various parts of the cars and trucks worked on. Each student has also received a complete set of tools.

"We are trying to construct a type of assembly line, rolling out 'batches' of trained mechanics every two years," says Bauman. "They are desperately needed in Sudan because of the large degree of development going on right now."

University Missions, a voice on the secular campus

University Missions is a pilot project of the Park View Mennonite congregation of Harrisonburg, Va. Organized to bring an evangelical peace witness to the university campus, the present leaders are Richard and Eve MacMaster on a one third family support basis.

The objectives for University Missions are: to acquaint secular people on campuses with the reality of Jesus Christ; to acquaint Christians on campuses with Anabaptist insights into the claims of Jesus Christ on their personal living, including the biblical basis for peacemaking; to encourage serious Bible study by faculty and students; to encourage Mennonite Christians to share their faith and experience and their understandings of the Anabaptist vision.

The MacMasters serve primarily at James Madison University where each of them is also employed part time in the history department. During the spring semester, there was a weekly Bible study on Thursday evenings, several lunchtime discussion meetings on "Seek Peace

and Pursue It," and social sharing times with students in the MacMasters' home. University Missions received official recognition as a campus religious organization under the title *Disciples*.

One project of the MacMasters was to produce a four-page newspaper entitled *Disciples*. Seven thousand copies were printed. Copies were sent directly to all Mennonite and Church of the Brethren students on campus, were distributed by InterVarsity at JMU and at the University of Virginia, and by similar campus religious groups at other Virginia colleges. The paper has been a good conversation starter with students and faculty. Future issues of *Disciples* are projected for the fall.

The committee giving guidance to University Missions includes Paul Christophel and Edward Stoltzfus from the congregation; Ray Gingerich, representing the K-group of which the MacMasters are a part; and Harold D. Lehman of the JMU faculty.

Augsburgers begin ministry in Washington, D.C.

Myron and Esther Augsburger, formerly of Harrisonburg, Va., moved to Washington, D.C., in May to develop an additional Anabaptist ministry in evangelism and church planting in that city.

Sponsorship of the ministry by the Mennonite Church was agreed to on Feb. 17 at a meeting in Washington of representatives from Mennonite Board of Missions, Elkhart, Ind., and the mission agencies of Virginia, Lancaster, and Allegheny conferences. Also present were Mennonite leaders in Washington.

The Augsburgers and the Mennonite Church representatives agreed that the new Washington ministry will include a worship center, discipling seminars, small fellowship groups, Bible teaching, prayer luncheons, help for the dispossessed, work with students, and one-on-one witnessing with leaders in the nation's capital. It is understood that Augsburgers will work closely with other Washington area church ministries.

The group also agreed that the new ministry should not draw money and people from existing Mennonite efforts in Washington, and that it will become self-supporting and self-determining as soon as possible. Until then, Inter-Church, Inc.—which has been responsible for Myron's evangelistic crusades over the years—has been restructured to provide administration and financing.

The board of directors of Inter-Church was reorganized on Apr. 27 when 13 members were appointed, including representatives of Allegheny, Lancaster, and Virginia conferences and Mennonite Board of Missions.

A newly appointed executive committee includes Gerald Foster, chairman; Eugene R. Witmer, vice chairman; David Shenk, secretary; and Dwight Wyse, treasurer. Other board members are Samuel Derstine, Ray E. Horst, Don Jacobs, Noah Kreider, Jr., H. Michael Shenk, Irvin D. Weaver, Henry Swartley, Edward C. Taylor, and Stanley Shirk.

It is anticipated that a local group will be developed to provide Augsburgers with counsel and prayer support.

Inter-Church also appointed Curt and Judy Ashburn to serve as teammates with Augsburgers. Ashburns, who are members of Mellinger Mennonite Church in Lancaster, Pa., are currently dormitory supervisors at Eastern Mennonite High School in Harrisonburg, Va. Curt graduates from Eastern Mennonite Seminary this spring, and Judy has professional training and experience in counseling.

Several of the Mennonite agencies committed to this new mission in Washington are providing seed funds.

Since Myron left the Eastern Mennonite College presidency a year ago, he and Esther have been living in Princeton, N.J., where Myron wrote a commentary on the Gospel of



Myron and Esther Augsburger discuss plans for new ministry in Washington, D.C., with Ray Horst.

Matthew and pursued postdoctoral studies at Princeton Theological Seminary. Esther has been working on art projects and recently received an honorary doctorate of fine arts from Grove City College.

Myron and Esther have counseled with many people in the Mennonite Church and other denominations about their plans. They have had broad affirmation for their move to Washington.

At a meeting on Apr. 28 in Lancaster, Pa.,

Inter-Church commissioned Augsburgers in the name of Christ "to establish a flourishing congregation in Washington, D.C., which will build suitable programs for its own growth and nurture, meet local needs, and serve as an educational base for evangelical leadership training."

Augsburgers' new address is 3051 N St., NW, Washington, DC 20007. —David W. Shenk secretary of Inter-Church and director of home ministries and evangelism for Eastern Board.

Yoder assists peace study among Nicaraguan churches

John Howard Yoder, professor of theology at Associated Mennonite Biblical Seminaries in Elkhart, Ind., was in Nicaragua for a week in February to discuss and lecture on biblical nonresistance and peacemaking at a seminar sponsored by Nicaraguan evangelicals. He also met with leadership of Mennonite, Brethren in Christ, and related groups at a retreat.

Yoder was invited to Nicaragua by CEPAD, an evangelical relief and development agency, which sponsored the Peace and Justice Seminar for all evangelical (Protestant) pastors in the country. About 200 attended.

The recent revolution has heightened the evangelical church's interest in the Christian response to violence. In early 1980 Gustavo Parajon, a prominent Baptist leader, had discussed with Mennonite Central Committee staff the possibilities for Mennonites to provide input on a biblical theology of response to violence as well as on social change.

Through MCC, CEPAD invited Yoder to be one of the speakers at the conference, along with Czechoslovakian church leader Jan Urban and two officials from the ruling Sandinista Liberation Front.

Yoder also spoke four times at a Mennonite and Brethren in Christ peace study, which brought together more than 75 pastors, church leaders, lay persons, and missionaries. MCC sponsored the retreat, said Henry Doerksen, MCC country representative, to provide "a time of Christian fellowship, to share ideas and experiences and together study peace and justice from a biblical point of view." Doerksen is from Steinbach, Man.

Leaders of the Evangelical Mennonite Conference, the Conservative Mennonite Conference, and the Brethren in Christ Church in Nicaragua have told MCC they were not well prepared to offer a strong peace witness amid the violent changes in Nicaraguan society. According to Doerksen they are seeing "the need for more in-depth studies on peace and justice and how they can relate these issues to their daily activities."

Yoder's lectures covered the message of Jesus on loving enemies (Jesus' own example of that kind of love) and the Old Testament prophecies of a suffering servant who brings justice to the earth and the church's history of seeking peace.

Radio, TV—reaching for maturity in the uses of electronic media

Mennonite Radio and Television Council (MRTC) has been serving as a Canadian inter-Mennonite media ministry venture over the past ten years.

As a prelude to their Apr. 23 semiannual meeting in Winnipeg, Man., about 30 guests (media people—electronic and print—plus conference leaders from the Mennonite Church, General Conference, Mennonite Brethren, Evangelical Mennonite Church, and Evangelical Mennonite Mission Church) participated in a five-hour seminar on “Media Mennonites.”

Allan Kroeker, a nationally known film-producer, showed one of his latest movies, *The Strongest Man in the World*. It tells the story of a Ukrainian man from Olha, Man., who for 30 days worked for the Barnum and Bailey Circus as “the strongest man in the world.”

The film was shown as a way to use contemporary media to tell a story. This award-winning movie has caused some Mennonites to suggest we should tell some of the stories about our own people. It could be an effective Christian communication vehicle for today.

Jim Pankratz, academic dean at Mennonite Brethren Bible College, helped the seminar people to assess some of the limitations and the potential in the way Canadian Mennonites have been using the electronic media. Pankratz said Mennonite media people have largely used an “advertising” format that can do some Christian nurture.

Constituency, however, often feels that evangelism should be the main focus of media ministries. But TV and radio spots can hardly deal adequately with repentance and actual salvation. One alternative being seriously considered is to produce special “story” features which might introduce people to faith.

Discussion affirmed the need for both efforts and encouraged MRTC to pursue them vigorously.

Ken Weaver, executive director for Media Ministries of the Mennonite Church at Harrisonburg, Virginia, projected the future electronic world and how Mennonites can respond to it. It is clear that we are now in the “information age.” And the “information-rich” people are controlling much of today’s world.

But the values in their information are often totally void of anything even remotely related to Christ. In today’s media society, the Christian voice is often limited to one to three hours per week, while the average household is being bombarded by media communication for 45 hours, said Weaver.

Weaver urged Mennonites to build “on our strengths.” Develop some media products that promote Christian community, build on our record of excellent Christian education, and assist local congregations in developing local media ministries. He also urged more aware-

ness by Mennonite leaders about today’s media world and that it may be time for our colleges to offer an electronic media major.

Discussion reflected some of the cautious pessimism Mennonites hold about the electronics media. At the same time, there seemed to be a reluctant concession that

Student and Young Adult Services opportunities, changes

New ministries in Western U.S. by Student and Young Adult Services, Mennonite Board of Missions, Elkhart, Ind., were strongly affirmed during the Apr. 23-26 SYAS committee in San Francisco, Calif.

The committee was hosted by Western regional codirectors Lois Janzen and Douglas Basinger, whose assignment includes reaching scattered young Mennos and working with Western Mennonite Church conferences. The committee also put into action a two-year effort to work with the conferences in providing leaders for congregations started by young adults in ten different locations.

One of these groups has started meeting in Los Angeles, Calif. Sponsored by SYAS, the group agrees “that the meeting should not be only social in nature,” says Western regional codirector Douglas Basinger. “There is great interest in discussing significant life issues with each other and some interest in a weekly Bible study.”

Richard Mojonniier, director of SYAS, has announced his resignation, effective in September. He first joined the staff as urban director for Philadelphia. Under his leadership, MBM’s ministry to young Mennonites in urban areas and on university campuses has been reorganized and expanded.

Rick now oversees a staff of 11 full- and part-time persons in the Elkhart office and in New York City, Philadelphia, Washington, Chicago,

possibly Mennonites will have to learn much more about using electronic media even as they continue a strong commitment to print media. Weaver suggested Mennonites need “to get together” a strong media team to face the challenges of Christian communication.—Bernie Wiebe

and San Francisco. He is also assisted by a contact person network of 75 volunteers scattered throughout North America.

“His vision for Mennonite young adults has been clear,” said Ray E. Horst, vice-president for home ministries. He has wanted “to bridge the gap between them and the people back home.”

Messages on divorce open doors for ministry

The Mar. 9-13 *Your Time* radio messages on coping with divorce sparked a large number of significant responses, reports Anna Marie Steckley, assistant for pastoral ministries in the media office of Mennonite Board of Missions. Some 90 persons wrote in, said Steckley.

The radio talks, entitled “After the Divorce,” suggested ways to deal constructively with divorce—accepting the fact that one’s partner has walked out of the relationship and dealing with feelings of rejection, loneliness, and depression.

The messages also encouraged divorced persons to respond positively to life—renewing one’s relationship with God, getting involved in community and church activities.

In her letters Anna Marie gave the names of local pastors the listeners could contact for personal help and counseling.

Atlantic Coast approves unified giving

At the recent third assembly of the Atlantic Coast Conference, the delegates acted to recommend a unified giving plan to their congregations relative to contributions designated for church colleges and seminaries.

Paul Gingrich, president of Mennonite Board of Missions, Elkhart, Ind., served as guest speaker, giving four messages on the assembly theme, “Stewardship in All of Life.” The meetings were held at the Cedar Grove Church, Greencastle, Pa.

One highlight of the sessions was the presentation of awards by the nurture commission to 8-to-14-year-old girls and boys who submitted entries to the poem, essay, and poster contests. The entries were on display during the three-day assembly.

Earl Wilkinson, of the Bethel Mennonite Church, Gettysburg, Pa., who tied for first place in the 8-to-9-year-old essay contest cate-

gory, had the following to say: “I like Sunday school because even if it is a rainy day outside, the sun is shining in Sunday school. My teacher always has a smile on her face and that makes me want to smile, too... Sunday school is a way for us to help others. Sometimes people have needs that they cannot take care of by themselves. We put our money in the offering and send it to help these people. I like to help people, but some of them I wouldn’t be able to help if it weren’t through Sunday school.”

One hundred and twenty delegates representing 32 of the 40-conference congregations and a large number of guests and conference members from local and churchwide agencies attended the assembly. The delegates approved a budget of \$165,750, representing a \$41-per-member asking for the conference service and mission activities.

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSONS

There will be two **Adoptive and Foster Families** retreats at the Laurelville Church Center this summer, June 28-July 1 and July 1-4. With the theme "And what do I do now...?" the retreats will focus on the needs of large families and caring for children with special needs. This year's resource team includes a trained therapist. For more information and registration, contact the Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

A retreat for **Families with a Retarded Child**, July 11-15, will provide special camping experiences for families and persons coping with developmental disabilities. The theme "Full Participation for All?" will be looked at from the view of the church, family, and the disabled person. For more information and registration contact the Laurelville Mennonite Church Center (see above).

PRINT

Peacemaking: Family Activities for Justice and Peace, by Jacqueline Haessly, helps family members learn to build peace and cooperation among themselves and with global neighbors. Part one works at affirmation, respect for differences, cooperation, and creative resolution of conflict, through games, discussion topics, a list of additional readings, and a framework for a worship service. Part two raises urgent global issues and examines their impact on family life. A short look at alternative celebrations concludes the book. While the activities are primarily geared toward families with children they can be used by individuals and other groups as well. \$2.45 through Provident and other bookstores.

Dialogue on Disabilities is a quarterly newsletter published by the developmental disability services of Mennonite Mental Health Services and MCC. The newsletter shares news and happenings related to developmentally disabled persons as well as

new resources and other articles concerning handicaps. The April 1981 issue includes the first of three articles providing guidelines for congregations to carry out the International Year of Disabled Persons' goals for churches. To receive the newsletter send name and address to Dean Bartel, Developmental Disability Services, Box 370, Elkhart, IN 46515.

A Matter of Faith: The Church and the Nuclear Arms Race is a new handbook of 30 guided readings on the historical and theological dimensions of nuclear proliferation and the arms race, and the possibilities of faithful responses. Copies are \$3.50 each (10-99 copies are \$3 each, 100 or more are \$2.50 each) with a shipping charge of \$1 on the first book and 25¢ for each thereafter. Order from Sojourners Book Service, 1309 L St. NW, Washington, DC 20005.

AUDIOVISUALS

The Longest Stride dramatizes the need for personal responsibility in bringing about social justice in the world, by comparing the realities of developing nations with the affluence of North America. The story follows a recently returned overseas development worker as he tries to communicate with members of his home community, who find it difficult to identify with economic conditions in developing nations and understand why he would want to return. The 15-min. color film was produced in 1979 by Furman S. Baldwin. Available for a \$15 rental fee from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

Torn and separated by two different ideals, East/West tension has existed for more than a century. **Wall or Bridges** explores the nature of this conflict, where Christians in North America and Russia stand on the problem, and offers ways in which Christians should respond. Produced in 1980 by MCC, script by Peter Dyck. The 21-min. filmstrip with cassette is available from MCC, 21 S. 12th St., Akron, PA 17501, or for a \$3 rental fee from MBCM Audiovisuals (address above).

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

Salvadoran official misses appointment, saves own life

The conflict in El Salvador is not the result of communist interference, but of political and economic oppression, a former official in that Central American nation said Apr. 23 at Eastern Mennonite College.

Leonel Gomez, former chief adviser to El Salvador's Institute of Agrarian Transformation (ISTA), spoke at a day-long teaching session on El Salvador held at EMC and James Madison University.

A sociologist by training, Gomez spent the 1970s working to improve conditions for the impoverished peasants who comprise the majority of the country's five million people. He became a leader in one of the nation's most important peasant groups, the Salvadoran Community Union, and later chief adviser to ISTA president Rodolfo Viera.

Viera was assassinated in early January of this year along with two U.S. land reform workers, apparently in retaliation for ISTA's uncovering of widespread government corruption. Gomez, who escaped death only because he missed an appointment with the three men, fled his home on Jan. 14. He is currently seeking political asylum in the U.S.

"Before I answer any questions, I would like to ask you one," Gomez said at the beginning of discussion of a videotape titled *El Salvador: Another Vietnam?* "If you made \$80 a year and home was four sticks and a piece of plastic, what would you do? If you had seen your sister raped and your father killed, what would you do?"

Most of El Salvador's *campesinos* cannot read or write, Gomez continued. They don't know much about Marx or Lenin. "They do know hunger and poverty."

Some of the leaders of the guerrillas are

MBM newsgrams

Frank and Anna Byler, workers in Latin America since 1947 with Mennonite Board of Missions, Elkhart, Ind., officially retired on May 1. They returned to North America last June for an eight-month furlough, with plans to take a short-term assignment in Paraguay, but Frank's illness last fall and subsequent open-heart surgery prevented that. The Bylers are considering a special short-term assignment in Argentina in 1982. They served 19 years in Argentina and 13 years in Uruguay and are currently living in Goshen, Ind.

David C. Leatherman left Mennonite Board of Missions (Elkhart, Ind.) on Apr. 30 after 26 years of service in the Finance Department. Since 1966 he was director of the department. Dave announced his resignation last August and planned to leave by the end of October, but he was asked to stay on while his

communist, he conceded. But many others are Catholic, he added.

Archbishop Oscar Romero, who was murdered last spring while saying mass, never called for an armed struggle or asked people to join the revolutionary front, Gomez said. "What he asked of the army was that *they* stop killing, and because of this he was killed himself."

"This is the type of environment that makes you hate," Gomez said. "The miracle is that some of us are still talking about a political solution."

When Gomez fled in January, unemployment in the nation was 50 percent. And El Salvador is faced with a rate of population increase that could give it 10 million people by the year 2000.

"Even in time of peace, we have enough problems to keep us busy for the next 2,000 years," Gomez said.

The more the U.S. helps the current government, "the more the people turn against the U.S. and what it stands for," Gomez warned. "This thing about stopping communism is not going to work."

Gomez' visit was sponsored by EMC's El Salvador Solidarity Committee, the Harrisonburg area chapter of the Citizens' Party, and EMC's Peace Fellowship.

\$192,235.73

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$192,235.73 as of Friday, May 15, 1981. This is 25.6% of the total needed. Contributions have been received from 291 congregations and 110 individuals. Individual gifts represent \$36,880.46 of the total.

Goal: \$750,000

readers say

Since I have elected, by God's grace, to be a member of God's family and in the Mennonite denomination, I, too, feel a need to find out family news by at least scanning titles and reading what interests me in *Gospel Herald*.

I'm glad that at least occasionally you publish the testimonies of those who have more conservative convictions and such was the case of Gladys Kennel's excellent article "Woman to Woman" (May 12). I, too, have *always* felt I had all the freedom to use my gifts in our church and am more than a little puzzled by all the noise of those who feel restricted. I especially liked her statement, "Never were women of Christ told to tear down anything. We were told to build."

I also agree with Gladys Baer's response to 1 Cor. 11:1-16 in "Hear, Hear!" (also in May 12 issue). In this time of much crime and immorality I think our sisters had better give a bit more thought to her third reason for wearing the veiling and be glad that sometime God may even use this for their bodily protection as he did to a number of sisters in the past. Having a vital relationship with Jesus which results in a godly life is paramount, of course, but a meek and quiet spirit that also practices this teaching is much needed in our godless society today.—Grace Lehman, Lancaster, Pa.

• • •

"The Care and Feeding of Church Visitors" by D. Lowell Nissley (May 12) was right on target. A pastor, usher, or lay member who greets visitors should be able to read the person and know if he or she would like to be introduced in the worship service. It takes a sixth sense!

I can remember when visiting a large Baptist church in Pasadena, Calif., we were introduced and asked to stand, and the congregation applauded. It made us feel great. On the other hand, if the pastor says: "Glad to see visitors among us this morning. Welcome!" this is all right too.

At our church we try to make the visitor feel at home too. However, once in a blue moon we goof!—Gordon R. Beidler, Barto, Pa.

• • •

I appreciated so much Lowell Nissley's lead article on "The Care and Feeding of Church Visitors" (May 12). I was encouraged to see such helpful "how to's"

on outreach via visitors as the lead article. With all the help of special greeters or recognition techniques, we can't overlook the attractiveness of the warmth expressed by the whole congregation where a high percentage of those present really love the Lord and are interested in sharing him.

We are located in a small Mennonite community. I always assume when non-Menno's attend, that they are here because they are seeking. What more appropriate time or place than in our worship is there for a natural love of Christ witness to visitors via our singing and special "glad to have you here."

I was wanting Lowell to say something of how he sees "follow you" best accomplished also.

Thanks for this practical article.—Cleon Nyce, Harrisonville, Mo.

• • •

After reading "The Care and Feeding of Church Visitors," I want to share this option.

For the past two years our congregation has scheduled cluster potlucks each Sunday from September through May. Our Wednesday evening cluster groups take turns and any visitors, special groups, or speakers are invited to stay for the meal and fellowship.

The cluster size makes it possible for new people to meet some of our congregation without being overwhelmed with so many new faces and names.

We all enjoy the food, fellowship, and even doing the dishes together. People seem to feel free to open up, share their beliefs, and ask questions when we are sharing a meal together. It has worked well for us.—Lou Ellen Forrest, Trinity Mennonite, Morton, Ill.

• • •

The article "Sexist Language in Hymns" (April 28) produced a twofold response in my thinking. The first was disappointment. It seems strange to me that some in our church family feel the need to correct the references to gender in our hymns. The justification for the action is said to be that the references are too exclusive; I wonder who is being excluded.

God has ordained and we read in Genesis 1 and 2 that future generations will result from the union of a man and a woman—a father and a mother. And so it has been to this day. It's true many persons have not had the kind of father who met their basic needs. But

successor was being sought. The finance director post is temporarily being filled by John Sauder, vice-president for Administration and Resources. Dave's plans for the future are indefinite.

The **Brazil Mennonite Church** (Associação Evangélica Menonita) will celebrate its 25th anniversary from July 15 to 19 in Araguacema during its annual conference sessions. Under the theme *Our Father*, the celebration will include preaching, singing, Bible study, discussion, and displays. Brazil Mennonite Church represents a partnership with Mennonite Board of Missions of the Mennonite Church and Commission on Overseas Mission of the General Conference Mennonite Church. It has 734 members in 25 congregations.

Diane Cressman, a voluntary service worker in La Junta, Colo., was among 30 Colorado

volunteers honored by Gov. Richard D. Lamm at a banquet on Apr. 30 in Denver. She was recognized for her role in getting Helping Hands Homemaker Service started in La Junta for the elderly. As director of the program, Diane gave about 2,600 volunteer hours in 1980. She and other staffers help the elderly with such chores as cleaning, yard work, shopping, and transportation to medical appointments. Diane is from Kitchener, Ont., and has been in VS since January 1980.

Albert and Lois Buckwalter, workers in Argentina since 1950, arrived in North America on May 9 for a five-month furlough. They have been working in Bible translation and counseling among the Indians of Northern Argentina. Buckwalter's furlough address is 1720 S. 13th St., Goshen, IN 46526.

Neal and Janie Blough, workers in France

since 1975 arrived in North America on May 5 for a summer furlough. They helped start Foyer Grebel, an international student center in a Paris suburb. Bloughs' furlough address is c/o R. J. Blough, 143 Keyser, Deshler, OH 43516.

Persons who have served with MBM voluntary service prior to 1975 are asked to contact MBM if they are interested in being on the VS alumni list. Persons in VS since 1975 are already on the list. "We are attempting to maintain up-to-date addresses and other pertinent data on former VSers," said Dorsa Mishler. "This will help us keep in touch and plan for regional VS meetings." Pre-1975 VSers are asked to send their name, address, church membership, and present involvement to Janine Yoder, MBM, Box 370, Elkhart, IN 46515; or call (219) 294-7523.

readers say continued

God chose to identify himself in his Word as our Father—the perfect Father.

All those, including the individuals who have been shortchanged by their earthly fathers are invited to come to their heavenly Father and receive all that he has to offer through his son Jesus Christ. Only those who refuse that offer are excluded. Maybe we should judge the feminist movement by God's Word, instead of vice versa.

The second effect of this article was gratitude, because it prompted me to think of the many references to God as father. I'm so glad God has chosen to reveal himself in this way, not as a cold impersonal being.

No one needs to be excluded from having a loving Father, or from being a son of God or from fellowship with the brethren. Revelation 22:17 says, "The Spirit and the bride say, 'Come!' And let him who hears say, 'Come!' Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life." (NIV).

Thanks for all the good articles in this issue which encourage us to better relate to this "big" family.—Thelma Thomas, Willow Street, Pa.

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I was very much surprised to read of recommendation to terminate the Out-Spokin' program (as outlined on page 347 of your April 28 issue). I believe that this would be a terrible mistake, and I feel that it is a useful arm of the Mennonite Church and should continue to grow, despite our current era

of limited resources." I feel it provides a good choice for fellowship, fun, spiritual and physical strengthening, and many people find it a beautiful way to spend a vacation. I feel it would be wrong to destroy all that has been created (including a new van!) without asking the general churchwide members how they feel about it. I would like to recommend that the money that would go for the "Artistic Trek" (page 344, same issue) to be channeled to Out-Spokin'. I feel that many more people can be helped by Out-Spokin', which is family-oriented, than by the art seminars which are mainly for students and art teachers. I find that we don't spend enough time building the church family. We need more programs geared for the entire family, our young and old alike. Not only for Mennonites of German descent but also those of Spanish background, African background, Jamaican background, etc. Don't leave anyone out. I just had to speak my mind.—Steven Villaneuva, Bronx, N.Y.

• • •

Thank you for your well-considered and thought-provoking editorial in your May 12 issue.

So many of us make an idol of higher education—giving many others good reason to have such fears of it. Much of our Christian life is living with similar "tensions." I appreciate your not expecting that we should have a final answer.—Christine Thomson, Wayne, Pa.

• • •

It is not pleasant when "war tax" resistance has been such a disputed issue in the pages of *Gospel Herald* to see a news article (May 5, pp. 360-361) quite blithely insult those who hold to one side of the issue. In 1979 (and 1980), we contributed to the work of the church. We also paid our taxes for those same years, in obedience to God's Word the way we read it. Despite the wrongness of our government, our payment of income taxes does not indicate that our support for the military is substantial." Really!! Disagree (please do) on the basis of the Bible, but don't insult.—John W. Simpson, Jr., Pasadena, Calif.

• • •

Thank you for publishing Marlene Kropf's article "Filled with Holy Light" (April 21). I have longed for the day when differences within a congregation can be settled through silence, listening for God's Spirit, and to openly and lovingly listen to each other's viewpoint.

I am happy for the agreement reached at the church mentioned that women may serve in any and all ministries to which they are called. To me this shows a strong confidence in God that "He" will lead women. Without an agreement like this I feel Mennonite women are in bondage to tradition, rather than being free to hear what God may be saying.—Donna McKelvey, Milford, Neb.

• • •

I would like to respond to the article "Sexist Language in Hymns" in the Apr. 28 issue. It seems to me that it may be better to concentrate on the request that God "forgive our foolish ways," and not concern ourselves so much about the terms "father" and "mankind" in the hymn, "Dear Lord and Father of Mankind." I really don't mind calling God my Father, and actually consider it a privilege. Also, the primary definition of "mankind" in at least two reputable dictionaries is "the human race." That seems rather inclusive.

There must have been an oversight by the Sunday school class on the word "Lord." That title is never used for women and, therefore, would seemingly meet the same objection as "Father."

Changing hymns to avoid sexist language could get very involved. I found it a bit humorous that the writer even mentioned "Dear Lord and Father of Mankind" since the whole effort could quickly become antithetical to Whittier's prayer, especially in the second stanza.—Elaine Hooley, Richey, Mont.

• • •

The very first paragraph of "Sexist Language in Hymns" is an insult to intelligent people. I can't imagine that anyone would actually believe that hymn 448 means that God excludes mothers. How utterly ridiculous! Those who are so offended by the use of the word "mankind" surely can realize that it means "the human race; all human beings."

The statement that "many turn away who wish truly to worship God, feeling excluded" is misleading. I think they would be hard pressed to come up with real proof to back it up.

Instead of using all this time and energy to nitpick, should it not be used to extol *The Mennonite Hymnal*? It has some of the most beautiful hymns ever written! But sometimes we truly cannot see the trees for the forest.—Mervin N. Nolt, Poseyville, Ind.

• • •

We were shocked and concerned when we read "Sexist Language in Hymns."

However pure the motives of the group may have been, we feel that trying to do away with gender in the Bible or in hymns is an insidious, indirect way of trying to destroy the family structure as God instituted it.

God cannot be put in the neuter gender, nor can

mennoscope

A CPS reunion for the former Galax, Va., and Three Rivers, Calif., men and their families will be held at Camp Luz, Kidron, Ohio, June 27 and 28. Sleeping facilities at \$2.50 per person are available, but participants will have to furnish their own pillows, sheets, and blankets. Three meals will be provided at reasonable rates, Saturday evening through Sunday noon. Camp Luz is located just off Route 30 between Wooster and Massillon, Ohio. For replies and information, write: Nathan D. Miller, R. 4, Box 83, Millersburg, OH 44654.

"Columnist Art Buchwald pokes fun for a living. Jack Anderson digs dirt. Ann Landers gives advice. And Sylvia Porter keeps people solvent. My task is to keep us from getting too comfortable in our cushioned pews," says Katie Funk Wiebe in the preface of her new book, *Second Thoughts* (Kindred Press, 1981). Her latest book is an anthology of her best writings, writings which she says "represent a cross-section of my searchings for truth, changes in my thinking, and my affirmations about Christ and the church." "While no one was taking note, Katie Wiebe emerged as a Mennonite essayist," says Daniel Hertzler, editor of the *Gospel Herald*. "She writes on a variety of topics, but especially about the spirituality of the middle-aged and the danger of the hardening of the arteries of the church."

In November 1980 Mennonite Central Committee Great Lakes donated 1,000 tons of yellow field corn for the famine in Somalia. This year because of increased needs in

Eastern Africa, MCC U.S. is asking for 2,000 tons of corn. MCC Great Lakes is to supply 1,000 tons and the newly formed MCC East Coast is asking for donations of the other 1,000 tons or 20,000 bags of corn. Reports have been received that the first corn which arrived in East Africa was a most welcome food item for a land that has been suffering from war, refugees, and drought. The MCC East Coast Board has asked MDS to operate this program through its network.

Opportunities: a teaching position for junior high literature English and a business manager needed at Locust Grove Mennonite School, Smoketown, PA 17576. Contact Maribel Kraybill, principal. Phone (717) 394-7107.

The Rocky Mountain Mennonite Camp, Divide, Colo., is accepting applications for the position of executive director, position to begin on June 1, 1982. Interested persons may write to Arnold Miller, 2050 Highway 105, Monument, CO 80132.

Laurelville Mennonite Church Center has an opening for an office person in bookkeeping and reservations. Interested persons may contact the center at R. 5, Mt. Pleasant, PA 15666, or call (412) 423-2056.

New members by baptism: six at Hesston, Kan.; one by baptism and one by confession of faith at Cedar Grove, Greencastle, Pa.; two by baptism and one by confession of faith at Midland, Mich.

Change of address: Eugene Blosser from Hokkaido, Japan, to c/o Aldine Gingerich, R. 2, Wellman, IA 52356.

man or woman be made neutral. God created male and female (Gen. 1:27). God created man from the dust of the earth and he created woman from the rib of man (Gen. 2:22).

Jesus had no problems of saying "Our Father who art in heaven" and he included all peoples.

It is the feminist movement in the apostate church who are trying to do away with masculine and feminine gender. Let us not become a part of it.—Mark and Ruth Layman, Newport News, Va.

I am the wife of a farmer and the mother of five children. There are times when I feel overworked and surely not a member of a gentler sex. But when I became born again and began to read God's Word, I found and accepted his will in my life as a woman. And the only times when I find myself unsatisfied with that place is when I let my will override his will for me.

The cries of thousands to be equal with men and to even go so far as to rewrite the Bible because it is too "sexist," seem far away from a secluded farm in Avoca, N.Y. I feel often as if I'm on the inside looking out on the hubbub of ERA. But when people in my own church become so affected by an issue so as to change hymns we've sung and loved for years, I guess I'll let the dishes go and the laundry wait. And let this woman's voice be heard.

I've never in 30 years felt the word mankind was sexist, but evidently some do. I have to wonder why. Likewise "God of Our Fathers" has to me always meant simply, God of the generations before ours.

Let's not allow the world's issues to so infiltrate our churches and to be carried to such extremes

within Christ's church. This is God's wondrous world. But I love the personal warmth I feel when I call him "Father." I come to him as his daughter, by his grace alone.

I say leave the hymns as they stand.—Robin Burkholder, Avoca, N.Y.

The writer of 'Hear, hear!' discussion of sexist language in hymns suggests that, "Not only do we use words in order to express our ideas, but words influence us and determine our ideas." Certainly, then we will use careful discernment in selecting the words that may shape our ideas about the character of God.

Our English language is limited in its potential to describe God. Simply removing all male gender from our God-vocabulary, though, leaves us with even greater limitations to capture the God person in words. Can we replace 'My Father's World' with 'God's Wondrous World,' without sacrificing a significant part of God's nature as Father? Doesn't this change suggest an 'out there somewhere' god, rather than a loving, caring correcting Father? The word father assumes a relationship that cannot be conveyed in another English word. By the Spirit we cry "Abba" (daddy). Jesus' many references to "My Father," "The Father," and "Your heavenly Father," give a clue about the significance of knowing God in this way.

The task of hymn revision, as stated, is to enable the language of hymns to include all people without referring to gender. Our language lacks a neuter word that expresses kinship as well as "brother" and "sister." Simply adding "sister" to hymns and Scrip-

ture maintains the intent of writers in a way that abandoning gender does not.

The "Hear, hear!" writer expressed concern that sexually exclusive language has caused many to turn away who wish truly to worship God. Isn't the greater danger in ourselves and others failing to know and relate to God as Father, and to his children as brothers and sisters?—Gordon King, Dalton, Ohio.

Just a note of appreciation for the *Gospel Herald* and some affirmation for you as editor. I must admit that I don't often sit down and read it from cover to cover, my loss, but what I do read I like—especially your editorials.

One of the most encouraging things on the Mennonite scene is the quality of the convictions and commitments of church leadership to relevant issues which affect our society in our time. To me this gives the church credibility and integrity and justifies my support and encouragement. If I do not expose myself to the thought of the church I will gradually but surely isolate myself from it. If I do not seek to profit from what is written by the church I will then be influenced only by the other things I do read. I need the church community to help me put it all in perspective. Keep up the good work!—Lowell Nissley, Sarasota, Fla.

I have been reading the *Gospel Herald* for over 20 years and appreciate the fine job you are doing. I do have a concern to share with you. It seems to me that more articles are appearing in the *Gospel Herald*

A Mennonite Central Committee children's project

Plan now to use this five-lesson learning project in your Sunday school, vacation Bible school, church service, club meeting or home.

Refugees—Friends without a home is a new information project that combines audio-visual and activity materials into a comprehensive see, hear and do learning experience.

The teaching packet includes six short filmstrips, a soundsheet record, a teacher's guide, student activity book and other teaching aids. It costs \$10. Extra student activity books are 50¢; extra teacher's guides are 25¢. \$2 for shipping. Order materials from:

In the United States

Mennonite Central Committee
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signed anonymous. Examples: "X-Menno," and in the Apr. 7 issue, "Confessions of a Closet Millionaire."

It is difficult to trust the integrity of someone who refuses to be identified, and in a believers' church this practice should be discouraged. Several times I have wanted to respond, but to whom? I have some burning questions to ask the person who wrote, "Confessions of a Closet Millionaire," but I cannot respond to a faceless person.

We have a monthly paper, *The Glimpses*, dealing with the happenings in our congregation. Anyone who writes an article and wants to remain anonymous will be just that, because the article will not appear in print.

I would strongly urge you to adopt the same policy in *Gospel Herald*.—**LeRoy Chupp, Portland, Ore.**

. . .

In the Apr. 28 *Gospel Herald* you are concerned about lost subscriptions. A business man would assume that loss of customers means that something is wrong with the product. I personally know those who have discontinued *G.H.* because of feelings like mine of continuing unhappiness with the contents. I intend to keep subscribing but am disappointed with what is considered priority items in such a limited magazine "to keep us in touch with one another

throughout Canada, the U.S., and even the world." I feel it isn't equally representing "all (italics mine) who have a stake in the life of the Mennonite Church." (Both quotes from editorial.) It more often represents a minority much interested in ecology, the nuclear question, political world programs, women's rights, the arts, taxes, etc., none of which will win the world to Jesus Christ.

I was grieved to see most of one page in the Apr. 28 issue given to a report of a Sunday school class taking one quarter of the year examining hymns of the church for "sexist" language. One sentence says, "Since much of the language of the hymns we sing is sexually exclusive language, many turn away who wish truly to worship God, feeling excluded." (Italics mine.) I feel this unproven, irresponsible piece of journalism is unacceptable; in fact untrue. Also, can anyone truly worship God who does not acknowledge him as Father? Aside from that, the Apr. 21 *G.H.* carried a lead article on abusing (stealing) copyrighted words and/or music and I understood it to say that any alterations must be cleared with the owner. The spending of so much time and mental energy on such an un-kingdom activity might be not only a wasteful exercise but also illegal.

I feel a deep affinity with Virginia Gomoll as expressed in "readers say" in the Apr. 28 *G.H.* I pray for the renewing of a "right mind" for my beloved church.—**Mrs. LaVern Miller, Nampa, Idaho**

births

Barnes, Rick and Teresa (Young), Colorado Springs, Colo., first child, Ryan Daniel, Apr. 28, 1981.

Borders, Rich and Kim (Pyles), Halstead, Kan., first child, Robert Wayne, Mar. 8, 1981.

Borrows, Kenneth and Sheryle (Clausius), London, Ont., first child, Michael Robert, Apr. 26, 1981.

Brubacher, Raymond and Gladys (Brubacher), Waterloo, Ont., fourth child, third daughter, Melissa Jane, Apr. 27, 1981.

Chow, Andrew and Monica, Lancaster, Pa., first child, Petrina, Apr. 29, 1981.

Clouse, Randal and Pamela (Swartzendruber), Zambia, Africa, first child, Andrew Lamar, May 4, 1981.

Green, Randy Ray and Karen Lee (Holliday), Grantsville, Md., first child, Sara Lee, May 4, 1981.

Kanagy, John and Barbara (Smucker), Ephrata, Pa., second child, first son, Eric Smucker, Apr. 6, 1981.

Miller, Eugene and Ruth (Weaver), Hartville, Ohio, third daughter, Stephanie Sue, Apr. 21, 1981.

Myers, David and Darlene (Schmurr), Elkhart, Ind., second child, first son, Benjamin Levi, Feb. 23, 1981.

Piccirilli, Stephen and Maria Anne (Studer), Lansdale, Pa., first child, Mindy Marie, Apr. 20, 1981.

Ropp, Myron and Ann (Vandenberg), Kalona, Iowa, third child, second son, Justin Jay, Apr. 29, 1981.

Slater, Hal and Kathy, Portland, Ore., third child, second son, Andrew Devin, Apr. 23, 1981.

Steria, Robert M., and Lillian (Nafziger), Croghan, N.Y., fourth child, third daughter, Rebekah Deanna, Feb. 21, 1981.

Stoll, Levi D. and Sondra (Swartzendruber), Jerome, Mich., second daughter, Beth Alison, Feb. 16, 1981.

Stoll, Linford and Jane (Manning), Ladysmith, Wis., first child, Jenny Lynn, Apr. 18, 1981.

Stutzman, Nelson and Karen (Stoll), Conrath, Wis., second child, first daughter, Shannon Nicole, Apr. 14, 1981.

Unzicker, Ryan and Christy (Cokely), Gibson City, Ill., first child, Amanda Ann, May 6, 1981.

Van Andel, Rex and Marcia (Hostetler), Milford, Neb., second child, first son, Douglas Jon, Apr. 29, 1981.

Wiebe, David and Beth (Lehman), Hesston, Kan., second daughter, Andrea Sue, Apr. 25, 1981.

Yoder, Kenton and Diane (Weaver), Harrisonburg, Va., first child, Justin Thomas, May 6, 1981.

marriages

Fretz—Holst.—Lloyd Fretz, Hamilton, Ont., Rainham cong., and Ann Louise Holst, New Hamburg, Ont., Nith Valley cong., by Amzie Brubacher and Cyril Gingerich, Feb. 28, 1981.

Galaz—Hauder.—Augustine Galaz, Upland, Calif., Cornerstone Fellowship, and Minka Hauder, Ontario, Calif., Mt. View cong., by Richard G. Gilster, Dec. 19, 1980.

Gaylord—Miller.—Judson Gaylord, Colorado Springs, Colo., and Reyna Miller, Colorado Springs, Colo., Beth-El cong., by Curtis Gaylord, brother of the groom, and Laban Peachey, Apr. 25, 1981.

Harry—Fitzgerald.—Donald Harry, Markham, Ont., United Church, and Lynda Fitzgerald, Waterloo, Ont., Erb Street cong., by Wilmer Martin, Apr. 18, 1981.

Hull—Phillips.—Gregory Hull, Reedley, Calif., Methodist Church, and Lynette Phillips, Upland, Calif., Mt. View cong., by Willard Ressler, Dec. 28, 1980.

Miller—Chupp.—Paul Miller, Pryor, Okla., and Mary Chupp, Pryor, Okla., Zion cong., by Bill Briskeby, May 1, 1981.

Miller—Keener.—Lamar Miller, Manheim, Pa., Erismans cong., and Patricia Keener, Elizabethtown, Pa., Congregational Bible Church, by Ralph Marks, Jr., and Andrew G. Miller, father of the groom, Mar. 7, 1981.

Robles—Eichelberger.—Larry Robles, and Rebecca Eichelberger, both of Ontario, Calif., Mt. View cong., by Willard Ressler, Mar. 21, 1981.

Shetler—Welch.—Jay Shetler, Ontario, Calif., Mt. View cong., and Gladys Welch, Ontario, Calif., by Willard Ressler, Dec. 6, 1980.

Sieck—Foster.—Theodore Sieck, Buena Park, Calif., and Harriet Foster, Upland, Calif., Mt. View cong., by Jay R. Barfow, Jan. 24, 1981.

Welch—Shetler.—Robert Welch, Ontario, Calif., and Edie Shetler, Ontario, Calif., Mt. View cong., by Willard Ressler, Dec. 13, 1980.

obituaries

Allebach, Edith K., daughter of Irvin K. and Susan F. (Kriebel) Moyer, was born near Elroy, Pa., Dec. 19, 1910; died at Abington Memorial Hospital on Apr. 26, 1981; aged 70 y. On Sept. 2, 1961, she was married to Abram G. Allebach, who survives. Also surviving are one stepdaughter (Betty McClymon), one granddaughter, one sister (Florence K.—Mrs. Orvis Johnston), and one half sister (Lizzie A. Moyer). She was a member of Lansdale Mennonite Church. Funeral services were held at Towamencin Mennonite Church on Apr. 30, in charge of Jacob Z. Rittenhouse and Norman H. Bechtel; interment in Towamencin Mennonite Cemetery.

Derstine, Dayton A., son of Isaiah D. and Katie Alderfer Derstine, was born in Franconia Twp., Pa., Apr. 22, 1920; died at his home at Franconia, Pa., Apr. 29, 1981; aged 61 y. He was married to Mary Ellen Clemmer, who survives. Also surviving are 4 daughters (Gladys—Mrs. Donald G. Stutzman, Mary—Mrs. John L. Derstine, Florence—Mrs. Merle Hunsberger, and Lourene—Mrs. Glenn Bergey), 15 grandchildren, her stepmother (Sara A. Halteman Derstine), and one sister (Irene—Mrs. Russell Moser). He was a member of Franconia Mennonite Church, where funeral services were held on May 3, in charge of Earl Anders, Jr., and Curtis Bergey), 15 grandchildren, his stepmother (Sara A.

Eichelberger, Menno J., son of Christian and Elizabeth (Birky) Eichelberger, was born in Decatur Co., Kan., Mar. 29, 1897; died at his home in Shickley, Neb., May 3, 1981; aged 84 y. On Dec. 11, 1919, he was married to Lena Troyer who preceded him in death. Surviving are 2 sons (Don and Larry), 4 daughters (Wilda—Mrs. Sterling Noel, Edna—Mrs. Al Schlegel, Wauneta—Mrs. Glenn Roth, and Marjorie—Mrs. Galen Kennel), 26 grandchildren, 16 great-grandchildren, one brother (Alvin), and one sister (Emma Troyer). He was preceded in death by an infant son, an infant grandson, a great-granddaughter, 3 brothers, and 2 sisters. He was a member of Salem Mennonite Church, where funeral services were held on May 6, in charge of Lee Schlegel and Ivan Troyer; interment in the Salem Cemetery.

Hamilton, James T., son of James and Emma (Snyder) Hamilton, was born in Alpha, Minn., Oct. 22, 1898; died at Mountain Home, Ark., Apr. 26, 1981; aged 82 y. On June 10, 1926, he was married to Gertrude Warner, who survives. Also surviving are 2 daughters (Ruth Erlene and Myrtle), 3 sisters (Phoebe, Hannah, and Ruth Troyer), and one brother (Joe). He was preceded in death by one son (Jim). Funeral services were held at the Pleasant Valley Mennonite Church on Apr. 29, in charge of Elmer Wyse; interment in Pleasant Valley Church cemetery.

Cover by Florence Sharp.

calendar

Goshen Biblical Seminary commencement, Elkhart, Ind., May 29
Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 29-30
North Central Conference, Cooperstown Bible Camp, June 12-14
Pacific Coast Conference, Western Mennonite School, Salem, Ore., June 12-14
Mennonite Publication Board, Scottdale, Pa., June 18-20
Mennonite Board of Congregational Ministries, June 19-20
Northwest Conference annual meeting, Tofield, Alta., July 2-5
Mennonite Board of Missions Board of Directors, Elkhart, Ind., July 16-18
Indiana Michigan Mennonite Conference, Yellow Creek Mennonite Church, Goshen, Ind., July 19-21
Mennonite Board of Education, Elkhart, Ind., July 20-21
South Central Conference, Hesston, Kan., July 24-26
Virginia Conference Assembly, Rhema Lake Camp, Staunton, Va., July 29-Aug. 2
Iowa-Nebraska Conference, Riverside Park, Milford, Neb., July 31-Aug. 2
Allegheny Conference, Mattawana, Pa., Aug. 6-8
Black Council/Black Caucus Assembly, Bowling Green, Ohio, Aug. 6/7-10
Mennonite Church General Board, Bowling Green, Ohio, Aug. 10, 11
Conservative Mennonite Conference, Iowa Menn. School, Kalona, Iowa, Aug. 10-14

items and comments

Pressed by association, Baptist hospital stops "convenience" abortions

Virginia Baptist Hospital, under pressure from the state Southern Baptist association, says it will no longer perform "convenience abortions." Last year, the Baptist General Association of Virginia decided to stop giving the hospital an annual allotment of \$109,000 until the facility implemented recommendations on abortion made by the association in 1978.

The state association had urged the hospital to adopt a policy under which attending physicians would consult with two or more doctors before performing abortions, make a chaplain or pastor available for counseling before an abortion, and stop performing "convenience" abortions.

Gun control expert says stricter laws would save lives

The number of assaults and robberies probably would not decline if gun control laws were stricter, a Duke University professor says. But, adds Phillip Cook, the number of people who die violent deaths would decline. Cook, a Duke Institute of Policy Sciences economist, has been studying gun control for six years.

While he opposed an outright ban on handguns, he thinks states should pass stricter gun control laws. "We are an extraordinarily violent nation and getting more so all the time," he said. "Guns increase the number of victims that die as a result of violent attacks."

New teenage alcohol studies report that 1 in 4 drink weekly

More than one in four teenagers drink at least once a week, according to surveys by the Research Triangle (N.C.) Institute. The institute conducted surveys in 1974 and 1978. The 1978 study included a panel of 839 teenagers who participated in the 1974 study as 7th-and-8th-graders.

Valley Rachal, project leader for the surveys, said there was no evidence that adolescent drinking increased between 1974 and 1978.

"It seems to have reached a plateau, both in terms of the proportion of young people who drink, and in terms of how they drink," Mr. Rachal said. But, he added, "the plateau on which it seems to have settled is, I think, disturbingly high."

Pollster Gallup says he feels pessimistic about U.S. religion

George Gallup, Jr., the public opinion pollster, reported some "worrisome findings" on the future of religion in America. Speaking at Duquesne University, in Pittsburgh, Pa., he said that while 94 percent of polled Americans

claim a belief in God and nearly half of the adults attend church regularly, there are some disquieting trends.

"Most Americans pray, but in an unstructured and superficial manner. . . . Prayers are usually prayers of petition rather than prayers of thanksgiving, intercession, or seeking forgiveness. God for some is viewed as a 'divine Santa Claus.' Furthermore, a decline in the frequency of prayer is noted. But the most ominous trend of all, he said, was "the sorry state of biblical knowledge in our nation and the shocking lack of knowledge about the basics of our faith."

Christians and Jews urged to alter ways they see each other

Christians and Jews need to clean up the images they have of each other, speakers emphasized at a major interfaith conference in Minneapolis and in St. Paul. But does that mean they will have to be less faithful to their own traditions?

That question emerged as a sensitive issue at the conference, which had the theme, "How Do Christians and Jews Teach About Each Other?" At the closing session of the conference, Rabbi Irving Greenberg dealt with the problem and maintained that "Christians did not need to be less Christian or Jews less Jewish" in working for understanding. But he said they must be open to self-criticism and self-renewal and "build up mutual images of affirmation."

"Each group in faithfulness to tradition will have to solve this question," he said.

Church TV boycotters take credit for rise in "family" programs

Television networks have moved to replace some of the sex and violence on the screen with "family" programs, apparently responding to pressure by conservative church groups. According to the trade journal *Advertising Age*, "The networks have passed the word to Hollywood to tone down risque or violent program elements." And more family oriented programs have been scheduled for the fall season.

The networks appeared to be reacting to a boycott earlier this year by the Coalition for Better Television a religious umbrella organization of about 100 church groups which has begun monitoring levels of sex, violence, and profanity on the screen.

Infant formula forces say Reagan task force intends to reject code

Corporate lobbying against proposed international guidelines for the marketing of baby formula has taken its toll and the Reagan Administration now seems likely to reject it, says a code advocate. Douglas A. Johnson, spokesman for a coalition of religious, consumer, and health groups pushing for the

World Health Organization/UNICEF code, said politicization of the issue threatens to "destroy the scientific atmosphere" that until now marked the infant formula inquiry.

Initiated by charges that companies such as the Geneva-based Nestlé Corporation were engaging in deceptive promotional campaigns for their breast-milk substitutes in the Third World, the proposed code recommends a ban on product advertising. It also asks an end to company distribution of samples and other promotional gifts to pregnant women. Another provision of the code would prevent corporate sales staff from putting on "educational" activities for pregnant women or mothers of young children.

Jewish women report attacks and threats at Christian campuses

Two Jewish women have been attacked—one physically and one with life-threatening notes—at Christian colleges in the Twin Cities' area of Minnesota causing fears of a resurgent anti-Semitism.

A nursing student at Lutheran-sponsored Augsburg College in Minneapolis had verbal confrontations with non-Jewish students last September and said she was physically attacked and threatened three times in February. She was told several times by her attackers that her "kind" wasn't welcome on campus. On one occasion, her life was threatened, she said.

A biblical studies teacher at Baptist-sponsored Bethel College in Arden Hills began receiving abusive notes four months ago at home and at her college office. The most recent note was slipped under her classroom door on April 1. It read: "Christ-killers get killed or get out."

Anti-nuclear activists stage series of actions throughout U.S., Canada

Police arrested a woman who allegedly phoned in a bomb threat and 21 others who poured animal blood on a wooden cross to protest the nuclear arms race. The demonstration was one of the largest and most vehement of the 60-odd anti-nuclear protests that took place in 25 states and three Canadian provinces over the weekend of April 24-26. The series of "Freeze the Arms Race" actions was sponsored by the Nuclear Weapons Facility Task Force, a coalition of about 400 religious and secular anti-nuclear groups.

In Groton, Conn., police arrested 21 of the more than 1,000 demonstrators on breach of peace charges outside the Electric Boat Shipyard. Their demonstration focused on the naming of the 668-class submarine *Corpus Christi*, which is Latin for "body of Christ." The name was suggested by Senator John Tower (R-Texas) in honor of the Texas gulf port city, where he was stationed at a Naval Air Station in 1943. Sen. Tower is chairman of the Senate Armed Services Committee.

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Giving a grade for preaching the gospel

At points Theron Schlabach's book *Gospel Versus Gospel* reminds the reader of a crotchety professor handing out grades to his students: D, E, and an occasional grudging C+. What makes this more than casually interesting is that the "students" being graded are the Mennonite Church leaders of an earlier generation.

When Schlabach's book appeared a year ago, I used it as reference material in a May 27, 1980, editorial on Mennonite congregational outreach. "In *Gospel Versus Gospel*," I wrote, "a history of Mennonite mission activity from 1863 to 1944, Theron Schlabach charges that too often the methods used in these mission efforts were borrowed from other traditions. He scolds those missionaries for failure to appreciate the mission resources in their own Anabaptist-Mennonite tradition."

That was about the extent of my attention to this book until George R. Brunk's review of it appeared in the *Sword and Trumpet* and several persons urged that it be reprinted. So at some point I thought, why not? Here is a profound disagreement with a major effort. If there is a lack of consensus, should not others in the church be informed of this so that together we can evaluate what is going on?

In this issue is published an excerpt from the preface of Theron Schlabach's book to help us see what he meant to be saying, a review of his effort by George R. Brunk II, a brief response to the review by Schlabach, and a second review by Fred Kniss. If this seems a lot of material, the question being discussed is one which affects nearly everything we do in church.

Like prophets generally, Schlabach demands more than any mortals could deliver. Though his charge is less severe, his tone is reminiscent of Jeremiah 2:13:

"My people have committed two evils:
they have forsaken me,
the fountain of living waters,
and hewed out cisterns for themselves,
broken cisterns,
that can hold no water."

As Schlabach, a middle-aged historian, documents again and again, when ambitious young Mennonites of the late 19th and earlier 20th centuries set out to do mission work, they played down the heart of their own tradition, borrowed from other North American religious streams and preached a gospel which was not wholly their own. When Jeremiah flays the people of Judah for rejecting their covenant and

borrowing alien forms, we are impressed with his discernment. When Schlabach subjects the leaders of the modern Mennonite missionary movement to the same treatment, it is another matter. For some of us, these were parents and grandparents!

It may be worth asking whether these hard-driving leaders could have done otherwise, given their circumstances. Schlabach implies that they could not in statements such as these: "They were remarkably careful, honest, and competent in practical matters. In commitment and motive they were apparently as sincere as humans can be" (p. 15). He also observes that "the Mennonites were in North America, and more than they knew they were North Americans" (p. 257). Also it has been observed that the 19th century Mennonitism against which they reacted was not pure Anabaptism either.

They were certainly influenced also by the lack of modern interpretation of their tradition. Schlabach's history ends with 1944. It is of interest to me to recall that H. S. Bender's foundational address, "The Anabaptist Vision," was delivered to the American Society of Church History in 1944. Guy F. Hershberger's book, *War, Peace, and Nonresistance* was published the same year. In these two statements, aspects of the Anabaptist-Mennonite faith were put in modern dress so they could be seen and taken seriously more than in the recent past. Not that the early Mennonite missionaries were against these emphases, but they had not been recently presented in this formal fashion. A tradition neglected is soon forgotten. Is it not of some significance that Schlabach, who has been influenced by Bender and Hershberger, has used this Anabaptist vision as the criterion by which to evaluate modern Mennonite missionizing?

Are we in our generation clearer in our interpretation of the essential gospel? For our own mental health it is important that we should believe so. But modesty prompts us to recognize that two generations hence, a Mennonite historian may write a similar critique of our efforts.

Even more urgent than this is the question of Paul G. Hiebert in his review of *Gospel Versus Gospel*, which appears in *Mennonite Quarterly Review*, January 1981. Hiebert asks, "What would Mennonite missions look like if they were built along Anabaptist lines, and should this rather than the contemporary Protestant model serve as our guide in the future?" This is what we really need to know.—Daniel Hertzler

Gospel Herald



June 2, 1981



The relay team

by Bill Detweiler

A message for Pentecost Sunday, June 7

Pentecost Sunday is the special day on which the Christian church celebrates the coming of the Holy Spirit. We will remember that before Jesus left his disciples, he promised that he would be sending someone who would take his place in their lives. Much of what Jesus told them about the coming of the Holy Spirit is found in the Gospel of John. Perhaps the most frequently quoted expression of Jesus concerning the Holy Spirit is found in John 14:16-18. Jesus said, "I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. I will not leave you as orphans; I will come to you" (NIV).

This promise of the Lord was fulfilled on the day of Pentecost, which is recorded in the first part of Acts 2. The book of Acts, written by the same person who

wrote the Gospel of Luke, is sometimes called the "Acts of the Holy Spirit" because the work and ministry of the Holy Spirit is so frequently mentioned in the book. The Holy Spirit is mentioned more than 50 times in Acts.

However, to say that in the Gospels Jesus Christ is the "main attraction" and that in the book of Acts the Holy Spirit is the "main attraction" is not only misleading—it is false. In both cases, the Gospels and the book of Acts, Jesus Christ is the "main attraction," the center. Harm has come to the church in the way in which it sometimes focuses on the coming and ministry of the Holy Spirit in such a way as to make Jesus go into eclipse. The primary function of the Holy Spirit is not to focus on himself, but to direct attention to Jesus Christ. Even though the Holy Spirit is often mentioned in Acts, it is always Jesus Christ who is preeminent.

My concern is to keep this emphasis clearly in mind. The work of the Holy Spirit never is centered on himself (the Holy Spirit), but on Jesus. Of the Spirit's coming and ministry, Jesus had said to the disciples, "When he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you" (Jn. 16:13-15).

The work of the Holy Spirit is to *focus on Christ!* Any work ascribed to the Holy Spirit which detracts from Christ, or which presents the Holy Spirit in such a way as to make Christ relatively insignificant, is a mistaken teaching on the Holy Spirit. The Holy Spirit glorifies Christ—not himself and not his gifts!

There are three things which I want to say about the Holy Spirit in relation to Christ. First, the Holy Spirit, sent by Christ, will *extend* Christ. Second, the Holy Spirit, sent by Christ, will *explain* Christ. Third, the Holy Spirit, sent by Christ, will *exalt* Christ.

The extender. First, then, the Holy Spirit, sent by Christ, will *extend* Christ. I refer again to the words of Christ when he said, "I will ask the Father, and he will give you another Counselor." The Greek word here used for "another" is not the word which is normally used for a difference in *kind*, but the word which is used for another which is *similar* or same in kind. The Holy Spirit is going to extend the person of Christ, and that extension is going to be "another" who is just *like* Christ himself. What Jesus was essentially saying was that just as he (Christ) had looked after and cared for the disciples for three years, in the same way the Holy Spirit would do this for them in the years to come. The Holy Spirit would be just what he had been.

I think it is not straining the sense of the words of Christ to suggest that Jesus was practically saying, "The Holy Spirit will be another *me!*" He told his disciples that he would not leave them as "orphans." He said, "I will come to you." On another occasion Jesus had said, "Where two or three are gathered together in my name, there am *I* in the midst of them."

If I may use a manner of speaking heard today, the Holy Spirit does not "do his own thing." He does that which Christ would do, because he is essentially an extension of Jesus himself. I realize that saying this may raise some theological eyebrows, so I want to say emphatically that I certainly believe in the distinct *person* of the Holy Spirit. He is indeed the third person of the Trinity. But in the function and purpose of his coming to the church, he is the one who extends the work of Christ infinitely beyond anything he could have accomplished in his incarnational form. Jesus Christ in his human form could be only at one place at one time. But now the Holy Spirit is not restricted to any specific person or geographical location. The Holy Spirit can be everywhere, and where the Holy Spirit is, there Christ himself is present. The Holy Spirit, sent by Christ, *extends* Christ.

The explainer. In the second place, the Holy Spirit, sent by Christ, *explains* Christ. In John 14:26, we read [Jesus speaking]: "The Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you." A bit later, in the 16th chapter of John, Jesus continued, "I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; He will speak only what he hears. . . . He will bring glory to me by taking from what is mine and making it known to you." The Holy Spirit *explains* Christ.

Let us always keep sharply in our thinking the fact that the work and witness of the Holy Spirit is always consistent with the life and teaching of Jesus. The Holy Spirit would absolutely never contradict through his leading anything which Christ had spoken in his teaching and preaching. It is true that the Holy Spirit is necessary to understand the Scriptures properly, but this does not mean that the Holy Spirit would ever negate or change what is clearly spoken in the Word. The Holy Spirit will *clarify* what Jesus said, but he will never *contradict* what Jesus said. The Holy Spirit will enable believers to *understand* the Bible, but he will never encourage believers to *deny* the Bible.

Indeed, the Bible speaks about "false" spirits. The way to detect a "false" spirit is by comparing what the false spirit is saying with what the Word, the Bible, says. If what the spirit is saying is contrary to what the Bible says, this is then the proof that the spirit is "false."

But again I want to emphasize that the Holy Spirit is the Spirit of Jesus himself. This is the criterion for both doctrine and experience. Any *doctrine* which is in conflict with the teachings of Jesus himself is not of the Holy Spirit. Any *experience* which is contrary to the teachings of Jesus is not an experience to be trusted. In this connection, let me gently warn us against putting too much emphasis on our *experiences*. Our experiences can be subjective. The only way to measure the validity and worth of our experiences is through the verification of Jesus. Any experience which is not "at ease" with the Spirit of Jesus is certainly not to be made normative for others, and in most cases not to be trusted by any believer individually.

Unless an experience can be explained in relation to Christ, it is not necessarily an experience brought about by the Holy Spirit. The Holy Spirit has been sent to explain

Editor: Daniel Hertzler

News Editor: David E. Hostetler

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Bill Detweiler is pastor of Kidron (Ohio) Mennonite Church.

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Christ—not to explain our own little individual experiences. This is a truth to be kept clearly and constantly in focus.

The exalter. In the third place, the Holy Spirit, sent by Christ, *exalts* Christ. Perhaps this is most important of all. Jesus clearly said that the Holy Spirit would bring “glory” to Jesus, not to himself. There is a “cult” of the Holy Spirit which has little to say about Jesus. Such an emphasis is not to be trusted, because the Holy Spirit always exalts Christ rather than himself.

To put this in theological terms, in the New Testament there is no doctrine of pneumatology which is isolated from Christology. By this is meant that every teaching about the Holy Spirit (pneumatology) is in relationship to teaching by and about Christ (Christology). In the New Testament, you might almost say that the Holy Spirit is “bashful.” He never draws attention to himself apart from Christ. He is always seeking to draw people to Christ.

An example of this is in the way by which Paul begins his epistle to the Ephesians. In the first 14 verses, Paul makes reference to Christ 15 times, and then near the end of the passage he makes reference to the Holy Spirit. The emphasis is clearly and unmistakably on Jesus. This is consistent with the entire New Testament. I do not mean to say that the

Holy Spirit is not emphasized in the New Testament, because surely and truly he is. But the way in which he (the Holy Spirit) is emphasized is in the manner in which Christ is exalted. The Holy Spirit does his work perfectly when Jesus Christ is given the preeminence!

Now, having said these things about the Holy Spirit in relationship to Christ—namely, that the Holy Spirit *extends* Christ, *explains* Christ, and *exalts* Christ—let me hasten to say that I have not meant in any way to disparage the Holy Spirit. I mean to honor and praise God for the Holy Spirit—the *blessed* Holy Spirit. He is no less God than God the Father and God the Son. There is no person who can be a Christian without the Holy Spirit. I in no way have sought to minimize the presence and power of the Holy Spirit. I have simply been trying to present him in the way the Bible presents him in his “role” of bringing glory to Christ. I have been seeking only to teach the Holy Spirit as the Bible teaches him. In doing this, I honor him best!

Holy Father, Holy Son, Holy Spirit,
Three we name thee;
Though in essence only one,
Undivided God we claim thee,
And adoring bend the knee,
While we own the mystery!



Why did I leave? . . .

“You did not keep me informed”

As you know, when my wife and I attended “First Mennonite,” we were not on any committees nor did we carry any church responsibility. And that was fine with us; it was actually our choice. But it did leave us somewhat on the outside of the inner workings of the church.

We attended the annual business meeting whenever possible and listened to the reports from the pastor, treasurer, and Sunday school superintendent. Most of those reports were concerned with statistics. So, once a year we heard a lot of numbers. But the church council met at least once a month, sometimes twice, and did a lot of business. And I often wondered what took place in those meetings. Only a small percentage of the business ever filtered out to the congregation.

I felt that there was very little real effort to keep the membership informed about what was being discussed in different committees, council, and Board of Elders which met regularly during the year.

When we missed a business meeting there were no minutes distributed by the secretary for those who were not able to be present. So it seemed that we were members of a body of which we knew very little. We were strangers to our own family.

It almost seemed as if there was an effort to keep information from ordinary members. I am sure that some things discussed in smaller groups needed to be kept confidential, but surely not the majority of the business. I think the membership should have been brought up to date more frequently than once a year.

Perhaps just a brief report of agenda items and church council action could have been placed in members’ mailboxes or noted in the Sunday bulletin. It might have helped me to feel more like a part of the church workings, the body of Christ.

Since we now live ten miles from “First Mennonite,” it is a little far to drive, so we are attending a General Conference Mennonite Church here in town. Maybe if we could have felt more connected and a part of the church we would have been willing to drive the ten miles each Sunday. And to business meetings also!—X. Menno

Elegy in an old barn

Once these windows
welcomed the sunsweet hay
and this cupola vistaed
the corn and cattle
of the farthest acres.
This old barn door
hurrahed the horses
as they brought
the last load in.
But that is far ago
and long away
and there is none
to feed a neighbor now.

—Thomas John Carlisle

Let's give fund raising back to congregations

by Harvey Yoder

How should the church go about raising money? Should congregations be expected to provide the support for their churchwide agencies? Or should these agencies themselves (schools, mission boards, etc.) be responsible to solicit individual church members for gifts?

For first-century believers, the fund-raising responsibility clearly belonged to the local church. When there was an urgent need for famine relief among Christians in Judea, the apostle Paul asked the other churches in Greece and Asia Minor to help. And help they did, far beyond his expectations (2 Cor. 8:1-12; 9:1-7).

How different from the approach a modern Paul might take! Picture, if you can, the formation of an independent relief agency headed by the apostle, with Peter, James, and John as honorary chairmen. This para-church organization, the Judeo United Disaster Aid Society (JUDAS), takes full responsibility for raising funds for its program. A professional staff prepares an extensive ad campaign for evangelical newspapers. Computer printed letters and glossy brochures (with pictures of hungry Judean mothers and children) are sent by direct mail to selected households all over the Roman Empire. To help potential benefactors feel more involved, mail-order adoptions of hungry Judean orphans are offered. Personal receipts and thank-you notes are sent to each giver, with larger contributors recognized by being named members of "Associates in Compassion."

If all that succeeds, a JUDAS-sponsored telethon might be considered, with a made-up-for-TV apostle Paul as host. The two-hour special would feature close-ups of Judean famine conditions at their worst, interspersed with dozens of well-fed celebrities urging people to pledge generously.

See how Paul did it. Few of us could imagine Paul choosing such methods. What a far cry from simply asking the *churches* to raise the money!

Note Paul's actual instructions (from 1 Corinthians 16:1-3, NIV):

1. "Do what I told the Galatian churches to do." All of the churches are to be involved in this giving plan.
2. "On the first day of every week . . ." Members are to give regularly and as a normal part of their weekly worship experiences.
3. "Each of you should set aside a sum of money in keeping with his income." Giving should be done systematically and generously, as God has prospered.

4. "Saving it up, so that when I come, no collections will have to be made." This suggests a common congregational fund to which all contribute, avoiding the need for any personal or emotional appeals when Paul arrives.

5. "Then . . . I will give letters of introduction to the men you approve and send them with your gift to Jerusalem." The local church is not only responsible to raise the money, but is even invited to choose representatives to accompany the gift overseas!

This fund-raising approach calls for a maximum of congregational involvement. No para-church or supra-church organization bypasses the local church in directing any appeals to individual donors.

Some advantages. Could such a plan work today? Consider some of the advantages.

1. A greater sense of partnership and mutual respect might develop between local churches and the boards of their denominational agencies and institutions.

2. Individual church members might be called to greater financial accountability by their own congregations. Stewardship, an important part of discipleship, should be more subject to local church influence and discipline.

3. Local churches, while taking greater responsibility for the fiscal responsibility of their members, can also allow for greater anonymity and giving "in secret" (Mt. 6:1-4). Only heaven's approval, no recognitions, receipts, free meals, or other rewards need be offered.

4. Wealthier individuals would be less likely to gain greater influence in congregational or church agency decision-making through their larger gifts. All members could be on a more equal basis.

5. Church institutions (especially colleges) could save hundreds of thousands of dollars now spent each year in costly and competitive fund raising efforts.

Some objections. But let's also hear some of the objections sure to be raised. Examples:

1. "Our churches aren't ready for it. It just wouldn't work."

True, congregations have neglected this kind of fiscal responsibility for a long time, and a complete change may not be possible overnight. But *churches could at least begin by making more adequate financial commitments* to all of the agencies their members agree to support. And, as the amount for a denominational agency reaches a fair share for that congregation, that *agency might then respond by no*

longer soliciting individuals (alumni, business and professional persons, etc.) within that congregation. Institutions could also help bring about such a change by beginning to make more of their appeals to local church councils, budget committees, and congregational business meetings, rather than primarily targeting individuals.

2. "It would wreck church budgets if wealthier members did all their giving through the local church."

The church at Pentecost (Acts 4:32-37) didn't consider it a problem when people like Barnabas sold their properties and gave the apostles (later the deacons) *all* of the proceeds for distribution! Generous giving by people of greater means should *encourage* liberal giving by those of lesser means. Ideally, a church's budget should be determined by *its total ability to give*, not by its per member askings. Such askings may serve as useful guidelines for the *distribution* of congregational offerings but not for their *collection*.


3. "It would take incentive away from people who want to be able to say where their gifts are going."

People *should* have "binding and loosing" power in their giving, withholding from certain causes and giving to others.

But that power is better exercised by individuals working together in a body rather than by individuals deciding alone. The interests and concerns of all members need to be kept in mind as congregations draw up plans for apportioning their contributions.

Can the church be trusted? But motivation for giving remains the key issue. Can believers learn to give generously out of sheer love for God and the church? Can the church be trusted, both in the way it makes decisions locally and the way it extends its work through churchwide boards and agencies? And can giving be taught as an act of grateful worship for which there are primarily *spiritual* and *heavenly* rewards?

Paul urges Timothy to teach just that: "Command them [those of greater means in the congregation] to do good, to be rich in good deeds, and to be generous and willing to share. In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life" (1 Timothy 6:18, 19, NIV).

Is it time to reform our fund-raising strategies? 

Tithing: a joy

by David W. Mann

I remember the feeling of joy and warmth of giving a tithe of my very first paycheck. During my childhood my parents frequently gave me a quarter or dime to put into the offering plate. I remember the feeling of awe when my father let me put his offering—a ten dollar bill—in the offering plate. That seemed like a great amount of money to my mind as a child in the early 40s.

When I was fifteen I got my first job, stocking shelves in a paint and wallpaper store. My first paycheck was for \$3.50. With the encouragement of my parents I saved out 35¢, which I placed in the offering plate the following Sunday . . . my own very first tithe. I still remember the feeling of joy and satisfaction. This was money I had earned and now was able to give to the Lord, a part of myself. It was a very small amount, but it was a significant first step. I am grateful for the teaching and encouragement my parents gave to me on tithing. It is a practice I have continued throughout my life.

There were times when I was tempted to discontinue tithing, particularly during the years when I was in college and struggling to pay my own way. When I began preparing for the ministry I struggled briefly with the possibility that since I was planning to devote my life to the Lord's work, perhaps I might temporarily discontinue tithing my part-time income. During this time of questioning, the Lord gave me a promise from Matthew 6:33: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Through these many years I have found

God to be faithful to that promise. I have had everything I needed, and more. Sometimes I have been down to the last dollar, but the Lord has provided as I attempted to put him first in my life.

My wife and I have also learned the blessing and importance of giving the "first fruits." The Lord says, "The first of the first fruits of your ground you shall bring into the house of the Lord your God." (Ex. 23:19). We have found the best way to give our tithe is to take it out of our paycheck the very first thing. We give to the Lord the first portion through our local congregation. By taking it first, it is always there and it is a joy to be able to give it. We find that if we pay all our bills and buy all the things we want first, it is hard to find money left to give to the Lord. Our wants and desires are always, somehow, more than our income. When we give the Lord our first fruits we always manage to get along on whatever is left. Giving to the Lord first is for us a joy, rather than a painful experience.

The commitment we have found meaningful has been to give the tithe through our local congregation for the Lord's work here and for the ministries of our churchwide programs and missions. Other appeals, such as united fund drives or alumni appeals, are considered offerings above the tithe. We would not suggest this is the only way to give, but it is the pattern we have found meaningful.

Unless we do careful, periodic planning, review, and commitment with regard to our giving it is easy to fall into a habit which may have little meaning. I remember a Mennonite businessman telling of helping another Mennonite brother with his income tax report. When it came to specifying his charitable contributions he asked the brother how much he gave to the church. Since he kept no record he suggested the amount was probably about the tithe. When shown how much this meant per week, the brother was astonished. He had a habit of putting a dollar or two in the offering each Sunday and was assuming that he was giving a tithe. However, he never took time to sit down and figure


David W. Mann is pastor of Sunnyslope Mennonite Church, Phoenix, Arizona, and moderator of Southwest Mennonite Conference.

what it would mean week by week to give a tithe of his income to the Lord.

A number of years ago, when I was a pastor of a church in another state, we planned a tithing experiment in the congregation. We gave it a catchy title, "Give It a Try in July." Each wage earner in the congregation received an envelope on which was printed, "My Tithe to the Lord." During the month of July we dispensed with all offerings. Instead, we encouraged everyone to calculate what the tithe of their income would be. We gave them the liberty to calculate it any way they wanted to—gross income, net income, weekly, monthly, or annual income—but actually to figure what the tithe of their income would be. If they were already tithing regularly, we encouraged them to experiment with increasing their tithe by 5 percent. On the last Sunday of the month

we all brought our envelopes. There was a spirit of joy and excitement when we discovered our giving to the Lord nearly doubled.

One of the greatest rewards to me came several years later when a brother in the congregation shared with me what happened to him as a result of that experiment. His parents had taught him tithing was Old Testament legalism and not something the New Testament Christian needed to take seriously. However, the joy and blessing he experienced in that experiment opened for him a new door of growth and fulfillment. As a result, he made tithing a regular part of his daily Christian commitment.

If you haven't seriously tried tithing the first fruits of your income to the Lord, you may not know the joy and blessing you are missing. 

A South African C.O.

by Suzanne Lind

Adrian Paterson is a South African graduate student, studying clay technology. He had almost no religious training as a child, but made a personal quest for something to believe in. Paterson is a conscientious objector—and thinks he would like to be a Mennonite.

When he was a child, Paterson's mother was an atheist (she recently became a Christian), and his childhood was almost devoid of contact with religion. But he was an inquisitive boy who read a great deal, and by age 11 he had discovered and embraced certain aspects of Eastern religions, especially their respect for life and their belief that killing is wrong.

"I didn't really know what a Christian was," says Paterson, "but I became one. I didn't know anything about prayer, but learned to say, like Thomas, 'My Lord and my God.' And throughout everything, there was no question in my mind about pacifism. I just assumed it."

Eventually he joined a group which practiced nonviolent civil disobedience toward unjust government practices. He also met Peter Moll and Richard Steele, two young men who were committed Christian conscientious objectors. They had a strong influence on Paterson's thinking.

He began to study pacifism and religion. He made a personal study of the Bible. He learned about the Anabaptist tradition and was deeply impressed. He discussed, argued, and prayed with Moll and Steele; they organized seminars about conscientious objection; they became close friends.

In December 1979 Moll was sentenced to a term in military detention barracks for his refusal to do military service, and Steele received a similar sentence in February 1980. Paterson had originally planned to accompany Steele when he presented himself to the military authorities and refused induction into the army, and was prepared to share

the period of detention with him.

But Paterson had his fiancée Cathy to consider. If he could have served a three-year sentence and then been free, he would have postponed his wedding. But in South Africa a conscientious objector does not complete his "obligation to the state" by enduring a prison sentence. As long as he continues to refuse to do his military training, he can be repeatedly imprisoned—until he is 65 years old.


So Paterson and Cathy married, and are now working together to prepare themselves for a difficult future. For the moment, a student deferment permits Paterson to continue his postgraduate studies in clay technology. He would very much like to use his skills, and his love for people, in community work as alternative to military training.

"The people of South Africa have helped me to have a good life," Paterson declares. "They have paid for me to have a fine education. I want very badly to repay them by doing some useful work, such as rural development or community church work. But they will not accept that. And I cannot be part of the defense force."

The Patersons are part of a small group which discusses conscientious objection and related issues, and which helps conscientious objectors and their families. This community support, and their Christian faith, provide a much-needed source of strength and security. And the growing awareness that people in other parts of the world know of their problems, and share their concern, has given them hope.

"We have learned so much from our study of Anabaptism and from Mennonite writers," says Paterson. "We would like to start a Mennonite fellowship here. In any case, a true peace church must be established in South Africa. There are too many frustrated pacifists in the South Africa Defense Force—and everywhere."

Peter Moll and Richard Steele, the two conscientious objectors who helped Paterson in his own search, have now both been released from detention. But only four days, before Steele obtained his freedom on February 23, military authorities arrested Charles Yeats, another South African conscientious objector whom Southern Africa Mennonite Central Committee workers have come to know.

Yeats was released a short time later, reportedly until authorities can get their facts and evidence in order. 

Suzanne Lind is a Mennonite Central Committee worker in Transkei.

Taxes and the faithful church

by Keith Helmuth

Twenty years ago efforts to introduce ideas of war-tax refusal into the Mennonite church met with little response. Times have changed and Daniel Slabaugh's "Testimony Regarding the Payment of War Taxes" (Feb. 10) indicates how deeply we are now being challenged on this issue.

No one who endeavors to live in the spirit of Christ can feel easy while helping to finance the machinery of war. We all want to feel our lives are a consistent witness for the truth of Christ's love and are, therefore, made increasingly uneasy as the testimony against war taxes gains currency within the church.

The standard method of reasoning, to put at ease those whose conscience has grown tender on this point, is to remind them that the government is ordained of God and that Christians, therefore, are to obey the government. (An exception to this reasoning is made in the case of personal military service. Having allowed this exception we must, it seems to me, allow that growth in moral sensitivity may well lead to further civil disobedience.)

What exactly does it mean to say "the government is ordained of God"? To approach this question we need to distinguish two levels of ordination. First, we hold the church to be ordained of God in a unique way, quite distinctly different in origin, character, and mission from other social institutions. Second, because God is the origin and sustainer of all life, it may be said that, in general, social institutions are ordained of God. Plainly, the idea of government being ordained of God belongs to the second level.

Now, it seems to me, that when someone argues that I must pay my taxes because the government is ordained of God, they are confusing the two levels. They are talking *as if* the government was as uniquely and as specifically ordained of God as the church. This is plainly not true, and a good many of our ancestors laid down their lives to avoid this confusion.

Government is born out of a human predisposition to organize and control. Slavery, being derived from the same human predisposition, may also be regarded as having once been ordained of God. Slavery evidently gave the apostle Paul no moral pause. He did not foresee that it would become intolerable to Christian morality. Nor did he foresee that governments would fall and rise through a wide variety of processes, including representative assemblies, constitutional conventions, force of arms, and subversive manipulation.

To regard all governments as somehow equally ordained of God is to sever the concern for social justice from its bib-

lical mandate. A large talent for political naïveté would be required to see the government visited on Uganda by Idi Amin and the government of Switzerland as equally legitimate.

It is possible to argue that one's own government is "more ordained" than others, but such a self-serving view brings with it the whole baggage of civil religion, and ill befits the world-servant role to which we understand ourselves called. Governments may be ordained of God in some general naturalistic sense, but people who care about social justice and human well-being must judge whether they are legitimate or illegitimate.

Perhaps because Mennonites have a traditional aloofness from politics, the matter of legitimacy in government often seems poorly understood. I have seen it argued recently in the Mennonite press, and supported by biblical proof texts, that opposing the government on the war-tax issue is the same as opposing God.

It is important to understand that the political framework needed to support this argument is something very close to the "divine right of kings." Why this antique political notion, deriving from ancient and medieval despotisms and seriously confusing church and state, should be used against the testimony of tax refusers in the Mennonite Church is, indeed, a curious matter. Perhaps others, better equipped than I, can delve lovingly into the motivations of this desperate argument.

Life in North America has been so good to our people that it is difficult to imagine Mennonites becoming an outlaw church on the issue of war taxes. Yet the teachings of Jesus and the demands of faithfulness, if taken seriously, plainly move us in that direction. The conviction that the faithful church must, at times, become an outlaw church should not be shocking to those acquainted with Anabaptist origins and history.

If we don't draw the line at paying for nuclear weapons (or conventional weapons, for that matter), will we draw it at their use? Military planners no longer regard nuclear weapons as of deterrent use only. They are openly talking about a limited use of their offensive first-strike capacity.

What if a nuclear bomb had been dropped on Hanoi in an effort to end the war in Vietnam? What if the American government uses nuclear weapons to maintain access to Middle East oil? Would the church then draw the line and move into a position of active tax refusal? Or will we sit tight, no matter what the government does?

Is there any threshold of violence or oppression which the government might cross that would cause the Mennonite Church to advocate tax refusal?

Keith Helmuth is a Mennonite farmer from Debec, New Brunswick.

Tulips or mushrooms?

Reflections on Dutch resistance to nuclear warheads

It's hard to imagine what it would be like to have a nuclear bomb explode in your front yard. Of course, you wouldn't be around to think about it. But for people who have been through two world wars, the terrors of a third world war—this one fought with atomic weapons—are never far away. And if such a war erupted in Europe, an event most prognosticators think possible or even probable, little time would elapse before mushroom explosions would be erupting all over the Eastern and Western landscapes. Perhaps it's time to do what the poet Shelly suggests: "Imagine what we know."

The Dutch have a special interest in the nuclear missile debate. As a part of the national fabric, the Dutch Mennonite Church—the largest Mennonite Church in West Europe—is vitally concerned about developments.

For one generation, it may be as N. Treffers-Mesdag, a pastor of the Singel Mennonite Church in Amsterdam, told me in a private conversation: "We still feel the last war in our bodies."

This is a follow-up report of the "Conference on Nuclear War in Europe" held at Groningen University in the Netherlands, Apr. 22-24. I was assigned to cover that conference for Mennonite Central Committee Peace Section International and U.S., and the first story was subsequently endorsed by Meetinghouse editors during their May 3-6 meeting in Philadelphia, Pa.

On Dec. 12, 1979, NATO ministers, meeting in Brussels, Belgium, reached agreement on a proposal to modernize their long-range theater nuclear force through the deployment in Europe of American ground-launched systems made up of 108 Pershing II ballistic missiles and 464 cruise missiles (capable of flying at sub-radar detection levels) all with single warheads. This decision was accompanied by an offer to establish limitations on theater nuclear weapons through arms control negotiations. While the Dec. 12 communique stated that "all the nations currently participating in the integrated defence structure will participate in the program," Belgium and Holland each submitted reservations concerning the deployment of missiles on their territory.—Excerpted and adapted from the *Draft General*

Report (November 1980) of the North Atlantic Assembly's Military Committee on Alliance Security Issues.

General deployment of the modernized missiles in Europe will not take place before 1983. The Netherlands would be required to emplace 48 of the 572 weapons. It is to their share of the program the Dutch are reacting first, although most ban-the-nuke people would like to see all nuclear warheads dismantled.

Grass-roots movements for nuclear disarmament are coming alive in Germany, Great Britain, Belgium, and in most other West European countries.

But opposition to the modernization plan is strongest in the Netherlands. A recent poll showed that more than 60 percent of the population opposes the new generation of missiles.

Some of the impulse against the nukes springs from a religiously based group called the *Interchurch Peace Council*, the IKV (*Interkerkelijk Vredesberaad*), comprised of all the major Christian churches: Reformed, Dutch Reformed, Catholics, Mennonites, Lutherans, and members of numerous smaller groups.

According to a statement of purpose, the IKV says, "It was created in 1967 in order to promote peace work in the local parishes and congregations and to speak and act in matters of peace, justice, and human rights. IKV is doing its work on behalf of the churches, but the churches are not bound by the positions IKV takes."

When the IKV took off, its ultimate goal was a total worldwide nuclear disarmament. But its immediate objective was to get all nuclear weapons removed from Dutch soil as a first step. Though neither of these has been attained, the IKV along with other interest groups has forced the nuclear question onto the national political agenda.

H. B. Kossen, a Dutch Mennonite theologian living in Amsterdam, describes the process: During the first ten years of the IKV's existence (1967-1977), the organization worked hard at disseminating information on nuclear issues. At that point, the IKV reassessed its efforts and decided it wasn't making enough headway.

"So they changed to a political action model. And this has had a big impact on the Dutch people. The majority of the Dutch," continued Kossen, "back the IKV action, but



church news

most of the politicians are unsure of this position. They are afraid that denying modernization will put the Dutch at odds with their allies."

Such a consideration does not seem to bother one political party.

"The Dutch Labor Party (the country's largest) is trying to get back into government in national election (this month) by running on a platform that rejects a Western request that the Netherlands take ... the ... new missiles," reported *Washington Post* correspondent Bradley Graham on Apr. 27.

The Dutch Mennonite Church, having just come through a year of formal peace studies, is quite aware, and at least partially supportive, of the IKV and is also keenly conscious of the political mood in the country.

Yet, neither the Mennonite Church nor the IKV feels comfortable with individual radical action. Example: Dirk Visser, a Dutch Mennonite journalist working for the equivalent of the Associated Press wire services in the Netherlands, called my attention to Willem-Jan Maas, a Mennonite minister serving in Opeland. This minister tried to funnel what he considered the war-taxes portion of his income tax to the Dutch Mennonite Peace Group via the local income tax office.

This effort was fraudulently aborted by the tax officers, but even had it been successful, the minister would not have been applauded by the IKV, according to Visser. The IKV has taken the political action route and with that the churches can cooperate.

"The IKV is of the opinion that the governments on both sides (East-West) can only be influenced and forced to take such steps—bilateral nuclear disarmament—if the people themselves clearly demonstrate that they do want this approach to be followed," says one official statement.

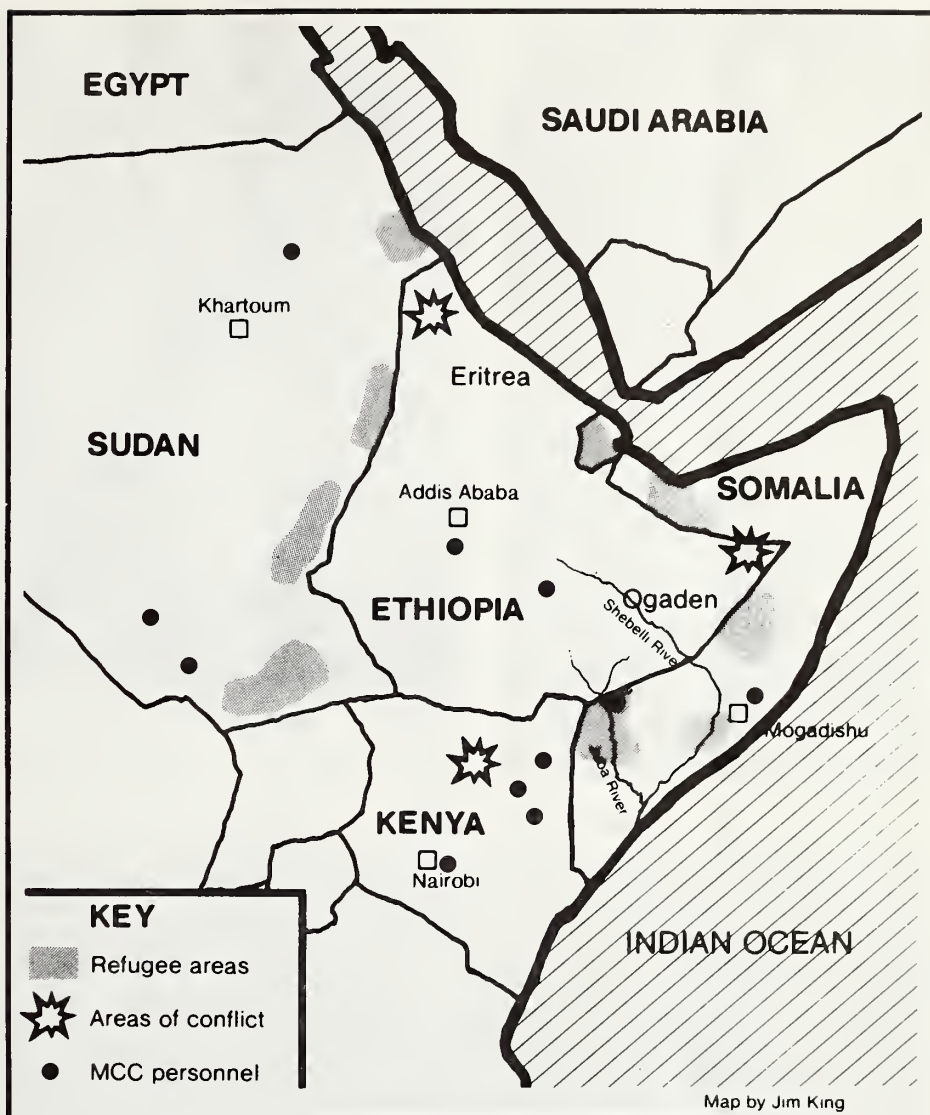
Perhaps Ben ter Veer, chairman of the Interchurch Peace Council, speaks for many when he says, "I wish to emphasize that the growth of the peace movement ... is primarily the result of the all-too-visible failure of the policies of the superpowers."

I met with Jan Piet van den Berg, Harry Pals, and Arno Thimm, participants in the Mennonite Peace Group in Zwolle, the Netherlands, on Apr. 27, and learned that they are ready to work on a joint declaration against nuclear modernization with other European Mennonite Peace groups as well as with those in North America. The question is, how will such a declaration be coordinated?

This concern was raised at the MERK (all Mennonite) meetings at the end of May.

In the meantime, most everyone agrees that the making of declarations will not be an adequate response to current threats, only a beginning.

For the Dutch it may be tulips or mushrooms. What will it be for the rest of humanity?—David E. Hostetler for Meet- inghouse



Tons of canned meat airlifted to Somali refugees

Heavy rains falling since mid-April have caused extensive flooding near the Juba and Shebelle Rivers in Somalia, bringing new problems to a country that has been suffering for years from drought and political strife.

Mennonite Central Committee Somalia representative Henry Rempel of Winnipeg, Man., wrote on Apr. 30 that "the situation is bad in the Belet Weyne area [not far from the Ethiopian border on the Shebelle River]. Whole camps are under water. The refugees are cut off from the world and in some cases flooded out."

In response, a shipment of 40 net tons of canned meat from the warehouse in North Newton, Kan., valued at \$264,600, was airlifted to Somalia on May 13.

There are now between one and a half and two million refugees in Somalia, due to the continuing Somali/Ethiopia conflict. Somalia is one of the world's poorest countries and has needed much assistance to cope with refugees, the continuing drought, and now floods.

In the past year MCC has given food aid and has placed workers in Somalia to help refugees grow their own food. Now the flooding has drastically disrupted the rural development work of MCC. Rempel wrote: "In our area the farms have been flooded out. That means that most of the work we have done so far has been destroyed."

The Somali government has set up a National Flood Relief Commission and has appealed to the international community to give helicopters, small aircraft, boats, tents, blankets, food, fuel, and medical supplies during the crisis.

The beef shipment was airlifted directly from Kansas City to Somalia via a U.S. government-chartered Global International Airways commercial flight. It arrived on May 14 and was turned over to the government of Somalia.

MCC's only instructions were to get the food "to the neediest camps as soon as possible and with as much personal involvement as possible."

Murder of priest shocks Philippine workers

The premeditated killing of a Catholic priest in the Philippine province of Bukidnon has shocked Mennonite workers who have been acquainted with the cleric over the past two years. On Apr. 13, just four days before the commemoration of Good Friday, two gunmen entered the *convento* residence of Godofredo Alingal, who has served in his Kibawe parish for 13 years. A minute later, Alingal, 58, fell victim to a single shot of the assailant's .45 caliber revolver.

Parishioners in the town of Kibawe said that Alingal's persistent defense of the rights of poor farmers in his parish had earned him the dislike of political and military officials in the area. Church people said they believed the killing was "politically motivated."

Earl and Pat Hostetter Martin of New Holland, Pa., have associated closely with the Catholic parishes in Bukidnon in a research and support role to their social action center. The Bukidnon prelature, or bishop district, has had a history of turbulent relationships between government officials and church people during the past years of martial law in the Philippines.

While the Bukidnon churches have not supported specific candidates or issues in the various elections or referendums in recent years, they have been persistent in giving voice to grievances of local people whom martial law officials may have abused. This stand has brought vigorous response from the government.

A church school building was burned, an American Catholic missionary was jailed for organizing farmers to defend their legal rights, the church radio station which aired official abuses was raided and closed by the military, and now Alingal was shot.

The killing of a priest or a minister is extremely rare in the Philippines, where cultural tradition would place a curse on anyone who harmed a religious personage. For the Mennonite Central Committee workers in the area the death was cause for sadness.

"He was quiet, yet strong in social justice. He was not aggressive in a noisy kind of way," said the head of the Bukidnon prelature, Francisco Claver.

Curriculum supplement for developmentally disabled children now available

In an effort to assist teachers in their work with mentally handicapped children within the regular Sunday school class, a supplement to the teacher's guides of The Foundation Series for grades 3 and 4 has been prepared. This supplement was prepared out of concern that mentally handicapped children remain full



South African conscientious objector Peter Moll during a May 7 visit to Mennonite Central Committee headquarters in Akron, Pa., talking with Urbane Peachey, executive secretary for MCC Peace Section, and Kristina Mast Burnett, secretary for information services. Moll, a Baptist, was released in December after a year in detention for refusing to report to a military camp.

Expressing his appreciation for support shown during his time in detention, Moll had a special thanks for the "scores" of letters from North American Mennonites—"the best letter writers. . . . You can't imagine how interesting and exciting it was to read those long and newsy letters about baby's new tooth or a visit to a fair, in that most dismal and dreary of places."

Before returning to South Africa, Moll will spend some time in Brazil with the Fellowship of Reconciliation observing how the church there works for nonviolent social change.

and active members of the regular Sunday school class along with those who are not handicapped.

The quarterly release of this supplement will begin with the Year I, Grades 3 and 4, Quarter 1 course, *In the Beginning*. Additional quarterly releases are planned.

The writer of the supplement is Frieda Dirks, Wollaston, Mass., member of Boston Mennonite Church. Frieda has served as teacher and director of programs for the mentally handicapped for 26 years in the Quincy, Mass., school system. She is mother of four grown children, one of whom is mentally handicapped. In the supplement, Dirks reviews each session as developed in the teacher's guide. She then offers suggestions on ways the planned activities and contents can be adapted to include the mentally handicapped children in all classroom activities. Alternate activities are also included as needed. Through her comments teachers will become more aware of and sensitive to the learning characteristics of mentally handicapped children.

This supplement is the first of a series of resources being prepared by The Foundation Series publishers to assist congregations in their

ministry to and with the mentally handicapped. Teachers and Sunday schools may order this supplement when they order their Foundation Series materials for quarter 1 which will be used beginning Sept. 6.

Salford congregation cares for mentally handicapped

Miriam Sieber Lind, Goshen, Ind., gave a sermon on how congregations can include mentally handicapped into their fellowship at the Salford Mennonite meetinghouse in Harleysville, Pa., May 10.

She addressed this issue in a message entitled "He's Not Heavy, He's My Brother." The thrust of her thoughts was that congregations must be aware of the needs of members who have handicaps and that it is their responsibility to meet these needs within the fellowship. Too often, she said, the responsibility of providing for the handicapped has rested mainly with the families.

A study group made up of individuals who attend Salford is currently examining ways to better integrate the mentally handicapped into their fellowship.

Is Appalachia the Third World at home?

"I see Appalachia as our own very private Third World right here," said Mennonite Central Committee U.S. member Frances Greaser during discussion by the body's executive committee in April. "You don't have to go overseas to get involved."

MCC U.S. is becoming more involved in Appalachia since it has agreed to a request from the Mennonite Board of Missions that it assume full responsibility for the Appalachian Mennonite Service Program (AMSP) by 1982. The two organizations have jointly run AMSP since 1977.

The program includes work in education, health and nutrition, housing rehabilitation, social work advocacy, and community development. Thirty-seven adults and nine children, the highest number ever, live and work in or near Whitesburg, Hazard, Harlan, and Hindman, Ky., and Clintwood, Va.

Most of AMSP's work in the past has been in providing volunteers to hospitals, social service agencies, schools, and nonprofit housing—supplementing community services rather than initiating community development. Dan Block of Winnipeg, Man., AMSP administrator, believes it is appropriate to continue in these

services even while exploring community development.

"Within our North American environment, where the needs in the communities are incredibly diverse and the potential for involvement is there, I see no reason for not maintaining programming on several fronts. . . . When a person comes in with a wound, and if it's a wound that is caused through some neglect somewhere, you both put a Band-Aid on the wound and try to address the issue that is the cause of the wound.

"The posture that we've taken generally as a program is that we're not going to quit doing community development, but we're not going to quit the educational system or the medical system just because there's a lot of rot in the stuff. Instead we will work inside it, trying to improve it in whatever small ways we can. At the same time we will address the causal factors that create the kinds of systems we face."

But community development positions, as well as adult education, nutrition, and public health nursing, cost rather than earn. In the past AMSP has had to provide its own budget by balancing nonearning positions with earning ones.



Mary Christian, an Appalachian woman

Garbage often mars the scenery of mountains and "hollers" in Appalachia.





Dallas Steiner, fumigating fruit trees. Bolivian children enjoy working with him.

Planting for the future with children and trees

Near Santa Cruz is an orphanage. And at the orphanage are 32 small citrus trees, thanks to the efforts of Dallas and Rhoda Steiner, service volunteers from Orrville, Ohio, who are working at a rural training center.

Dallas Steiner works with appropriate technology at the center and Rhoda Steiner is a nurse, but their service is not limited to their formal assignments. Soon after beginning their work the Steiners became involved with the orphanage and decided to plant trees with the children.

Rhoda Steiner describes the woman who runs the orphanage, Opal Stansberry, as "an incredible lady of 73 years." She and her late husband came to Bolivia 28 years ago as Wycliffe Bible translators. Soon after arriving, they began pastoring a church for a missionary on home leave and during that time "began to question the appalling existence of many of the children here," according to Rhoda Steiner.

The Stansberrys have raised over 200 orphaned children. Twenty-eight are now at the home.

During the Christmas season of 1979 the Steiners placed a notice at Mennonite Central Committee headquarters in Santa Cruz asking fellow volunteers to help financially in purchasing trees. They also talked with Wendell Amstutz, an ex-volunteer living in Bolivia, who has a fruit tree nursery.

Amstutz chose varieties of orange, tangerine, grapefruit, and lemon that would bear fruit at seasonally different times in order to keep the orphanage supplied with fruit year round.

"Early January on a rainy morning," reports Rhoda Steiner, "we picked up the bagged trees and Wendell came along to help. On arrival at the orphanage we had quite a collection of excited kids who didn't seem to notice that it was raining.

"Having each dug a hole a few days before, they were excitedly yelling, 'I want an orange tree, I want a tangerine!' That day we carefully planted 32 citrus fruit trees."

During the past year the Steiners have returned often to spray, fertilize, and hoe weeds. All the children at the orphanage know which tree is theirs to care for, although the smaller children cannot always manage the work.

Says Rhoda Steiner, "We feel very thankful that all the trees have lived. Now a year later, we feel proud to announce the arrival of two baby oranges and one baby lemon. Needless to say, the kids were excited at this news and the fruit 'disappeared' before maturity."

Simpler living to be subject of TV special

Denominational leaders and representatives from Mennonite Central Committee (U.S.) and Herald Press met with the Inter-Mennonite Media Group (IMMG) executive committee in Pittsburgh, Pa., May 6, 7 for discussions concerning a proposed prime-time television special. The IMMG project, currently under development, calls for a one hour,

prime-time TV program based on the book *Living More with Less* by the late Doris Janzen Longacre.

"This meeting was designed to finalize plans for the content and intended audience of the program," according to Barth Hague, IMMG project director. "We don't plan to tell the Mennonite story. We do plan to tell a group of stories which are born out of the Mennonite experience."

Hague said the group also accepted plans to involve congregations in the program's telecast. "The TV special will be shown in 60 TV markets in the U.S. and Canada. We'll ask local congregations to sponsor *Living More with Less* seminars shortly after the telecast, inviting viewers from their communities to attend," Hague said. He indicated that MCC will help coordinate the seminars.

Current plans call for a 1983 release of the TV special. This summer Tapper will visit a variety of locations throughout North America where Mennonites and others are living "more with less." He will write a script which will be reviewed by IMMG prior to filming.

Budget for the entire project is set at \$470,000. The program has been under development by IMMG since 1979.

Attending the recent meeting were: Stan Bohn, General Conference; Ray Horst, Mennonite Board of Missions; Paul Longacre, MCC (U.S.); Maynard Shetler and Jack Scott, Herald Press; in addition to the IMMG representatives. Also attending the meeting was the project's producer, David Tapper.

Choice Books Committee invites cooperation

The Choice Books International Committee (CBIC), a subgroup of Mennonite Board of Missions, met May 2 in Harrisonburg, Va., to review the bookrack ministry and look for ways to increase income or reduce costs for 1981.

As a part of the annual review, the committee decided to explore the possibility of inter-Mennonite participation in policy-making and support. The committee noted that some of the major district programs are non-Mennonite Church based, and so the committee recommended that the media ministries committee and the directors of Mennonite Board of Missions invite the Beachy Amish, the General Conference Mennonite, and Mennonite Brethren groups each to name a representative to CBIC.

"This step would give these major participants a voice in the policy setting and decision-making processes, and encourage closer cooperation in placing the good news in the secular marketplace," says Director Paul A. Yoder.

In evaluating the past year's activity, Paul reported that book sales increased 37,265. However, book sales during the past five years grew more slowly, up from 635,095 in 1976 to

708,167 in 1980, or an average of about 2 percent per year.

Last year the number of racks in service increased 189, numbering 2,458 at year end. This compares to 1,613 racks in use in 1976. However, the number of persons servicing racks decreased by nine in 1980, down from 628 to 619. In 1976, 642 persons were servicing bookracks. The decrease reflects a trend of volunteers and paid staff servicing more racks per person.

CBIC Member Allen Mast of Sarasota, Fla., noted that average sales per rack decreased during the past five years. However, the average retail price of the book sold per rack increased annually by 17-20 percent.

Cherry Glade centennial

Cherry Glade Mennonite Church, Accident, Md., will celebrate its 100th anniversary on June 7.

The original meetinghouse was built in 1881 and is still standing on Foxtown Road. The congregation outgrew those facilities and, in 1965, a dedication was held for the new building. The congregation organized itself into a separate church in April 1966. Before this, it had been a part of the larger Casselman River Conservative Mennonite Church.

A fellowship hall and an addition to the auditorium were constructed when additional facilities were needed.

A service will be held at the original building, including German singing, and a message by Ivan J. Miller, Grantsville, Md., former bishop of the congregation, on June 7 at 10:00 a.m. A fellowship lunch is planned for noon. At 2:00 p.m., the dedication for the new building is to be held at the Accident-Bittinger Road location.

The congregation has a membership of 160. Elmer H. Maust serves as pastor and bishop, Oren C. Bender as assistant pastor, and Raymond C. Bender as deacon.

A special invitation is extended to all former members and anyone who has ever attended, but the meetings are open to all.

\$193,863

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock and related renovations amounted to \$193,863 as of Friday, May 22, 1981. This is 25.8% of the total needed. Contributions have been received from 291 congregations and 110 individuals. Individual gifts represent \$36,880 of the total.

Goal: \$750,000.

Faculty to pick up more responsibility for campus life

The Hesston College Board of Overseers met on the Hesston, Kan., campus from May 4 to 5.

College administrators outlined staffing changes for next year, looked at funding progress on the Physical Development Center, and updated the board on the impending wrongful death lawsuit over the March 1980 accident involving 12 Hesston nursing students.

The board reviewed procedures for degree program evaluation every three years, and procedures for faculty grievances. The dean's office staff outlined a new model of academic

advising for the 1981-82 school year. Faculty advisers will pick up more responsibility for the on-campus life and activities of students.

In budget matters, the board approved the sale of Lancaster House, housing 15 male students. Because of maintenance costs and the number of available beds in the other dormitories, the house is no longer needed. It will be available for selling in June.

The group also took action on the 1981-82 budget, requiring that full-time equivalency for faculty and staff be held at the level of the current school year and basing the budget on stable enrollment.

mennoscope

John Kampen of Cincinnati, Ohio, is teaching a one-term, six-week course on "New Testament Themes" at Conrad Grebel College in Waterloo, Ont. After graduating from Associated Mennonite Biblical Seminaries, Elkhart, Ind., in 1975, he began advanced studies at Hebrew Union College in Cincinnati. It is the only Jewish graduate school in North America with a New Testament scholar on staff. Kampen's focus has been on Jewish history and literature contemporary to the New Testament, including the earliest Rabbinic materials, Jewish materials written in Greek, and the Dead Sea Scrolls. Recently, he has been working with the Temple Scroll, the last and largest of the Dead Sea Scrolls to be found and studied.

The home ministries department of Eastern Mennonite Board of Missions is inviting all who have worked with them to a reunion on Sunday, June 28, 4:30 to 6:00 p.m., at Campus Cove, Lancaster Mennonite High School, 2176 Lincoln Highway East, Lancaster, Pa. Participants are invited to bring a sack lunch.

The North Fork, Calif., CPS reunion will be held at Camp Friedenswald, Mich., located six miles north of Union, Mich., on Aug. 22 and

23. Write Titus L. Martin, 17984 CR 40, Goshen IN 46526, for reservations.

The friendliness of the American people has made a lasting impression on the eight Chinese teachers of English who have spent the academic year at Goshen College and will return to China on June 4. The Chinese scholars commented repeatedly on the warmth and openness of Americans during a farewell convocation at the college on Friday morning, May 15. "We have made more friends than we had ever dreamed," said He Daokuan, a teacher at the Sichuan School of Foreign Language. The college faculty and student body responded to the speeches by the Chinese with a standing ovation. The teachers, as is customary in China, also stood and applauded their audience.

Robert and Lee Ellen Slabach, Mennonite workers in Northern Ghana, have moved from Langbensi to Nakpanduri near the Upper Volta border. They are setting up an agricultural rehabilitation project there for the area's many blind people. Slabachs are workers with Christoffel-Blindenmission of West Germany and MBM. Their new address is B.P. 1307, Ouagadougou, Upper Volta.

readers say

In response to Hear, Hear, "Sexist Language in Hymns" (April 28):

For myself, I truly hope that God is the dear Lord and Father of mankind. The term "mankind" means the human race in general, of which God the Father, Son, and Holy Spirit has dominion over.

During Jesus' ministry he continually demonstrated the way to his (my) Father, as well as emphatically pointing out that the only way to the almighty Father is through himself, Jesus Christ.

It was stated that Paul emphasized that . . . "You are all one in Christ Jesus" (Gal. 3:28) and according to John 10:30, Jesus states, "I and the Father are one." Please tell me then what is wrong with singing "Dear Lord and Father of Mankind"?

In this day and age where there are so many physical, emotional, and spiritual problems, I truly find it difficult to believe that our Father in heaven finds it expedient to labor over such a problem as this minute one.—Sherry Steckly, Sweet Home, Ore.

I just read "After the Guerrillas Leave" (May 5) and want to thank you immediately for printing it.

It is important that we hear the stories of our sisters and brothers in other countries—particularly how they are affected by the decisions of our government and by the way our tax dollars are spent.

I found the final paragraphs of concrete suggestions helpful. The article moved me to write again to my representatives in government and to continue to pray.—Jean Gerig, Chicago, Ill.

. . .

I appreciated very much John H. Mosemann's article, "North American Mennonite Missions: 1850-1980" (May 5). I would like to add a name to his list of pioneers—Lina Zook Ressler (1869-1948). She did much speaking in the churches and writing in the *Herald of Truth* (forerunner of the *Gospel Herald*) on behalf of missions.—Elaine Sommers Rich, Bluffton, Ohio.

births

Bontrager, Jay and Rebecca (Martin), Tempe, Ariz., third child, first daughter, Kirsten Raquel, Apr. 10, 1981.

Bender, Rich and Terrie (Cody), Parnell, Iowa, third child, second daughter, Jill Rebekah, May 9, 1981.

Birky, Merv and Venita (King), Wellman, Iowa, third child, first son, Jonathan Jay, Mar. 30, 1981.

Coates, Donald and Deborah (Zehr), second daughter, Amy Elizabeth, Mar. 29, 1981.

Gascho, Jim and Lyn (Sommers), West Branch, Mich., first child, Nicole Lefau, Apr. 9, 1981.

Halder, John and Nancy (Kinsinger), Parnell, Iowa, first child, Simon John, Mar. 14, 1981.

Hatton, Jeffrey, and Janalyce (Kendall), Greentown, Ind., second child, first daughter, Shannon Chere, May 5, 1981.

Jantzi, Glenn and Joanne (Bechtel), Waterloo, Ont., second daughter, Michelle Monica, Apr. 29, 1981.

Kauffman, Randall and Rebecca (Miller), Archbold, Ohio, third child, first daughter, Nicole Elizabeth, Apr. 25, 1981.

Keener, Paul and Marian M. (Groff), Dry Run, Pa., fourth daughter, Cheryl Danae, May 3, 1981.

Lambright, Weldon and Mary (Davidhizer), Lagrange, Ind., fourth child, third daughter, Cecilia Renee, Apr. 27, 1981.

Martin, Dana and Linda (Yoder), Shipshewana, Ind., fourth child, third son, Reed Alan, Apr. 18, 1981.

Mendez, Isauro and Marcia (Weaver), Hesston, Kan., first child, Michael Thomas, Mar. 12, 1981.

Miller, Ed and Virginia (Miller), Lagrange, Ind., third child, first daughter, Janice Renee, May 2, 1981.

Orpin, Gary and Jan (Schmidt), Hesston, Kan., first child, Larissa Ann, Apr. 24, 1981.

Ropp, Myron and Ann (VandenBerg), Kalona, Iowa, third child, second son, Justin Jay, Apr. 29, 1981.

Smoker, Russell and Rita (Troyer), Harper, Kan., first child, Reannon Kay, May 4, 1981.

Zehr, Keith and Connie (Troyer), Grand Island, Neb., first child, Nina Dolores, Apr. 22, 1981.

marriages

Brohman—Metzger.—Doug Brohman, Kitchener, Ont., Catholic Church, and Lorraine Metzger, Heidelberg, Ont., Stirling Avenue cong., by Father Schmuck and Mary Mae Schwartzentruber, May 9, 1981.

Burkhart—Mast.—Dale W. Burkhardt, Denver, Pa., Bowmansville cong., and Regena Joy Mast, Elverson, Pa., Hopewell cong., by Merle G. Stoltzfus, May 15, 1981.

Conrad—Smith.—Edward Lynn Conrad and Cindy Wesley Smith, both of Mt. Pleasant, Iowa, by Glen Richard, Apr. 25, 1981.

Eberly—Snively.—Willard L. Eberly, Lititz, Pa., Millport cong., and Rhoda D. Snively, Hershey, Pa., Stauffer cong., by J. Frank Zeager, Apr. 25, 1981.

Good—Brenneman.—Kenneth Good, Elida, Ohio, Pike cong., and Brenda Sue Brenneman, Elida, Ohio, Salem cong., by Larry Rohrer, May 9, 1981.

McVay—Shoup.—Larry D. McVay, Wilmet, Ohio, and Jeanette R. Shoup, Apple Creek, Ohio, Salem cong., Wooster, Ohio, by Glenn Martin and Darrell McVay, May 8, 1981.

Martin—Reiff.—Glen G. Martin, Gap, Pa., and Esther Z. Reiff, New Holland, Pa., both of Metzler cong., by Amos H. Sauder, May 9, 1981.

Miller—Miller.—Stanley Miller, Bunker Hill, Ind., Howard-Miami cong., and Joanna Miller, Sarasota, Fla., Ashton cong., by John J. Yoder, Apr. 18, 1981.

Reinford—Detweiler.—Steven Reinford, Schwenksville, Pa., Upper Skippack cong., and Regina Detweiler, Harleysville, Pa., Salford cong., by Charles A. Ness, Apr. 18, 1981.

Sanders—Murray.—Steven L. Sanders, Rochester, N.Y., Lutheran Church, and Colleen K. Murray, Lockport, N.Y., Clarence Center cong., by Noah Landis, Apr. 18, 1981.

Schwager—Bell.—Alan L. Schwager and Linda M. Bell, both of Quakertown, Pa., Hopewell cong., by Merle G. Stoltzfus, May 9, 1981.

Shantz—Holman.—Wayne Shantz, Clarence, N.Y., and Stephanie Holman, Williamsville, N.Y., both of Harris Hill cong., by Richard E. Bender, Apr. 11, 1981.

Sensenig—Smoker.—Linfred G. Sensenig, New Holland, Pa., and Velma Jane Smoker, Gap, Pa., both of New Holland cong., by C. Nevin Miller, May 9, 1981.

Souder—Eisenhart.—John B. Souder, Sunbury, Pa., and Katherine R. Eisenhart, Selingsgrove, Pa., Boyer cong., by Norman W. Moyer and Jay M. Derk, Apr. 11, 1981.

Yoder—Yoder.—Larry D. Yoder, Howard-Miami cong., Kokomo, Ind., and Janet Yoder, English Lake cong., English Lake, Ind., by Lee Miller and Art Good, Apr. 11, 1981.

obituaries

Gehman, Ephraim D., son of Daniel and Mary A. (Detweiler) Gehman, was born at Fountainville, Pa., Mar. 23, 1890; died at Eastern Mennonite Home, Souderton, Pa., May 8, 1981; aged 90 y. In 1921, he was married to Valerie Yoder, who died Mar. 7, 1951. Surviving is one daughter (Sadie—Mrs. Jacob Alderfer). He was a member of Blooming Glen Mennonite Church, where funeral services were held May 12, in charge of David F. Derstine and Wayne N. Kratz; interment in Blooming Glen Mennonite Cemetery.

Hertzler, Katie, daughter of Isaac and Susan (Esh) Kurtz, was born in Lancaster Co., Pa., Dec. 12, 1888; died at Tel-Hai Nursing Home, May 6, 1981; aged 92 y. On Jan. 12, 1911, she was married to David M. Hertzler, who died May 17, 1975. Surviving are 4 sons (Alvin, Wilmer, David, and Elmer), and 2 daughters (Irene and Kathryn Smucker). She was preceded in death by one son (Norman). She was a member of Conestoga Mennonite Church, where funeral services were held May 8, in charge of Ira Kurtz, Nathan Stoltzfus, and David Hertzler; interment in Conestoga Mennonite Church Cemetery.

Maust, Elizabeth V., daughter of Joseph and Lydia (Swartzendruber) Gunden, was born at Kalona, Iowa, June 10, 1896; died at Scenic Convalescent Home, Pigeon, Mich., May 6, 1981; aged 84 y. On Nov. 11, 1917, she was married to Richard Maust, who survives. Also surviving are 4 sons (Arthur, Edgar, Clayton, and Wilbur), 4 daughters (Alta—Mrs. John Swartzendruber, Doris—Mrs. Clair Basinger, Fern—Mrs. Perry Brunk, and Josephine—Mrs. Frank Musser), one sister (Rosetta—Mrs. Sol Steckley). She was preceded in death by one son (Earl), one brother (Edward Gunden), and 2 sisters (Katie Wertz and Mary Albrecht). She was a member of Pigeon River Mennonite Church, where funeral services were held May 9, in charge of Luke Yoder and Jesse Yoder; interment in church cemetery.

Roth, Aaron J., son of Joseph and Mary (Goldsmith) Roth, was born at Wauseon, Ohio, Oct. 31, 1897; died at his home near Wauseon, Ohio, Apr. 12, 1981; aged 83 y. On Oct. 1, 1925, he was married to Susie Siegel, who survives. One daughter (Shirley Mae) died in 1936. He was a member of Tedrow Mennonite Church. Funeral services were held at Short Funeral Home on Apr. 15, in charge of Randall Nafziger and Carl Yoder; interment in Eckley Cemetery.

Snyder, John Roy, infant son of John and Doris

(Antunez) Snyder, was born in Alma, Mich., May 4, 1981; died at Lansing, Mich., May 5, 1981; aged 1 day. Surviving are his parents, one sister (Cherri), one brother (Ryan), maternal grandmother (Digna Antunez), and paternal grandparents (Royal and Ophia Snyder). Graveside service was held at Ferris Township Cemetery, May 7, in charge of Erie E. Bontrager.

Sommers, Edwin, son of Daniel and Elizabeth (Zook) Sommers, was born in Miami Co., Ind., May 28, 1892; died at his home, Mar. 23, 1981; aged 88 y. On Oct. 26, 1911, he was married to Fannie Mast, who survives. Also surviving are 3 sons (Ernest, Clyde, and Everett), one daughter (Okla Stodgell), one stepson (Lloyd Clevenger), 16 grandchildren, 46 great-grandchildren, 5 great-great-grandchildren, 5 brothers (Noah, Albert, Elmer, Clayton, and Willard), and 2 sisters (Fannie Birkey and Esther Troyer). He was a member of Howard-Miami Mennonite Church, where funeral services were held Mar. 26, in charge of Emanuel Hochstedler and Lee Miller; interment in Mast Cemetery.

Yordy, Mary M., daughter of Amos and Sarah (Kurtz) Kauffman, was born in East Brook, Pa., Sept. 18, 1910; died at St. Johns, Mich., Apr. 14, 1981; aged 70 y. On Nov. 25, 1934, she was married to Charles D. Yordy, who survives. Also surviving are 2 daughters (Doris and Bertha—Mrs. John Stevens), one son (Kenneth), 7 grandchildren, and 2 brothers (John and Archie). She was a member of Bethel Mennonite Church, where funeral services were held Apr. 19, in charge of Fred Gibbs; interment in Washington Twp. Cemetery.

Zook, Frances L., daughter of George S. and Ma-linda Loucks, was born in Scottdale, Pa., June 20, 1907; died May 5, 1981; aged 73 y. On Aug. 1, 1934, she was married to Ellrose D. Zook, who survives. Also surviving are 2 sons (Mervin and Merlin), 5 grandchildren, and 3 sisters (Mrs. Gladys L. Burkhardt and Beulah and Georgia Ellen Loucks). She was a member of Scottdale Mennonite Church, where funeral services were held May 8, in charge of Robert N. Johnson, assisted by Mrs. James D. Brubaker; interment in Alverton Mennonite Cemetery.

Zook, George R., son of Roy A. and Salina (Miller) Zook, was born at Tofield, Alta., Oct. 6, 1919; died from heart trouble; aged 61 y. On Dec. 7, 1944, he was married to Dorothy Stoll, who survives. Also surviving are one daughter (Esther—Mrs. Gary Nice), 8 sons (David, Stanley, Timothy, Clifford, Donovan, Delvin, Nathan, and Mervin), 16 grandchildren, his mother, one brother (Luke Zook), and 4 sisters (Mrs. Esther Bruce, Mrs. Estella Kieffaber, Mrs. Eldora Hartzler, and Mrs. Elvera Berkey). He was a member of Sheridan Mennonite Church, where funeral services were held Apr. 15, in charge of Jim Eigsti, Joe Kropf, and David Hostetler; interment in Mennonite Cemetery.

P. 432 by Jan Cleysteen; pp. 457, 458, 459 by Jim King;

calendar

North Central Conference, Cooperstown Bible Camp, June 12-14
Pacific Coast Conference, Western Mennonite School, Salem, Ore., June 12-14
Mennonite Publication Board, Scottdale, Pa., June 18-20
Mennonite Board of Congregational Ministries, June 19-20
Northwest Conference annual meeting, Tofield, Alta., July 2-5
Mennonite Board of Missions Board of Directors, Elkhart, Ind., July 16-18
Indiana Michigan Mennonite Conference, Yellow Creek Mennonite Church, Goshen, Ind., July 19-21
Mennonite Board of Education, Elkhart, Ind., July 20-21
South Central Conference, Hesston, Kan., July 24-26
Virginia Conference Assembly, Rhema Lake Camp, Staunton, Va., July 29-Aug. 2
Iowa-Nebraska Conference, Riverside Park, Milford, Neb., July 31-Aug. 2
Allegheny Conference, Mattawana, Pa., Aug. 6-8
Black Council/Black Caucus Assembly, Bowling Green, Ohio, Aug. 6/7-10
Mennonite Church General Board, Bowling Green, Ohio, Aug. 10, 11
Conservative Mennonite Conference, Iowa Menn. School, Kalona, Iowa, Aug. 10-14

items and comments

Overseas U.S. missions report a dramatic rise in workers and dollars

Overseas activities of North American missionary agencies increased dramatically during the past four years, both in terms of overseas workers and financial support, says a major source book prepared for distribution here. For the first time, total income for the 714 mission agencies listed in the *Mission Handbook* surpassed \$1 billion. The figure (\$1.15 billion) for 1979 was up from the \$656 million reported four years earlier. Even when adjusted for inflation, the income growth is more than 13 percent annually.

European churchmen say nuclear age poses need to end ancient divisions

Christian churches have no choice but to overcome their divisions in the face of nuclear age challenges and threats. This was the consensus at a recent assembly in Wales of the Conference of European Churches (CEC), which represents 112 Protestant denominations from every country in Europe but Albania.

Some 60 churchmen and lay theologians met for five days of discussion on the theme "The Communion of the Holy Spirit Today—Trinity, Church, and Creation."

The consultation explored the issue of the churches' responsibility for peace education in a nuclear-threatened world, as well as the question of Christian responsibility for natural resources.

Alcohol sales bar upheld

A federal appeals court has upheld a Massachusetts law allowing church and school officials to veto the siting of a bar or liquor store within 500 feet of their property. The law had earlier been ruled unconstitutional by U.S. District Judge Joseph L. Tauro, who said it was an improper delegation to churches of veto power over liquor licenses.

But in a 2-1 decision, the U.S. Court of Appeals said the state had "unquestioned and broad" power to regulate the dispensation of liquor and that the law was a "reasonable means of regulation" of liquor. Chief Judge Frank M. Coffin dissented from the majority, arguing that to give facilities dedicated to "divine worship" such power constituted an establishment of religion.

\$285 million U.S. fund pledged at conference to aid Africa refugees

The United States has pledged \$285 million as part of an international effort to aid African refugees, and said it will admit up to 8,300 such refugees for resettlement. Jeane Kirkpatrick, United States Ambassador to the United Nations, made the pledges at a two-day

UN conference in Geneva, Switzerland, on the African refugee problem. The money, which must be authorized by Congress, will be part of a \$470-million aid package pledged by Western nations.

Africa's 5 million refugees, said to account for more than half of the world refugee population, include people from Uganda, Burundi, Rwanda, Zaire, and Ethiopia. Ambassador Kirkpatrick said the United States is prepared to take 3,800 African refugees this year and 4,500 in 1982.

Church expert on Africa urges U.S. to distance self from Zaire's Mobutu

Predicting that President Mobutu Sese Seko of Zaire would be deposed soon, a Presbyterian expert on African affairs urged Congress to dissociate the U.S. from that government as a strategic way to ensure close relations with the one that replaces it. In testimony before a House Foreign Affairs subcommittee on Africa, John C. Pritchard, of the Presbyterian Church, U.S., Africa office, described the Reagan Administration's proposal to increase military aid to Zaire as "unbelievably naive and shortsighted."

He advised the subcommittee to "create distance between the U.S. and President Mobutu" while continuing to aid the country economically through nongovernment agencies.

Catholic teachers vote in New York to leave national school union

Members of the Federation of Catholic Teachers voted to end their 11-year association with the American Federation of Teachers because of dissatisfaction with the national union's stand on tuition tax credits. The FCT mail vote was 327 for disaffiliation and 10 against, according to Harold Isenberg, the New York union's president.

FCT, the oldest Catholic teachers' union in the United States, represents 3,000 elementary and high school teachers in the New York archdiocese. The AFT and its New York affiliate, New York State United Teachers, have campaigned vigorously against the proposed tax credit for parents with children in private schools. Isenberg charged that the AFT had misrepresented and distorted the tax credit bill now before Congress.

Sociologist maintains private schools achieve because they demand more

Sociologist James S. Coleman defended his recent report comparing public and private schools, saying that private schools tended to yield greater academic achievement primarily because they imposed higher academic demands and discipline on students. Coleman, a professor at the University of Chicago, fended off criticism during a seminar in Washington, D.C., attended by 500 educators. The key to

academic achievement, he said, was not the socioeconomic background of the students, but the maintenance of an orderly learning environment in which students are expected to perform.

He was supported in his conclusions by Andrew Greeley, a Roman Catholic priest and sociologist at the University of Arizona, who said his analysis of the same data showed that poor black and Hispanic students achieved much more in parochial schools than their neighbors in public schools.

Britons offered scheme to compensate for birth of abnormal children

An insurance scheme, believed to be the first of its kind in Britain, has been introduced to help overcome a fear that leads many women to seek an abortion—the fear of giving birth to a defective baby. The policy, known as the CHILD plan (Congenital Handicap Income for Living Dependents), is designed to provide a weekly insurance benefit to families in the event of the birth of a child with such congenital handicaps as cerebral palsy, mongolism, blindness, or malformations.

Name for nuclear sub, meaning 'body of Christ,' sparks Catholic protests

Roman Catholics are protesting the Navy's selection of the name Corpus Christi for its newest missile-carrying nuclear submarine. They point out that although Corpus Christi is the name of a Texas city, it comes from the Latin expression meaning "body of Christ."

Bishop Daniel P. Reilly of Norwich, Conn., near the Groton Electric Boat shipyard where the submarine was built, said the naming of the vessel "is offensive to the faith and conscience of millions of Americans and totally inappropriate in a nation that respects an individual's right to belief and worship."

Cultural Revolution won Christian groups new members in China

Christian leaders say they have won converts since China's Cultural Revolution because of the strong example of Christian living offered during those troubled times. Xiao Xianfa, the director of China's national Religious Affairs Bureau, agrees. "During that period, young people had no way of telling right from wrong," Mr. Xiao said. "They couldn't tell what the future might bring—tomorrow they could be accused of some crime and even arrested."

"Some turned to drinking and some to stealing or causing disturbances. Others sought help from religion." "But," he says, "as far as I'm concerned, religion is not a truth which young people should seek."

Xiao's bureau is part of a government ministry which deals with ethnic minorities, including Buddhist, Muslim, and Christian religious activities.

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Discerning the gifts

It was some of the younger members of our small-to-medium-sized congregation who first called for gifts discernment. A committee made one round in a preliminary way by handing out a sheet and seeking volunteers for specific tasks in the church. The results were given to the nominating committee and no doubt eased their burden. Otherwise, elections and appointments continued much as before.

But the issue came up again and another committee made a study. One of the concerns that surfaced had to do with the nature of elections. When two or more appear on the ballot, for someone to win, another must lose. Is losing an appropriate form of discernment in the Christian church? (Losing is no problem, said some in our congregation. Whether these were persons whose experience had generally been to get elected, I am not sure.) Another observation was that when two persons were selected as equally qualified for a task and only one is elected, the specific services of the other may be lost for a full year.

Some of us proposed open nominations, including volunteering, and then having the nominating committee make the selections and bring a ballot to the congregation for approval. But this was not enough. It was urged that we conduct our annual election through the gifts discernment process.

It began by a volunteer and nominee sheet. All were asked to volunteer for tasks they were willing to do and to nominate others for work they believed these others should do. These lists were distributed and all who felt themselves nominated against their will were invited to withdraw.

After considerable work on the part of the gifts discernment committee, a three-session congregational meeting was called as an alternative to the annual election. The first two sessions ended promptly; the third went on into the night. In effect, the gifts discernment process calls for the congregation to become its own nominating committee.

As practiced in our congregation, each person present was assigned to a group. The groups made their own nominations from the list drawn up by earlier volunteering and nominating. When the proposals differed, the differences were to be negotiated. This is one of the strengths of the gifts discernment process. Not only is volunteering encouraged, but open discussion. Ideally, this opens the way to better understanding of who is asked to serve in what capacity. Theoretically, in gifts discernment, the strength of two or more persons for a specific task may be discussed openly.

How did gifts discernment work for us? After three

evenings we had completed our annual election (except for a few designations which someone remembered at 10:45 on the third evening). As I reflect on the experience, the following come to mind:

1. It permitted wide participation in the task of selecting leaders for our congregation. All members were invited, not only to volunteer for service, but to participate personally in the discussion of and placement of persons in assignments. There was an opportunity to discuss both the tasks to be done and the appropriateness of persons to do them.

This meant that more people became aware of what it takes to fill our offices and what kinds of struggles a nominating committee must accept. It made it easier to check people's availability since it was stated beforehand or in many cases they were present and could be asked. However, there will be no voting for offices. Persons whose schedules did not permit their attendance were deprived of the vote.

2. Gifts discernment brought together members of our congregation for serious, extended consideration of the work of our church. As a voluntary organization, our congregation suffers from lack of serious, extended consideration of its work. And we are not together enough to cultivate acquaintance with one another—to build and extend community. Three nights of meetings helped.

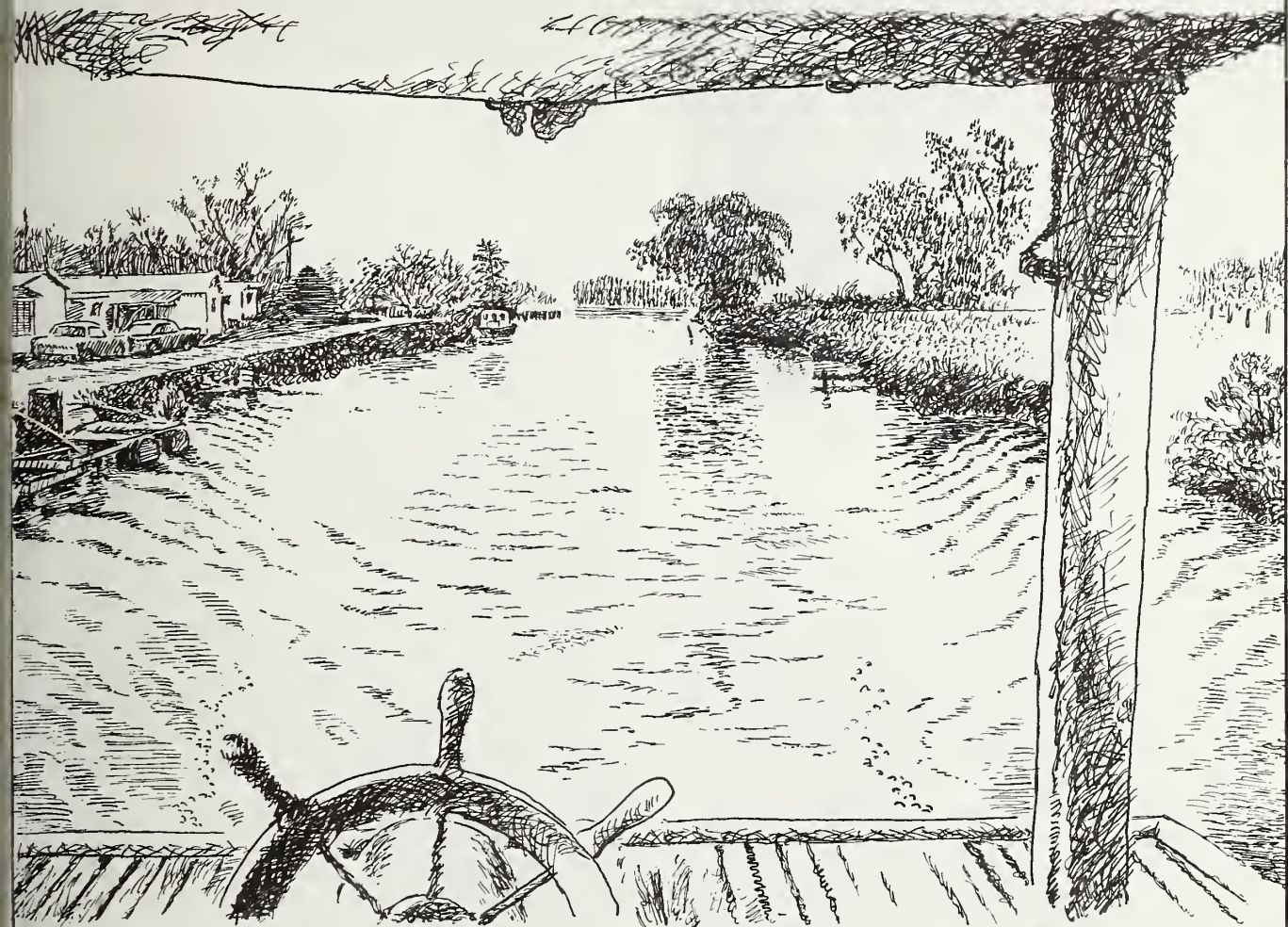
But some complained that it took too much time. It does take time. And some were in and out of the meetings, while others were out and in. Becoming involved with a gifts discernment process part way through is not likely to give a person a positive feeling about it.

3. Did the process allow for open discernment without rejecting the gifts of some or trampling on the opinions of others? In some cases, yes; in others, no. Some assignments were filled promptly with little or no discussion. Others had more volunteers than could be used. Members of one group disagreed with the united opinion of three other groups. They were not helped to negotiate this disagreement and finally conceded without agreeing. In the end, there were those who expressed basic satisfaction with the experience while others demurred.

In his extended discussion of gifts in 1 Corinthians 12 to 14, the apostle Paul failed to indicate how these gifts are discerned and assignments made. So we are left to decide these for ourselves. There is no perfect method as there is no perfect church. The gifts discernment process has appeared as another way to make these selections. Not a perfect way, but worthy of consideration if a congregation is willing to take the time to become its own nominating committee instead of voting.—Daniel Hertzler

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June 9, 1981



Bayou Des Allemands from the back of one of Sidney Comardelle's tug boats

The church behind the levee

by Daniel Hertzler

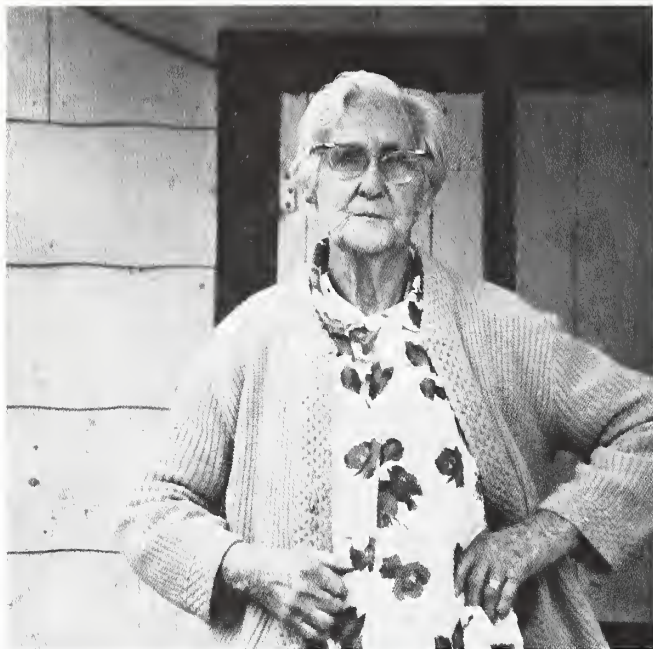
At Des Allemands, Louisiana, people used to attend the Mennonite church in relays because the building would not hold them all at once. Today there is room for all who wish to come to Des Allemands' new building, but swing shifts keep some away on Sunday morning. So the congregation provides regular meetings three times a week in order that those who cannot attend on Sunday morning may worship on Sunday or Wednesday evening.

The history of the Des Allemands congregation can be read in its buildings. John E. Wenger, who was pastor

there for 40 years, remembers the first one acquired in the thirties. "We bought it from the Presbyterians for \$200. It cost \$80 to move it across town, and \$300 for the lot. It was a small building, only 16' x 24'." A new and larger building went up in 1950 and soon after this 14 people were brought into the church. An annex was added in 1960 in time for the wedding reception of Joyce Comardelle and Stan Mecum.

The latest construction was done in 1978 when five volunteers from Indiana took down the 1950 building.





Justine Verdette, who wanted to join the congregation which could put up a building without fighting and cussing.

Ninety percent of the material from the old building was used for a larger structure in its place. A youth group from Kidron, Ohio, put the shingles on the roof. The rest of the work was done by Des Allemands members using plans drawn up by Gerald Beadle and John C. Wenger. The old church came down just after a meeting of the Gulf States Fellowship in early May 1978. The first service in the new building was held on October 22. They told me with a straight face that they had put up a 150-seat building complete with pews for \$45,000!

Across the street from the church lives Justine Verdette, a French-speaking lady in her nineties. She observed the building of the new church during the summer of 1978 and was so impressed with the harmony and lack of swearing that she asked to become a member of the congregation. So Virgie LaValle, a French- and English-speaking member at Des Allemands, interpreted between Justine and Pastor Robert O. Zehr as she gave her baptismal vows. Things like this really do happen at Des Allemands.

Des Allemands (the expression is French for "the Germans") first heard of Mennonites about 1918 when a few families moved in and began farming. Among them were the Chester Wengers, parents of John E. Wenger and Mabel Wenger Hackman. The little settlement lasted only about four years. It was an unfamiliar climate, there were problems with flooding, and the horses got spinal meningitis.

So the Wengers moved to Pennsylvania, but they never forgot the half-dozen or so French people who had found the Lord and who remained in their minds as sheep without a shepherd. They came back in 1936 to build a church. The Chester Wengers came first and were followed in six months

by their adult children: John and Esther Wenger and Lester and Mabel Hackman and their families. Lester was against the move at first, Mabel remembers "but the Holy Spirit dealt with him one afternoon while he was alone. Our goal," she said, "was just to come and live among the people. We had a lot to learn."

It was the Dutch among the French, for although the town may be Des Allemands, the dominant local culture is Acadian French and, of course, Catholic.

"What accounts for the church we have here?" I asked Mabel.

"It's just the Lord at work," she said, "where the Book is opened. We came from pretty strict preaching. I do not know, I guess just loving people, visiting. We don't visit enough. I was thinking this morning about the last three people who were baptized in the church. The Lord just brought them to us when they were ready."

Financially, the early years were lean ones for the missionaries, but they survived through gardening and sewing for others. Indeed, it was a lean period for most in the area. Fishing and trapping were the mainstays. Today fishing and trapping are not forgotten, but there are good jobs in the greater New Orleans area.

A modest looking place, Des Allemands is actually quite expensive to live in. Apartments rent for more than \$300 a month, and a building lot, if it were available, might cost as much as \$40,000. The problem is that much of the surrounding land has been bought by oil companies and is not available for building.

Water is the most pervasive common topic in Des Allemands. It is not like the common stereotype which Joyce Mecum protests—"Are the houses on stilts"—but this is because the railroad bed serves as a levee and behind the levee the water is kept down by canals and pumps. Rains as heavy as ten inches are common, but the pumps are adequate for these.

One effect of the coming of Mennonites to Des Allemands was to put some life in other churches. "There were hardly any churches here when we came" said Lester Hackman. "The Presbyterian church had a man who would come on a circuit. The Holiness church was almost dead. We revived them!"

This might sound as if there were bad feelings between churches in Des Allemands. If so in the past, this is not true now. Pastor Robert Zehr reported a recent breakthrough in interchurch relations. A ministerial alliance was formed

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which brought together ministers from Assembly of God, Baptist, Catholic, Mennonite, Methodist, and Presbyterian congregations.

Des Allemands, however, is a Mennonite church with a 40-year Mennonite tradition. The Des Allemands Mennonites know themselves as Mennonites and support the worldwide mission of the Mennonite Church. Though of modest size, they are the largest in the nine-congregation Gulf States Mennonite Fellowship. Their pastor, Robert O. Zehr, is moderator of the fellowship.

It was a strange new experience to call Robert Zehr as pastor at Des Allemands, John E. Wenger had been their first and only pastor for 40 years. His son John C. Wenger, treasurer of the congregation, took leadership in helping them see that they had resources to support a pastor and the Robert Zehrs came from Kansas.

The older Wengers and the Hackmans remain, however, and continue to participate in the congregation. "We like Brother John," said Virgie LaValle. "He's still 'Rev' to me. Whenever I need him, he comes. I like Brother Zehr too. I was sick. I called him and he came and anointed me."

I asked Robert Zehr what is required to be a Mennonite at Des Allemands. "To confess faith in Christ and be baptized," he replied. "We teach all the things that other Mennonites teach: nonresistance, the Mennonite confession of faith. We are a bit flexible on this. If some say, 'I can't swallow this,' we work with them. We ask, 'Are you willing to work at what Jesus is saying?' We do not require that persons be 100 percent in line to work with them."

As in any "gathered" church, not all who begin in the faith, continue. There are many relatives in the Des Allemands Mennonite Church. In a few days I could not begin to get the relationships clear—but there are also many families only partially represented. As in other Mennonite communities, some go away to school. Joyce Comardelle Mecum was one of these. I asked her why she came back after attending Hesston and Goshen colleges. "The church, I guess. Also family ties." The return was supported by her husband, Stan, who came from a place in northern Indiana and vowed he would never go back there.

"My rebellion," said Joyce, "was going off to school. Then when I did that I was ready to come back!"

Sometime in the past decade Des Allemands had a bad experience, some sort of congregational crisis. No one said clearly what it was, but Joyce described it as "the problem. We dropped down to one Sunday when there were only about 30 in the church and I thought, *Was this the end?* But then we kept plodding on and now it has built up again."

One who left was Eugene Arsineau. "I grew up in the church. There was a period when I left. I met Audrey and I started going to the Catholic Church with Audrey."

Why did he leave?

"I guess because they had a 'hassle' in the church and I was not mature enough in my faith to understand. Some who had been in the church from the beginning left. Some years later (in 1976) we asked if we could go along to one of the church conferences. Marion Bontrager was there and we enjoyed his talks—but more the way he acted. So we came back to the church."

Eugene asked the editor of *Gospel Herald* for more articles on Mennonite history and doctrine, more teaching on



Lester Hackman and Eugene Arsineau, who called for more articles on Mennonite history and doctrine.

conscientious objection to war. "At times I feel far apart from the Mennonite Church. I went to Hesston, Kansas, once and there were five Mennonite churches in one town! I want to visit Goshen some time, and also Pennsylvania."

I thought about the Des Allemands building in its place behind the levee, with its comparative safety from storms provided by pumps which can deal with a ten-inch rain. The congregation, too, is a sort of place of protection where people can come for help when the problems of life get them down. This is an old figure for the church, truly, but at Des Allemands it seems more than usually appropriate. Like the town of Des Allemands, things may be a little soggy at times, but basically tranquil.

Virgie LaValle appears to be an unofficial local missionary for the congregation. Virgie has outlived two husbands and is now married to Harry LaValle, her third. A woman of influence in Des Allemands, she owns eleven apartments on the street named after her, "Virgie's Ct." "Since she's a Christian, she's been bringing a lot of people to the Lord," said John E. Wenger. (For a good many years she was not.)

One of those she brought was Felix, an old man a doctor asked her to care for, since he wasn't expected to live more than three months. But with good care he lived nine years and after an operation on his eyes was able to walk around the community.

"Later," said Virgie, "he asked to be a Christian. He said to me (in French) that he wanted to get his spirit right with the Lord. I said to Harry, 'Felix wants to be a Christian. What shall I do?' Harry said, 'Call Brother John. He'll know what to do.' So I did and he said, 'I'll be right over!'"

When we met Harry LaValle he was a retired project director-engineer for Hooker Chemical Company, who was still called in occasionally for troubleshooting. Harry had wandered into Des Allemands late in the nineteen sixties and discovered Virgie. In due time she took him to church and they were married.

Harry was a baptized Episcopalian but "I didn't go to church until I married her and I have gone ever since. Further, I have gotten all mixed up in the work of the church. These have been the best eleven years of my life."

Behind the levee.



The Augsburg Confession

by Robert L. Wilken

Amid the excitement surrounding the 450th-anniversary of the Presentation of the Augsburg Confession, one significant event has been wholly ignored in the U.S.—the response of the Mennonites, heirs of the Radical Reformation, the descendants of the Anabaptists of the 16th-century. German Lutheran leaders issued an invitation to the various churches in Germany, including the Mennonites, to join in the celebration of the Augustana anniversary. But no one stopped to think what such an invitation would mean to those Christians such as the Mennonites who claim continuity with the Anabaptists. In effect, they were being asked to join in an event praising God for a document which condemns in strong language their practices and teachings no less than five times.

The Mennonite leaders, however, chose to take the invitation not as a cynical joke but as an opportunity, after 450 years, to give witness of their faith to the Lutheran churches and to initiate, for the first time since the Reformation, ecumenical discussions between Lutherans and Mennonites. That such an attempt is wholly without precedent should come as no surprise, for in Lutheran circles it has always been good form to attack the “enthusiasts,” the popular way we have of referring to the Anabaptists and their descendants.

In March 1980, after receiving the invitation, Pastor Willi Wiedemann, head of the Mennonite churches in Germany, wrote a letter to those congregations expressing surprise that the invitation had been extended at all, but urging that the Mennonite churches receive it in good faith. He pointed out that the invitation is not “wholly without problems” because “our churches, though they share with the Lutherans the Reformation belief in justification by grace through faith (as set forth in article 4 of the *Confessio Augustana*), yet in other articles we are condemned.” For example: “Condemned are the Anabaptists and others who teach that the Holy Spirit comes to us through our own preparations, thoughts and works, without the external word of the Gospel” (Art. 5). “They condemn the Anabaptists, who reject the Baptism of children, and say that children are saved without Baptism” (Art. 9).

It is difficult to conceive, wrote Pastor Wiedemann, “that we are asked to celebrate our own condemnation.” He recommended that the invitation be accepted only on the condition either that some explanation be given of the condemnatory passages or that the representatives of the Men-

nonite churches be given an opportunity, in the course of the celebration, to bear witness to their faith.

Are the Anabaptists still to be condemned? Since the normal expectation of an invitation to attend a celebration does not contemplate that the guests are to be partners in a dialogue, the Lutherans were somewhat taken aback, but they agreed to give the Mennonites an opportunity to address the gathering. The leaders of the Lutheran churches also expressed interest in continuing the discussion after the celebration. And in conjunction with the event, the Bishops' Conference of the United Evangelical Lutheran Church in Germany issued the following explanatory statement:

“The condemnations expressed in this confession against contemporary contradictions to the correct understanding of the Gospel (especially with regard to the so-called Anabaptists), we can today, distant from them in time, evaluate somewhat differently, particularly because the rejected views were then described too generally and were also determined by political motives. . . . To the extent that denominations in our time consider themselves in continuity with those groups whose views were condemned in the *Confessio Augustana*, dialogue should examine whether the condemnations expressed then still apply or not to the positions represented today by the partners. We are ready for such a conversation, especially since this can take place on the basis of a growing mutual understanding and on new relations and contracts.”

In June, Pastor Wiedemann made the following statement at the 450th-anniversary event in Augsburg:

“In the name of the Mennonite churches of Germany, I have the privilege of addressing a brief word to you. I speak also as representative of the Christian churches in Bavaria, who are working together on the way to unity in Christ.

“It was not easy for us as Mennonites to come to this celebration. Our confessional origins lie in the Anabaptist movement of the Reformation period. But the Anabaptists are condemned in several articles of the Augsburg Confession. . . .

“When on June 25, 1530, the Augsburg Confession was ceremoniously read before the Holy Roman Emperor and Empire, the three leaders of the local Anabaptist congregation were in prison because of their faith. The corpse of a fourth, who had been condemned for his faith, had been burned and his ashes strewn in the Wertach River.

“The condemnatory clauses of the *Confessio Augustana* had catastrophic personal and social results for our ancestors. Hundreds were put to death. Social discrimination has had an effect on us until recent times.

Robert L. Wilken is a Lutheran pastor who teaches church history at the University of Notre Dame, South Bend, Ind. This article is reprinted from the *Lutheran Forum* by permission of the editor, Glenn C. Stone.

"Today, 450 years later, we are invited to a celebration. We are not here to celebrate our own condemnation, but to begin dialogue anew. We sense and experience this invitation as a hand stretched out which we gladly grasp. I give thanks for the word of the bishops of the evangelical Lutheran churches in Germany and for the position paper of the ecumenical study committee. Both open the way to a new hearing of one another.

"Now before us stands the task of bringing truth and love together again. 'He who possesses the greater truth, must show it through greater love.' We Lutherans and Mennonites cannot go beyond this word of a Roman Catholic Christian!

"'He who possesses the greater truth, must show it through greater love,' will be true especially in the future. On the basis of our churches, namely in the congregations and in contacts between the individual confessions locally, in the counseling received by married couples of differing denominational backgrounds, and in conversations before baptism, it will have to be seen whether today we have simply acted out as ecumenical celebration, or whether we wish to continue with one another and for one another in what we have experienced in these days in a world which cannot survive without the truth and love of God."

More than expected. After the anniversary celebration

was over, a group of German Lutheran pastors addressed a letter to the heads of the various Lutheran churches in Germany requesting a formal revision of the text of the condemnatory articles of the *Augustana*. They proposed that the phrase "they condemn" (*dammant*) be revised to read "they disagree with" (*non consentiunt cum Anabaptistis*). In the letter the pastors say that they had been deeply moved by the statement of Pastor Wiedemann. After praising the words of the Roman Catholic Cardinal Ratzinger, they wrote, "All the more did the words of the representative of the Mennonite Church at the closing ceremony impress us and shake us. He had been invited and had come to the celebration of a document in which his church and therefore also he himself was condemned and in a moving way he showed that this condemnation was not only written on paper but that it had cost the blood of many of his fathers in the faith. That he nonetheless came was a beautiful sign of ecumenical conviction and readiness to forgive."

This is an extraordinary series of exchange, which was quite unexpected and far from the minds of any of the men and women who planned the celebration of the Augsburg Confession in Germany, in the U.S. or elsewhere. Anyone who has been involved in the many activities of the anniversary year is well aware that the confession has been seen almost solely as a document dealing with relations between Lutherans and Roman Catholics. In our myopia we



The martyrdom of Jan Smit, 1572. "As examinations and severe threats could not move him to apostasize . . . Don Frederick, son of the Duke of Alva, sentenced him, there to be suspended by one leg to the gallows, which was done, till death ensued" (*Martyrs Mirror*, p. 962).


have simply taken for granted the condemnatory articles on the Anabaptists, assuming, as Lutherans have always assumed, that the "enthusiasts," the "*Schuarmerei*" are so wrong that we need not give them a second thought.

As the American Mennonite theologian John Yoder observed, "I did not really take note [of the exchange in Germany], at the time that preparations were going on here in North America for the celebration of the anniversary. . . , but it does seem, from where I was watching, that Lutherans were more interested in seeing Augsburg as a pro-Catholic event, to be reviewed together with Catholics than as a proto-Protestant event to be commemorated with Protestants. That meant that no attention needed to be given to the question of the anti-free church elements in the CA. German Lutherans are, however, so comfortable in their vestiges of establishment that it did not even occur to them that they were asking [Mennonites] to participate in the commemoration of their own condemnation."

Yoder goes on to say: "Yet any veteran in ecumenical relations must know that the way in which they attempted to handle the question is not yet deep enough to come to terms with the problems. The statement apologizes for the condemnations of the Augsburg Confession on the level of historical accuracy. It says that even at the time the descriptions were too sweeping, *i.e.*, they did not describe quite accurately what some Anabaptists believed or they ascribed to all what only a few believed. This is true with regard to universalism (CA 17) but it avoids the real difficulty which still exists, namely that it is actually true of a considerable number of churches that they do (still) teach that infant bap-

tism is wrong. It is also true, although of a small number of churches, that they do actually teach, even today, that it is not the duty of a Christian to support civil government in the waging of 'legitimate' wars. Thus the question of ecumenical etiquette is not resolved by saying it is more complex than someone in 1530 thought it was. It continues to be a question of how we deal with people with whom we differ deeply."

The question, then, is whether Lutherans are ready, theologically and ecumenically, to take seriously the descendants of the Radical Reformation. In the last decade we have learned to talk and to worship with Roman Catholics; we have found it almost too easy to move closer to them because, the polemics of the past notwithstanding, we are so much alike. But we are decidedly unlike the Mennonites. Most Lutherans have only the vaguest impression what "free church" Christians are like, and are most uncomfortable in the face of Christians who are pacifists.

What happened in Germany last summer can be a dramatic beginning to a new and significant ecumenical venture. Or it can simply be ignored or forgotten. Yet, as the German pastors said in their open letter, after such a powerful ecumenical gesture at Pastor Wiedemann's statement at the anniversary celebration, Lutherans will have to look closely at an aspect of the Augsburg Confession and of the Lutheran tradition that we have assumed for centuries was finished business. A beginning has been made with the Lutheran/Baptist dialogue begun in 1979, but it is high time that we recognize that the Baptists are not the only inheritors of the "other" Reformation. 

Why did I leave? . . .

The primary became secondary

In trying to analyze why I left the Mennonite Church, I came up with an answer that frightened me. I tried to rethink the experience, what led to the asking for my church letter, and I wanted to come up with a different reason. But always it was the same, sobering thought. And I tremble to give it to you, for it may be the wrong answer. Try to understand, see things from my viewpoint. I left because the Holy Spirit took precedent over Jesus Christ. May God forgive me if I am wrong in my analysis.

Since my conversion at sixteen, I have always felt that my relationship with God was dependent upon what Christ did for me on the cross. It was his willingness to become my sin bearer, the perfect sacrifice, that brought me to God. And for twenty years that love has sustained me, the love of the Father, the love of the Son.

Then came the meetings held by evangelist "Yoder." And a new call was made, the call to submit to the baptism of the Holy Ghost. Many responded at "First Mennonite." I did not. I knew I was a Christian, that the Holy Spirit had come to me at the time of conversion. But I have not felt that I

wanted to embark on an emotional roller coaster ride. By faith I have consecrated myself to God as a very "reasonable service." My education, my intellectual honesty, may influence me in taking a more conservative stance in this Holy Spirit matter. I have been happy in Christ Jesus. He is my Savior.

Frankly, I grew tired of being asked continually if I had received the baptism of the Spirit, if I spoke in tongues. A new and necessary relationship to the Holy Spirit seemed to have taken precedent over a former and basic relationship to Jesus Christ. My first love seemed to be in jeopardy.

The spontaneous worship service I found refreshing at first, but when it continued that way Sunday after Sunday, I longed for some organized, planned input. It was too much all at once, continually.

I have lost something in leaving. I am now attending a church that is in direct conflict with some of my beliefs. Militarism here has replaced nonresistance. I cannot say that I am satisfied.

Thank you for your inquiry. I do feel that you care.—X.
Menno

Come into the city and help us

by Ivan Kauffmann

The title of this article is a paraphrase of the Macedonian call which Paul received as recorded in Acts 16:9. A somewhat similar call came to the Mennonite Church at Estes Park in 1977 and at Waterloo in 1979. This call continues to be sounded from the cities of Canada and United States where the large percentages of population are residing. These cities are the challenging mission fields for the Mennonite Church of today.

We should recognize with thanksgiving that there are many Mennonites already located in most of our major cities. Many students and young adults are living there for academic and vocational purposes. There are also many families whose employment has led them to the city and who now reside there. A majority of our 100 Hispanic and black congregations are located in these cities. Many of these along with the Anglo urban congregations are a result of Mennonite city mission effort.

This call to help in the city is a call to many persons with a wide variety of gifts for witnessing and serving in a variety of ways. All of these ways are important and necessary in the total effort of the church. But recently in a conversation with Ray Horst, our Home Ministries leader at the Mennonite Board of Missions, I was reminded of one kind of person needed by our district conferences in so many of our cities, that person gifted for the preaching ministry. I would understand the preaching ministry to include the following components:

1. A dependence on the Holy Spirit. The work is difficult by its very nature, and it is obvious that any success can come only through the Holy Spirit's power. Any other source of power would be inadequate.

2. The ability to communicate. This includes the experience of having received the understanding of the gospel message as well as the gifts and skills to help the hearers and observers understand.

3. The gift for expository preaching. The biblical message needs to be communicated in ways that the realities of Christ and His kingdom are understood. In recent years there has been a strong emphasis on other ministries such as counseling and group dynamics. These are needed, but they do not take the place of preaching; rather they are supplementary. Expository preaching is a necessary method for

communicating the gospel.

4. The creativity to gain an audience. The circumstances and complexity of the city are such that it is not easy to get a hearing for the gospel. It requires creativity and innovativeness to get past the many barriers that insulate and isolate people.


5. Leadership qualities that have charisma. People are looking for good leaders whose lives exemplify the messages being preached, and whose qualities lead them to the Person of Christ.

6. The learning from experience. The city is a place where we should be placing more of our experienced preachers. The city is no place to learn how to preach or lead a congregation. That should be learned in a congregation where there are mature Christians and many members who can help with congregational tasks. Some of the experienced pastors from rural congregations should be called to serve in the city.

7. A willingness to work hard in difficult places. Much of the work in the city is in its pioneer stage and there is a shortage of workers. In many ways it will be more difficult than the average rural congregation. Ray Horst informs me that at least ten persons with such gifts could be used immediately by the district conferences in cities such as Washington, D.C., Pittsburgh, Philadelphia, New York, Chicago, St. Louis, Kansas City, Great Falls, San Francisco, and Toronto. But there are not many of these kinds of persons begging for jobs.

How will these be found and from where will they come? The church will need to pray that the Lord of the harvest will send them forth (Lk. 10:2). But how can we be responsive to what the Lord might say to the Mennonite Church? Some of these that the Lord may call (1) may be serving as leaders in other vocations, (2) may be serving as pastors of established congregations, (3) may be serving in other church institutions.

It is my opinion that the church should send its best qualified and ablest persons to these city locations and provide them with the resources that allow their gifts to be exercised to the fullest. I believe that the God who is calling them to come into the city will bless that preaching ministry with a large harvest of people for His kingdom.

Pray about this, share your convictions, give your suggestions. How can we as a church respond to this call? 

Ivan Kauffmann is general secretary, Mennonite Church General Board.

European workers study mission, compare viewpoints

Workers in Europe with Mennonite Board of Missions, together with MBM-related congregations and interested friends, gathered from Apr. 30 to May 3 for the annual Mission Colloquium in Rixensart, Belgium.

Meeting in a Dominican retreat center, the group of over 60 participants often swelled to a larger crowd as people from the Dominican community and other interested visitors reflected together on the theme, "The Anabaptist Vision in the Midst of a Protestant Minority."

In attendance were three persons from the community in Barcelona, Spain; six of the seven members of the group in Dublin, Ireland; members of Mennonite congregations in Belgium; a large group from London Men-

nonite Fellowship in England; and large numbers from Foyer Grebel and the Chatenay-Malabry congregation outside of Paris, France.

There was a festive, family reunion atmosphere due to the large number of children, most of them under five.

The days were structured between morning and evening prayer, led by Stephen Shank. For many, the experience of prayer, Scripture reading, and singing was the most important aspect of the colloquium.

One participant was heard to comment on Stephen's leading, "When a person can read Scripture like that, you don't need a preacher!" The singing was greatly enhanced by a large contingent from the Spanish congregation in Brussels, Belgium.

The colloquium theme was first addressed by keynote speaker Mike Garde from Dublin, who outlined an Anabaptist vision for the 1980s. "The politics of Jesus push us back to the fullness of the kingdom, not by denying the church, for that is its center, but by going beyond it."

"Anabaptism has been reduced to a cultic community and we have lost the sociopolitical aspect of the gospel," Mike said. "In the interim, while we complete its rediscovery, I propose working through political parties of the radical left."

Alan Kreider from London, who was asked to respond to Mike's presentation, basically affirmed Mike's main point that the kingdom is wider than the church, but expressed doubt about working through political parties.

Political parties are part of the old order, based on a desire to get into power, and often dishonest, he said. Instead, Alan felt that single-issue campaigns could be more suitable channels for the expression of Christian concerns about justice and peace. Some discussion followed.

Over the next day and a half, three different Christian groups were examined, with a presentation on how the Anabaptist vision was similar to or different from each one. The presentations referred specifically to actual contacts and conversations Mennonites had had with each group.

For instance, Tom Rutschman presented a paper on evangelical Protestants in Spain and the Barcelona community's contacts with them. The associate director of Belgian Gospel Mission, Clive Clayton, responded to Tom's paper.

Willy Hubinont and Samuel Gosset, members of the Rixensart congregation where MBM worker David Shank served as pastor for many years, presented two brief papers on their congregation's experience under the heading of "pluralist Protestants." Wilfred Hoyois, vice-president of the Synod Council of the United Protestant Church of Belgium, responded.

And finally, Jacob Langhart, shepherd of the Theophany community in Lagrasse, France, responded to a paper by Larry Miller on Anabaptists in relation to the Catholic charismatic renewal. The Theophany community is one of the oldest and largest of the Catholic charismatic communities, numbering about 100 adult members and 80 children in several locations.

Colloquium participants celebrated in a closing worship service with members of the Rixensart congregation. The experience of worshiping in several languages with brothers and sisters from Belgium, Spain, France, England, and Ireland made vivid to many the international dimension of the church.—Dawn Ruth Nelson

Anabaptist studies move ahead, Conrad Grebel College

New direction in Anabaptist research was the theme of a meeting of interested Mennonite scholars at Conrad Grebel College, Waterloo, May 15 to 16. This was the last in a series of three meetings intended to discuss the state of research on the Radical Reformation and to identify themes, geographic regions, and personalities deserving future investigation. The earlier sessions were held in Elkhart, Indiana.

Chairman for the weekend was Walter Klaassen, an Anabaptist scholar from Conrad Grebel College. Other participants included John Rempel and Cal Redekop also from Conrad Grebel; J. Denny Weaver and Arnold Snyder from Bluffton College; John Oyer and Leonard Gross from Goshen College; C. J.

Dyck from AMBS; and Charles Wienkirchen from the University of Waterloo.

Out of the weekend discussion emerged a clear call for more work on an Anabaptist synthesis. In recent years scholars have worked on very specific topics, at times neglecting to describe what made an Anabaptist an Anabaptist. Such work, as being done by J. Denny Weaver, on a synthesis of Anabaptist Christology was encouraged. Other areas identified as needing synthesis included the Anabaptist view of economics, of church-state relations, their view of history, and their interpretation of Scripture. There was a call to research further the antecedents of Anabaptism as well as later generations of Anabaptists.

Out-Spokin' to be grounded, decision of MBM directors

The board of directors of Mennonite Board of Missions voted with deep regret to terminate Out-Spokin'—a biking ministry—during its quarterly meeting from May 14 to 16 in Elkhart.

Termination had been recommended by Out-Spokin' staff and by the MBM relief and service committee, which oversees Out-Spokin'.

The board of directors asked MBM staff to explore new ministries of evangelism and service with young people and to "give aggressive leadership in exploring the possibilities of transferring the biking ministry concept to another sponsoring agency."

Out-Spokin' plans to continue its 15-year-old ministry until next spring. This summer, more than 1,000 people are expected to par-

ticipate in one of the biggest schedules of hikes ever planned.

In other business, the Board of Directors:

—Endorsed a proposal by Inter-Mennonite Media Group for a television special on *Living More with Less* and agreed to contribute \$97,000 to the project by 1983.

—Approved a plan to restructure the home ministries division so that MBM money and staff time are used more efficiently and so that working relationships with Mennonite Church conferences are improved.

—Honored David Leatherman, who left MBM in April after 26 years of service in the Finance Department—15 of those as treasurer/director.

—Heard Ray E. Horst, vice-president for Home Ministries, say, "Many exciting program challenges have come to us from the conferences. We could be on the verge of one of the greatest periods of evangelism and mission in our history, if we can work together as a Mennonite Church."



Commencement speaker Joseph B. Martin and "summa cum laude" graduates Ronda Weber and Peter Waybill at EMC

Thoughts on community at Canadian health assembly

"Creative justice calls us to work for an *integrity community*," Delton Glebbe, dean of Waterloo Lutheran Seminary, told the 131 persons at the annual Canadian Mennonite Health Assembly (CMHA) banquet, held in Cambridge, Ont. Glebbe said most of us live or have lived in four models of community. The first one—especially relevant to pioneering people—was the *security community*. In it, self is subservient to community needs. Intimacy, spontaneity, and enthusiasm are not encouraged. The self literally has to fight for survival. This community's major aim is to satisfy physical and biological needs. Fear and guilt are used to force conformity.

Quoting William Glasser, Glebbe said that in the 50s we went to an *identity community*.

The goal after WW II became one of involvement and finding identity in ways contrary to the security generation. People became valued for their *being*. Problems resulted because parents who raised children without security mechanisms, then become frightened when children reject "earning a living" as a primary goal of life. To build identity, Glasser claims we need two things: to be loved and to have self-worth.

This emphasis turned sour as it turned people into a *me-generation*. It turned Christians to pious self-centeredness (independence, assertion, self-actualization).

The end of the 70s marked the advent of the *intimacy community* (*we-decade*). Advertising uses "slices of relationships"; self and community are part and parcel of each other. But it also generates Jonestown and other aberrations (through subcommunities which declare themselves self-sufficient).

What Christians need is the *integrity community*—a creative justice which emphasizes self and community, but in tension that is guided by love and concern toward maximum development of both. It is the gospel of Christ (*agape*) in action.

To discuss the relationship of institutions and congregations, pastor Richard Yordy and chaplain Gerald Schwartztruber carried on a dialogue. Yordy argued that institutions do essentially become the congregations for their residents. Schwartztruber insisted local congregations need to give much more pastoral attention to their members who are in health care institutions. Both acknowledged that too often the family also neglects its role.

Jake Suderman and Ronald Schlegel debated the issues of private versus public (nonprofit) health care institutions. Suderman argued that "capitalism" (profit-making) is contrary to the core idea of well-being. Schlegel declared accountability and a system of checks and balances as two areas where nonprofit institutions have homework to do.

John Hess, pastor and community worker with the (Toronto) Warden Woods Mennonite church and community center, told the stories of several persons he encountered in his recent ministry.

Among prophetic suggestions for congregations, Klassen included: 1) think about pastors for aged at least as much as about youth pastors and 2) involve aged and handicapped in natural ways.

The new CMHA chairperson is Helmuth Epp. Other executive members are George Loewen, Joe Nighswanger, and Frank Dyck (as 1982 hosting member, the CMHA was invited to Clearbrook, B.C.).

Other business action included plans for participation with the U.S.-based Mennonite Health Association in publication of the *Mennonite Medical Messenger* and a potential joint conference.

Don't forget burden of integrity, Martin at graduation

Do not forget the burden of integrity "which has been placed upon you by your upbringing and by your education within these halls at Eastern Mennonite College," commencement speaker Joseph B. Martin told the largest graduating class in EMC history on Sunday, May 24.

Martin, who is Bullard professor of neurology at Harvard Medical School and chief of neurology service at Massachusetts General Hospital, made his comments during the outdoor exercises held under sunny skies on the EMC campus.

Integrity "gives a particular depth" to the ideals of equality, caring, and sharing, Martin told the 268 graduates.

The speaker, who graduated from EMC in 1959, urged this year's graduates to use integrity in addressing issues raised by modern advances in science and technology. Among these, he cited increases in knowledge about the human brain and the human genetic code.

Such advances "threaten to change not only our ways of living, but also our understanding of life itself," Martin said.

Heading the list of 49 honor graduates at the 63rd annual exercises were Ronda L. Weber, a sociology and social work major from Miami, Fla., and Peter N. Waybill, a biology-chemistry major from Scottdale, Pa. Both seniors graduated with perfect 4.0 cumulative grade point averages.

China, Urbana on CIM agenda, Winnipeg meetings

China represents a huge missionary challenge to Christians in the West. Mennonites are no exception, and when the Council of International Ministries (CIM) met in Winnipeg on May 14 and 15, China was a major agenda item.

The Council is made up of top staff members from 10 Mennonite and Brethren in Christ mission agencies, plus Mennonite Central Committee and a handful of other inter-Mennonite agencies and seminaries with missions programs. The Council meets twice a year to coordinate the agencies' common interests.

Atlee Beechy of Goshen College brought word of the fast-changing political and religious climate in China, based on his recent stay in that country with Goshen College exchange students.

"How does one find one's way into China? With humility, gentleness, courage—that's the challenge," he said.

The only Mennonite entree to China at the moment is through Goshen College, which has been invited to send teachers for one-year assignments. The college, in turn, asked CIM

to screen the available candidates and select four to six teachers to go in the fall of 1981. This was done at the Winnipeg sessions.

Hershey Leaman of the Eastern Mennonite Board, chairman of the CIM meetings, also raised the matter of "Bible smuggling" into China. The CIM will work at some guidelines for Mennonites on how to respond to the many agencies which claim to be engaged in smuggling. There is a concern that many of these outfits are acting irresponsibly.

Although the CIM does not administrate any major programs itself, it does coordinate resources that all the participating agencies can use. At the Winnipeg sessions, for example, plans were approved for a united Mennonite presentation at the Urbana '81 student missions conference.

The approximately 35 council members in attendance also approved the appointment of Don Jacobs to a part-time position as a "coordinator for consulting services" in theological and leadership training for overseas church leaders. His work will be underwritten by the Christian Leadership Foundation of Pennsylvania.—Allan Siebert for Meetinghouse

Changes in the making for health and welfare

Health and welfare efforts may be outgrowing the present structure as a department of Mennonite Board of Missions, according to a progress report received on May 14 by the MBM board of directors. The report was submitted by a special task force appointed last fall to study the future of MBM Health and Welfare.

The task force tentatively recommended support for the continued development of the new Mennonite Health Association as a resource body for health and welfare programs, the development of local church-based ownership and management entities, and recognition of the work of Mennonite Mutual Aid in the area of "wellness-wholeness."

The task force rejected proposals for expanding MBM health and welfare or forming a new centralized corporation.

Mennonite Health Association is an inter-Mennonite organization growing out of the previous Mennonite Health Assembly. MHA already provides MBM health and welfare programs with services like personnel recruitment, churchwide communication, education, and health advocacy.

The recommendations of the task force reflect a gradual but definite churchwide movement during the past ten years toward decentralization of health and welfare program control and management. They also reflect a conviction that support services and education

would be stronger and more effective if approached on an inter-Mennonite basis.

Mennonite Mutual Aid was recognized in the progress report as the most appropriate agency to take charge of the emphasis and education on "wellness-wholeness" in the Mennonite Church. Support of MMA's present efforts was encouraged, rather than organizing other programs which could duplicate or compete with that work.

The MBM board of directors affirmed the task force's recommendations and encouraged further work on the details of implementing the recommendations, including the eventual phase-down of MBM health and welfare.

"A timetable for the implementation will be established after final approval of the recommendations by the board of directors," said health and welfare director Ken Schmidt. "But it is expected that the change in direction would be made gradually over the next several years."

The special task force will present its final report at the Board of Directors' next meeting in July.

The members of the task force are Glen Miller and Eugene Seals from the board of directors; Willard Krabill and Joseph Lapp from the MBM health and welfare committee; Ivan Kauffmann and Carl Kreider from the General Board of the Mennonite Church; James Burkett, representing MBM programs for youth and the developmentally disabled; Frank Kandel, representing programs for the elderly; and Wayne Miller, representing hospitals.

MBM newsgrams

Joe and Elaine Haines, workers in Israel with Mennonite Board of Missions, Elkhart, Ind., are moving this summer to the Tel Aviv area to help Immanuel House—an international Christian center—develop relationships with the surrounding Arab community. The Haineses currently relate to Arabs through their chaplaincy work at a Christian hospital in Nazareth. Their new address, as of Aug. 1, is 23 Ahi Dakar, 46702 Herzliya Pituah, Israel.

David and Karen Powell, workers in Puerto Rico, were given two separate assignments recently by Puerto Rico Mennonite Conference. David was asked to be a consulting pastor to three congregations which are experiencing some difficulties. Karen was asked to be secretary-treasurer of a committee which plans bimonthly meetings for pastors and their families.

Floyd and Alice Sieber, workers in Argentina since 1948, returned to North America on May 23 for a summer furlough. They have been engaged in church planting and leadership development with Argentine Mennonite Church. Siebers' furlough address is c/o James Sieber, 917 Lake Ave., Fort Wayne, IN 46805.

Lester and Alta Hershey, former workers in

Puerto Rico, are completing a special 11-month assignment in Mexico with the Pacific Coast Mennonite Conference mission board. They will return to their retirement home in Fort Ashby, W.Va., in early July.

Nearly 90 people gathered in Lake of the Ozarks State Park in central Missouri, May 14-17, for the annual midwest voluntary service retreat. Seventy-two were volunteers and their children from units in Iowa, Indiana, Illinois, Mississippi, Oklahoma, and Texas. Other participants were meal and child care coordinators and MBM staff members. Members of Missouri churches of the South Central Mennonite Conference volunteered their cooking and other skills during the weekend retreat. Ed Stoltzfus, professor at Eastern Mennonite Seminary, Harrisonburg, Va., was resource person. His study was the Matthew account of the Sermon on the Mount. Another highlight of the Midwest retreat was the choral reading, "A Dream Become Reality," written and presented by the Brownsville (Tex.) VS household. The reading reinforced insights from the Sermon on the Mount. This was the third and final VS regional retreat during 1981. Ed Stoltzfus provided Bible study leadership for all three retreats.

mennoscope

The American Festival of Evangelism is scheduled for July 27-30 in Kansas City, Mo. The program will provide a full day in each of three areas: evangelizing, discipling, and equipping. In addition to core seminars in these areas, nearly 200 elective workshops will be offered and numerous speakers will address the assembly, reports the Mennonite Board of Congregational Ministries. The festival, with its roots in the 1974 Lausanne Consultation on World Evangelization and focusing on the local church, has an "open congress" format that will make it possible for some 20,000 persons, pastors, and lay leaders. An inter-Mennonite subgroup will meet Wednesday afternoon from 4:00 to 5:30. Co-conveners will be Myron Augsburg, Mennonite Church; Floyd Bartel, General Conference Mennonite; and Robert Kroeker, Mennonite Brethren. For general information and registration materials contact the American Festival Information Office, P.O. Box 17903, Washington, DC 20041; (703) 893-2595. The local arrangements office is P.O. Box 1981, Kansas City, MO 64141; (816) 756-0008.

A ground-breaking service was held on May 9 at the Durham (N.C.) Mennonite Church for a new auditorium. The church has been meeting in an assembly space within the educational building which was constructed in 1975. The auditorium is being built with voluntary labor. Frank Nice is pastor.

MMA has an opening for a communication services manager. This position will be available in early July. Please contact: Personnel Office, 1110 North Main Street, Goshen, IN 46526.

Hunger caused by drought, war, and more recently by flooding has not diminished in the past year in eastern Africa, despite world attention focused on that area and aid given. In response to the massive suffering there Mennonites and others from the Great Lakes and East Coast regions of the U.S. are setting plans to gather at least 2,000 tons of corn during the 1981 fall harvest season to go to Somalia and neighboring countries. A similar corn drive may be organized this fall in Ontario, Canada. If that occurs, the Canadian Food Bank may

\$196,988

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$196,988.52 as of Friday, May 29, 1981. This is 26.2% of the total needed. Contributions have been received from 291 congregations and 111 individuals. Individual gifts represent \$37,088.46 of the total.

GOAL: \$750,000

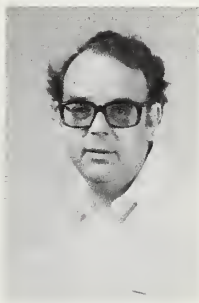
arrange for the corn to be shipped together from the three regions to its Africa destination.

The U.S. government has tentatively turned down an application by Mennonite Central Committee for an export license to ship 250 tons of wheat flour donated by Kansas farmers to food-short Vietnam. The government's unexpected response—which has attracted the attention of the *Christian Science Monitor* and various congressmen—suggests a tougher approach by the Reagan administration toward Vietnam and its occupation of Kampuchea (Cambodia). "The negative response of the Department of Commerce to our request is a serious infringement on our prerogatives and understanding of Christian compassion to people in need," said Bert Lobe, MCC secretary for Asia. MCC is now appealing the preliminary decision.

Nelson Kilmer, associate dean and physics instructor, will become Hesston College director of finance on July 1, 1981. As part of the new administrative team put together by incoming president, Kirk Alliman, Kilmer will oversee the business and accounting office, data processing, and maintenance. Former Finance Director Howard Hershberger spent most of the 1980-81 school year in fund raising for the Physical Development Center and terminated his full-time position in April.

John W. Miller, associate professor at Conrad Grebel College, has been appointed chairman of the Religious Studies Department, University of Waterloo, for a three-year term as of May 1. The fourteen faculty of the religious studies department are on the staff of the four affiliated church colleges and the University of Waterloo. As chairman of the department, Miller has responsibility for all aspects of the department's operations including the establishment and functioning of departmental committees, curricula, recommending new faculty, and communications with church college and university heads.

A prominent pianist and teacher will be the special guest for a five-day workshop for piano teachers and students from June 15 to 19 at Goshen College. Workshop organizer Marvin Blickenstaff, professor of music, announced that Enid Katahn, concert pianist and teacher at the Blair School of Music in Nashville, will lead participants in a study of piano performance through lectures, master classes, and an evening recital. Goshen College piano faculty member Celia Weiss and John Owings of Indiana University at South Bend will also perform during the week. Evening recitals will



Nelson Kilmer

also highlight the week. Katahn will perform on June 15, followed on June 16 by Celia Weiss, assistant professor of music at Goshen College. John Owings, noted recitalist and artist in residence at Indiana University at South Bend, will perform on June 17. All three recitals will take place at 8:00 p.m. in the Umler Center at Goshen College and will be open to the public without admission charge.

Central American VS retreat will be held Sept. 5 (p.m.), 6, and 7 (a.m.), at Rosedale Bible Institute, Irwin, Ohio. Invited to attend are all former VSers and their families who served under Rosedale Missions in Central America. For more information contact Wilbur and Mary Bender, 1600 Smith-Kramer, Hartsville, OH 44632.

Laurelville Mennonite Church Center, Mt. Pleasant, Pa., is building a 32-unit guesthouse using the envelope design, a design which allows air to flow between two insulated walls around the living area. Plans for the building were drawn by LeRoy Troyer Associates, Mishawaka, Ind. Troyer says, "This building will be so energy-efficient that a 500-watt light bulb would keep a room comfortable even on the coldest winter day."

Folk singer and banjo player Bill Crofut came to Goshen College for the fourth time May 15 for the purpose of listening to his audience as much as to perform again. After an Artists Series performance in January, Crofut promised to return for another concert at his own expense. He brought along back-up musicians Carver Blanchard and Bob Gordon and a repertoire of traditional folk and religious songs and original compositions. Crofut and his companions also learned to appreciate another song they had never heard before—doxology number 606 from *The Mennonite*

Hymnal. All three performers found the hymn so moving that they plan to include it on an album, which could be released in three or four months.

Le Roy Bechler is serving as an interim pastor at Westminster (Calif.) Faith Chapel, an Anabaptist congregation founded in 1973 by Merle Unruh, who is on medical leave. Bechler's address is 8806 Third Ave., Inglewood, CA 90305. Phone (213) 751-0797.

Emma Richards, copastor of Lombard (Ill.) Mennonite Church was the commencement convocation speaker at Associated Mennonite Biblical Seminaries on Friday, May 29, at 7:30 p.m. Goshen Biblical and Mennonite Biblical Seminaries conferred degrees and certificates on 39 members of the graduating class. Twenty-four students received the MDiv degree; five, the MA in Peace Studies; two, the MA in Christian Education; and eight, Certificate in Theological Studies.

The Mennonite Mental Health Services Board has an opening for an executive director. Job description and position qualifications will be sent to applicants upon request. Write Rowland Shank, director, Philhaven Hospital, 283 S. Butler Road, Lebanon, PA 17402. Deadline for applications is June 30.

Professional potters will have the opportunity to build their own energy-efficient kilns with instruction from Marvin Bartel, professor of art at Goshen College. Bartel, who patented his own kiln design in 1979, will teach a continuing education course on "Fuel-Efficient Kiln Building," June 29-July 3. The course will include lectures explaining the concepts behind Bartel's kiln design and the opportunity to build several kilns. Kilns built by the class may be purchased at cost by participants. Others will receive permits to build

Personnel changes at Goshen College

Major personnel changes affecting primarily the physical education and admissions departments at Goshen College were announced by John A. Lapp, provost and dean.

Named coaches for the men's and women's varsity basketball teams were Ken Pletcher, who coached at GC from 1976 through 1979, and Linda Miller Shetler, coach at Bethany Christian High School, who also taught and coached at Goshen College in 1979-80. Pletcher, who has been assistant director of admissions during the past two years, has also been named acting director of admissions. He succeeds June A. Yoder, who resigned and has accepted a one-year appointment as assistant professor of communication in drama.

Shetler is a 1972 GC graduate and holds a master's degree in secondary education from Indiana University at South Bend. Her 1979-

80 GC women's basketball team finished the season with a 11-5 record. She will also coach the women's field hockey team and teach courses in the physical education department as an assistant professor.

Shetler succeeds Ruth Gunden, professor of physical education, as women's basketball coach. Gunden has accepted a half-time appointment as international student adviser, but will continue to teach physical education courses and to coach the women's tennis team. She will be succeeded as department chair by John Ingold, professor, who is currently directing the Study-Service Trimester unit in Haiti.

Marion Wenger, professor of German and current international student adviser, has been granted a two-year leave-of-absence for a sabbatical and advanced work in the teaching of English as a second language.

kilns of Bartel's design. Interested persons should contact the Office of Continuing Education, Goshen College, Goshen, IN 46526. (219) 533-3161.

Native communities across Canada will be growing gardens this summer with help from 21 gardeners recruited by Mennonite Central Committee (Canada). Eight other volunteers on longer-term assignments will also be working with gardening in their native communities. Gardeners from various points in the U.S. and Canada arrived at MCC (Canada) headquarters, 1483 Pembina Hwy., Winnipeg, on May 4 to begin a week-long orientation to the gardening program.

The Choraleers, a youth chorus from Lancaster, Pa., recorded May 9 for a new album entitled "Amazed in His Presence," reports Abe Rittenhouse, engineer of Alive Recordings for media ministries. For more information about the album, or to order, write to Arnold Moshier, 8 Meadow Lane, Smoketown, PA 17576. Groups interested in producing audition tapes or new music albums may write to Alive Recordings, Box 1252, Harrisonburg, VA 22801.

Twenty-four Goshen College students and a faculty family will get a chance this summer to live, study, and travel in East Germany as well as West Germany. The German Studies Unit (GSU) is similar in purpose and scope to the college's Study-Service Trimester (SST), which is usually held in developing countries of the Third World. The GSU differs from programs offered by other colleges in that it offers about half of the 12-week term in the German Democratic Republic (East Germany). Reflecting Goshen College's emphasis on international and intercultural education, the GSU offers an opportunity to experience two very different cultures that have a common language and heritage, said Gerhard Reimer, professor of German, who will lead the group.

"Crime pervades every level of our society—petty theft, armed robbery, mugging, white collar crimes, business rip-offs, income-tax evasion. The normal response to crime has been 'lock up.' The idea that if you put criminals in solitary cells, they will become penitent. Nothing could be further from the truth..."

A new audiovisual produced by Mennonite Central Committee (Canada) deals with the victim offender ministry program of MCC (Canada). A number of different approaches to the problem are visualized as alternatives to our current system by means of dialogue, graphics, and slides. The audiovisual is available from all provincial MCC offices, the MCC (Canada) office, the MCC headquarters office in Akron, Pa., and from the victim offender ministry consultant's office in Saskatoon, Sask.

The *Your Time* task force, appointed by the media ministries committee of Mennonite

First quarter contributions for 1981 churchwide

(29¢ per day needed—16¢ per day received)

For the first quarter of 1981, February 1 through April 30, contributions to the Mennonite churchwide boards and agencies were equal to that of the same period in 1980. The total amount received by these boards and agencies was \$999,100. This was 54 percent of the amount needed for the first quarter operating budgets totaling \$1,846,000.

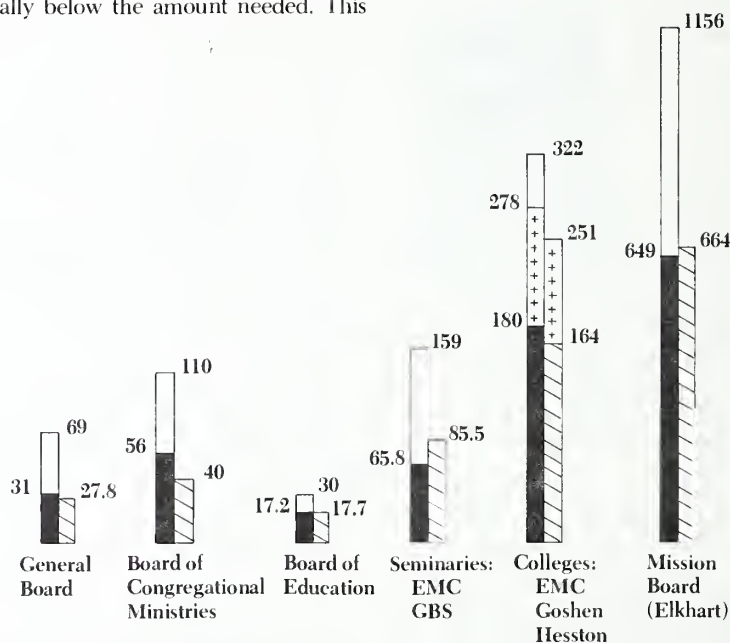
The amount needed to fund all of the churchwide boards and agencies for the entire year is an average of \$105.25 per member. This amounts to 29¢ per day for the year. During the first quarter the average per member giving was 16¢ per day.

The giving in the first quarter of the year is usually below the amount needed. This

places a handicap on the boards and agencies in the work that has been assigned to them. Some are forced to borrow money at high interest rates, thus further depleting the already limited resources. Two of the boards, General Board and Mission Board, began the year with a deficit left over from the previous year. This causes additional problems for them. Congregations and conferences are urged to forward contributions to churchwide boards and agencies as regularly and evenly as possible throughout the year.

Your help is requested in getting the 29¢ per day per member for operating the churchwide board and agency program.

—Ivan Kauffmann



THREE-MONTH REPORT OF CONTRIBUTIONS to the CHURCHWIDE BOARDS and AGENCIES of the MENNONITE CHURCH—April 30, 1981
(shaded columns: contributions received for three months
lined columns: contributions received for same period in 1980;
+++ total with alumni contributions added
add 3 zeroes -000- to all figures given below in chart)

Board of Missions, met for the first time Apr. 30 and laid the groundwork for a five-year evaluation. The group decided to seek expertise from five areas for the review: the committee, the staff, sponsoring congregations, listeners, and an authority in radio communications. The evaluation is in line with a policy to review all new and ongoing programs every five years. It will be carried out during the coming year. The task force is comprised of board members (Dale Stoltzfus, president; George Brunk III, vice-president; Loretta Yoder, secretary; and Ellis Croyle) and staff

(Kenneth J. Weaver, media ministries director, Ron Byler, director of broadcasting, and Margaret Foth, writer-speaker of *Your Time*).

New members by baptism: six by baptism and two by confession of faith at Lawndale, Chicago, Ill.; ten at Pleasant View, Goshen, Ind.; eleven at Cherry Glade, Accident, Md.; one at Waterford, Goshen, Ind.; six at Hesston, Kan.

Change of address: Paul H. Martin from 3330 Valdez Court to 4018 55th Street, Des Moines, IA 50310. Roy D. Kiser, 212 Sylvan Drive, Stuarts Draft, VA 24477.

readers say

I heartily endorse Gladys Baer's personal response to the wearing of the Christian woman's veiling ("Hear, hear," May 12). My observations and experiences have been very similar.

I agree that my covering my head with a Christian woman's veiling should remind men that the "head of every man is Christ" (1 Cor. 11:3, NIV). More than that, it serves to remind me that I am a woman who prays and prophesies, that is, strengthens, encourages, and comforts (1 Cor. 14:3). For this reason I should have a "sign of authority on my head" (1 Cor. 11:10).

In Florida, I met a young woman who told me plainly why she does not wear the Christian's woman's covering. She said, "I'd feel like a hypocrite. If I'd wear a covering, it would just give the men a big ego trip." I asked her about the phrase "because of the angels" in this teaching. She said she never noticed it before and wasn't certain how she felt about that. Her parting remark was one I've heard often, "I asked my minister and he doesn't seem to be real certain how he feels about it, if it is really necessary."

I don't understand what the angels have to do with my covering my head, but I accept it as one more lovely reason for doing so.

I noted with interest that Paul Erb was quoted as saying that he did not think the covering would disappear with so little resistance. Here I present a "tiny" resistance.—Gladys Kennel, Parkesburg, Pa.

Editor's note: On the mysterious reference to angels in 1 Corinthians 11:10, English scholar M. D. Hooker wrote as follows: "Although Paul's argument is based upon theological premises, it may perhaps reflect practical expediency; it is likely that it was the men of Corinth, rather than the angels, who were attracted by the women's uncovered locks, and that it was in this way that attention was being diverted from the worship of God." This statement appears in "Authority on Her Head: an Examination of 1 Cor. XI, 10," *New Testament Studies* 10, pp. 410-16, 1963-64.

One thing I appreciate is the frankness we readers have of expressing our views and opinions as we form them by reading the *Gospel Herald*. I, too, am going to take advantage of this privilege.

I'm not sure what the group from Kansas City had in mind, as they studied the hymns they have to improve, "Sexist Language in Hymns" (Apr. 28). I agree hymns need biblical scrutiny as to their message and truth.

I hope this has nothing to do with the idea that some are trying to pin a feminine role on "God the Father." Sure, he does have some feminine virtues in his comforting and caring role, but that does not denote feminism.

I believe in the infallibility and eternal existence of the Word; therefore, the answer should come from the Word.

We have many collective nouns and Scripture passages that have an inclusive message—creator of all mankind, all men, whosoever will, who will have all men to be saved. These Scriptures and many others are inclusive, including saint and sinner, male and female. Relationship is established by the reaction to the Word.

Perhaps the unsaved are not too comfortable in a Christian environment. I agree we should be kind, wise, and harmless as doves, but also remember the Word is sharper than a two-edged sword, not always bringing the comfortable feeling and freedom we hear so much about.

I cannot see any improvement in "This Is God's Wondrous World" over "This Is My Father's World." Jesus Christ always addressed God as Father. Scriptural examples of this are found in the Lord's Prayer, in the garden of Gethsemane, on the cross; also, read the 17th chapter of John....

I am also wondering when and how we infringe

on copyrights and permission we see in connection with hymns in our hymnbooks when we change the words or thoughts of the author.

Everything is wondrous about God the Father. Are we not wonderfully and fearfully made? His name shall be called "Wonderful." So please allow us to sing "This Is My Father's World" and not feel guilty in doing so.

Sorry brethren from Kansas City, but this is how I feel.—Freda Livengood, Pinto, Md.

Editor's note:

There is no problem with copyright infringement on older hymns which are no longer protected. In *The Mennonite Hymnal*, copyrighted works are listed on pp. 608-610.

. . .

Reply to "Filled with Holy Light" (Apr. 21)

Romantic settings
are unwise,
When you work within
God's enterprise.

God's word must speak
and guide our hearts,
Lest we somewhere
from God depart.

I guess my heart
is really pleading

Let's not forget
the Garden of Eden!

—Roy D. Kanagy, Belleville, Pa.

. . .

births

Beck, Mark and Janelle, Archbold, Ohio, first child, Jeremy Alan, May 14, 1981.

Bentzel, Edwin and Linda (Wenger), Manheim, Pa., first child, Angela Lyn, Apr. 19, 1981.

Bentley, John and Patty, Lancaster, Pa., third child, Joshua Ryan, May 8, 1981.

Brunk, Bob and Jean (Frey), Harrisonburg, Va., first child, Catherine Leigh, May 22, 1981.

Bontrager, Herman and Jeanette (Noll), Akron, Pa., first child, Elizabeth Noll, May 11, 1981.

Detweiler, James Russell and Yvonne (Mower), Pa., first child, James Russell, Jr., Feb. 25, 1981.

Eidson, Gary and Sandy (Baer), Varna, Ill., Alyssa Brooke, Mar. 27, 1981.

Flatt, Bradley and Brenda (Bruce), Morocco, Ind., second son, Brett Ryan, Feb. 22, 1981.

Frey, Murray and Sharon (Ziegler), Hawkesville, Ont., first child, Charity May, May 5, 1981.

Gingerich, Ed and Mary Lou, Parnell, Iowa, first child, Julie Ann, May 2, 1981.

Good, Howard and Gloria (Shenk), Nairobi, Kenya, first child, Emily Ruth, Apr. 26, 1981.

Green, Randy and Karen (Holliday), Grantsville, Md., first child, Sara Lee, May 4, 1981.

Landis, Marvin and Karen (Kooker), third child, second son, James Allen, Apr. 30, 1981.

Lemons, Daniel and Mary (Smucker), New York, N.Y., second daughter, Sarah Elisabeth, May 13, 1981.

Lewis, Jack and Esther (Baer), Brook, Ind., first children, twin sons, Shane Howard and Shawn Kenneth, Dec. 27, 1980.

Martin, Bill and Susie (Logan), Morton, Ill., first child, Brooke Michele, Apr. 21, 1981.

Maust, Kenneth and Evelyn, Telford, Pa., first child, Asa John, Mar. 20, 1981.

Metzger, Tilman and Karen (Bauman), Clements, Ont., third child, second son, Michael Robert, May 4, 1981.

Neill, George and Cindy (Yoder), Newton, Kan., first child, Gina Ann, May 15, 1981.

I am somewhat disturbed by the article on sexist language in hymns (Apr. 28). In the first place I do not like to see our beautiful hymns mutilated. Poems are a very personal thing and only the author has a right to change the wording. Changing words often changes meaning. God of all people does not have the same connotation as God of our fathers.

The article shows a lack of understanding or acceptance of the English language. I wonder if the committee objects to being called human beings. Mankind is not a sexist term but refers to the human race: man taken collectively. God of our fathers is certainly not to be taken as solely masculine but refers to our forebears collectively.

Theologically, the committee does not like to think of God in terms of fatherhood. Granted that God is a sexless being and as such perhaps as much our mother as our father, yet we have no language to express this unique concept without confusing the issue. So why not continue to use the word Father as it has been used for centuries and load the word with whatever content we choose?

To de-sex our hymns and other religious literature is an impossible and futile task. For example, hymn 3, *The Mennonite Hymnal*, "All People That on Earth Do Dwell," has twelve masculine pronouns. Do we change them to she or it?

As we sing these beautiful hymns we may be overly burdened with a sense of our own personal identity and fail to sense the holiness, goodness, and magnificence of God.—Edward L. Kauffman, Hesston, Kan.

Nelson, Robert A. and Doris (Boshart), Wayland, Iowa, second child, first son, Rustin Robert, Apr. 19, 1981.

Nofziger, Cloyce and Nancy, Archbold, Ohio, fourth son, Galen Michael, May 14, 1981.

Sharp, Merle and Bonnie (Reese), Lancaster, Pa., third son, Brian Douglass, May 18, 1981.

Sommers, John and Carol (Hallman), Valparaiso, Ind., first child, Timothy John, Apr. 13, 1981.

Unruh, Douglas and Patsy Ann (King), first child, Monte Lee, Apr. 8, 1981.

Voelker, Jerry and Kathy, Morton, Ill., first child, Ivan Jay (stillborn) May 13, 1981.

Warne, Richard and Karen (Kissinger), Mt. Ayr, Ind., second child, first son, Richard Lee, May 16, 1981.

Whicker, Charles and Joan (Bennett), Elkhart, Ind., fourth child, second son, Seth Nathaniel, Apr. 20, 1981.

Zoll, D. Eugene and Florence (Yousey), Denver, Pa., third child, first daughter, Krista Faith, Dec. 25, 1980.

marriages

Beiler—Nisly.—Roger L. Beiler, Chesapeake, Va., Mt. Pleasant cong., and Regina L. Nisly, Bremen, Ohio, Turkey Run cong., by Wilbur L. Nisly and Amos D. Wenger, Apr. 18, 1981.

Brubacher—Frey.—Allan Brubacher, Wallenstein, Ont., and Anna Frey, Stratford, Ont., both of Hawkesville cong., by David Garber, May 2, 1981.

Embleton—Rheinheimer.—Jay R. Embleton, Greenwood, Del., Cannon cong., and Kathy E. Rheinheimer, Lititz, Pa., Erb cong., by John Mishler and Art Umble, Feb. 14, 1981.

Handevit—Hartzler.—Mike Handevit and Anita Hartzler, Jackson, Minn., by Norman Geisinger and Reynold Tange, April 11, 1981.

Hershberger—Ringenberg.—Paul Hershberger,

Hesston, Kan., Spring Valley cong., and Lorie Ringenbert, Tiskilwa, Ill., Willow Springs cong., by James Hershberger, father of the groom and Don Heiser, May 2, 1981.

Hershey—Wenger.—Floyd Hershey, Kirkwood, Pa., Mt. Vernon cong., and Mary Wenger, Lancaster, Pa., Mellinger cong., by Vernon Myers, May 15, 1981.

Kiser—Bishop.—Terry Lee Kiser, Souderton, Pa., Rockhill cong., and Denise Eileen Bishop, Telford, Pa., Brethren in Christ Church, by Andy Stoner and Russell Detweiler, May 9, 1981.

Lipe—Gascho.—Robert C. Lipe, Chicago, Ill., United Methodist Church, and Marlys W. Gascho, Chicago, Ill., Fairview cong., by Judge Thomas, Apr. 10, 1981.

Martin—Flaherty.—Ezra Joseph Martin and Wilma Jean Flaherty, both from Conservative Men-

nonite Church, Croghan, N.Y., by Lloyd Boshart and Richard Zehr, Apr. 18, 1981.

Musser—Zehr.—Jay Musser, Elizabethtown, Pa., Brethren in Christ Church, and Gayle Zehr, Mount Joy, Pa., Akron cong., by Truman Brunk and Dale Engle, Apr. 18, 1981.

Nuñez—Collins.—Efrain Nuñez, Defiance, Ohio, First Mennonite cong., and Debra Collins, Chicago, Ill., Lawndale cong., by Ronald Collins, father of the bride, May 9, 1981.

Riedel—Showalter.—David Riedel, Seville, Ohio, Baptist Church, and Rhonda Showalter, Dalton, Ohio, Kidron cong., by Bill Detweiler, May 17, 1981.

Weinhold—Boll.—Ralph L. Weinhold, Mannheim, Pa., Kauffman cong., and Sandra K. Boll, Mannheim, Pa., Hernley cong., by H. Howard Witmer, May 2, 1981.

and Roy S. Landis), 14 grandchildren, and 3 sisters. He was a member of Blooming Glen Mennonite Church, where funeral services were held May 20, in charge of Sheldon Burkhalter, David F. Derstine, Jr., and Mark M. Derstine; interment in Blooming Glen Mennonite Cemetery.

Longenecker, Amos, son of Daniel and Alice (Zimmerman) Longenecker, was born in Middletown, Pa., Oct. 9, 1904; died of congestive heart failure at Lankenau Hospital, Philadelphia, Pa., May 14, 1981; aged 76 y. On Apr. 5, 1927, he was married to Grace Landis, who died May 11, 1978. Surviving are 4 daughters (Ruth—Mrs. Jay Bechtold, Lois—Mrs. Eugene Hartzler, Esther—Mrs. Richard Boll and Martha—Mrs. Edward Zook), 2 sons (John L. and Paul L.), 28 grandchildren, 12 great-grandchildren, 2 sisters, and one brother. He was a member of Good Mennonite Church, where funeral services were held on May 18, in charge of Nelson Bechtold and Russell Baer; interment in Good Mennonite Cemetery.

Metzler, Isaac K., son of Abram and Kathryn (Kreider) Metzler, was born in Lancaster, Pa., June 8, 1888; died at the Nason Hospital, Roaring Spring, Pa., May 21, 1981; aged 92 y. On May 12, 1910, he was married to Laura Durr, who survives. Also surviving are 5 daughters (Grace—Mrs. Paul Miller, Myrtle—Mrs. John King, Mary—Mrs. Carl Steven, Kathryn—Mrs. George Bowser, and Edith—Mrs. Cleo Weaver), 3 sons (Elwood, Isaac J., and Wilbur), 23 grandchildren, 24 great-grandchildren, and 3 brothers (Clarence, Abram, and Elmer). In 1912 he was ordained deacon, in 1916 he was ordained to the ministry, and in 1924 he was ordained bishop. He served the Martinsburg, Rockton, and Glade Mennonite churches. He was a member of Cove Mennonite Church. Funeral services were held at Curryville Church of the Brethren, May 23, in charge of Nelson R. Roth and Claude Hall; interment in Kauffman Cemetery, Martinsburg, Pa.

Miller, Ernest C., Sr., son of Christian K. and Abi (Yoder) Miller, was born in Bakersfield, Mo., July 28, 1889; died at Riverside Hospital, Newport News, Va., Apr. 27, 1981; aged 91 y. In 1910, he was married to Emma Eymann who died in 1923. On Feb. 16, 1924, he was married to A. Lenora Mast, who died Dec. 31, 1978. Surviving are 4 sons (G. Edward, John E., Ernest C., Jr., and Charles C. Miller), 2 daughters (Cora M. Stutzman and Lillian L. Miller), 9 grandchildren, 5 great-grandchildren, and one foster sister (Katie Blankenship). He was a member of Warwick River Mennonite Church, where funeral services were held Apr. 30, in charge of Carl Mericle, Truman H. Brunk, and Nelson D. Burkholder; interment in Warwick River Mennonite Church Cemetery.

Piccirilli, Mindy Marie, daughter of Stephen and Maria Anne (Studer) Piccirilli, was born in Suburban General Hospital, Norristown, Pa., Apr. 20, 1981; died a crib death at Audubon, Pa., May 18, 1981; aged 1 m. Graveside services were held at

Plains Mennonite Church Cemetery, May 20, in charge of John E. Lapp and Gerald C. Studer.

Pletcher, Frank Alvin, son of Joseph and Fanny (Yoder) Pletcher, was born at Goshen, Ind., Nov. 14, 1883; died at Tolfree Memorial Hospital, West Branch, Mich., May 15, 1981; aged 97 y. On Apr. 2, 1911, he was married to Mabel Bontrager, who survives. Also surviving are 3 daughters (Opal Fullerton, Inez Wagner, and Kathryn Slagell), 8 grandchildren, 18 great-grandchildren, and one sister (Roxie Sells). He was a member of Fairview Mennonite Church, where funeral services were held May 18, in charge of Ellsworth Handrich and Virgil Hershberger; interment in Fairview Cemetery.

Roth, Lena, daughter of Daniel and Catherine (Jantzi) Roth, was born in Cassel, Ont., Mar. 26, 1895; died at Batavia, N.Y.; aged 86 y. On Dec. 13, 1915, she was married to William Roth, who died Mar. 28, 1975. Surviving are one daughter (Beatrice—Mrs. Leo Schunk), 3 sons (Orval, Leonard, and Willard), 14 grandchildren, 23 great-grandchildren, and 2 sisters (Mrs. Sarah Zehr and Katherine Roth). She was a member of Clarence Center Mennonite Church, where funeral services were held May 7 in charge of Howard S. Bauman; interment in Good Cemetery.

Smucker, Cletus S., son of Alvin and Elsie (Sears) Smucker, was born at Tiskilwa, Ill., Feb. 28, 1918; died at Perry Memorial Hospital, Princeton, Ill., May 9, 1981; aged 63 y. On June 8, 1946, he was married to Ella Saner, who survives. Also surviving are one daughter (Connie—Mrs. Kelvin Diller), 3 grandchildren, his mother, 2 brothers (Alvin, Jr., and Clayton), and one sister (Betty—Mrs. Wayne Schertz). He was preceded in death by his father and one sister (Cleona). He was a member of Willow Springs Mennonite Church, where funeral services were held May 12, in charge of Don Heiser and Joseph Atherton; interment in Willow Springs Cemetery.

Snider, Deldon, son of Jonas and Lucy (Snider) Snider, was born in Waterloo, Ont., June 5, 1884; died at Kitchener, Ont., May 11, 1981; aged 96 y. He was married to Loretta Erb, who preceded him in death. Surviving are 2 sons (Leonard and Edward), one daughter (Delores—Mrs. Lloyd Schiedel), 14 grandchildren, 15 great-grandchildren, one brother (Gilbert), and one sister (Hannah). He was a member of Erb Street Mennonite Church, where funeral services were held May 14, in charge of Wilmer Martin and David Schiedel; interment in Erb St. Mennonite Cemetery.

Cover art by Ivan Moon; pp. 466, 467, by Mary Hertzler.

calendar

North Central Conference, Cooperstown Bible Camp, June 12-14
Pacific Coast Conference, Western Mennonite School, Salem, Ore., June 12-14
Mennonite Publication Board, Scottsdale, Pa., June 18-20
Mennonite Board of Congregational Ministries, June 19-20
Northwest Conference annual meeting, Tofield, Alta., July 2-5
Mennonite Board of Missions Board of Directors, Elkhart, Ind., July 16-18
Indiana Michigan Mennonite Conference, Yellow Creek Mennonite Church, Goshen, Ind., July 19-21
Mennonite Board of Education, Elkhart, Ind., July 20-21
South Central Conference, Hesston, Kan., July 24-26
Virginia Conference Assembly, Rhema Lake Camp, Staunton, Va., July 29-Aug. 2
Iowa-Nebraska Conference, Riverside Park, Milford, Neb., July 31-Aug. 2
Allegheny Conference, Mattawana, Pa., Aug. 6-8
Black Council, Black Caucus Assembly, Bowling Green, Ohio, Aug. 6/7-10
Mennonite Church General Board, Bowling Green, Ohio, Aug. 10, 11
Conservative Mennonite Conference, Iowa Menn. School, Kalona, Iowa, Aug. 10-14
Mennonite Church General Assembly, Bowling Green, Ohio, Aug. 11-16
Franklin Conference, Chambersburg, Pa., Aug. 22

obituaries

Detweiler, Samuel M., son of Mahlon F. and Amanda (Meyers) Detweiler, was born in Hilltown Twp., Pa., Dec. 9, 1901; died of a heart attack at Grand View Hospital, Sellersville, Pa., May 12, 1981; aged 79 y. He was married to Katie M. Benner, who died July 19, 1968. Surviving are one son (Wilmer B.), one daughter (Barbara D. Brunk), 8 grandchildren, one great-granddaughter, and 2 stepsisters (Edna S. Reinford and Florence S. Ward). He was a member of Rockhill Mennonite Church. Funeral services were held at Eastern Mennonite Home on May 17, in charge of Paul J. Glanzer, followed by a service at Rockhill Mennonite Church, in charge of Merrill Landis and Russell Detweiler; interment in Rockhill Church Cemetery.

Freed, Bertha E., daughter of Amos and Susan (Everest) Hartman, was born in Elkhart Co., Ind., Nov. 13, 1902; died at Elkhart Healthcare Center, May 17, 1981; aged 78 y. On June 3, 1933, she was married to Manford Freed, who survives. Also surviving are 2 sons (Everett and Keith), 2 stepdaughters (Evelyn—Mrs. Alvin Pletcher and Clara—Mrs. Graham Rush), 7 grandchildren, 4 great-grandchildren, 2 sisters (Dorothy—Mrs. Tom Toy and Viola—Mrs. Oscar Hostetler), and 6 brothers (Willis, Clarence, Clifford, Alpheus, Freman, and Gerald). She was a member of Holdeman Mennonite Church, where funeral services were held May 20, in charge of Russell Krabill and Harold Knight; interment in Olive Cemetery.

Hess, Adam Henry, infant son of Henry and Lisa Hess, was born and died May 11, 1981; graveside services were held at Metzlers' Cemetery, May 14, 1981.

Kinsinger, Malinda, daughter of William N. and Barbara (Zimmerman) Stutzman, was born in Julesburg, Colo., Mar. 5, 1903; died of a heart attack at Clinton, Mo., May 13, 1981; aged 78 y. On Feb. 5, 1929, she was married to Steven Schweitzer, who died in July, 1967. On Nov. 23, 1973, she was married to Erlis Kinsinger, who survives. Also surviving are 2 daughters (Elaine—Mrs. Stanley Hostetler and Judith—Mrs. Wayne Beachy), 4 sons (Willard W., Sterling W., Mahlon D., and Larry L.), one stepdaughter (Marvel—Mrs. Maynard Yoder), 25 grandchildren, 2 great-grandchildren, 3 stepgrandchildren, 6 stepgreat-grandchildren, one brother (Art Stutzman), and 2 sisters (Eda and Wilma Stutzman). She was preceded in death by an infant son and a sister. She was a member of Wellman Mennonite Church, where funeral services were held May 16, in charge of Emery Hochstetler; interment in Wellman Mennonite Cemetery.

Landis, Ephraim M., son of Reuben and Lizzie (Moyer) Landis, was born in Bedminster Twp., Pa., Sept. 29, 1900; died at Sellersville, Pa., May 16, 1981; aged 80 y. On Nov. 17, 1923, he was married to Mamie Stover, who survives. Also surviving are 2 daughters (Gladys—Mrs. Meryl Grasse and Marian—Mrs. John R. Martin), twin sons (Ray S.

items and comments

Plight of Iran's Baha'is likened to that of Jews in prewar Nazi Germany

Likening their plight to that of Jews in the early years of Nazi Germany, a Baha'i leader expressed grave concern for the safety of 500,000 Baha'is living in Iran. Los Angeles Municipal Court Judge James Nelson, who chairs the National Spiritual Assembly of the Baha'is of the U.S., noted a March 15 ruling by the High Court of Justice in Teheran that he said "gives legal sanction to the systematic execution of Baha'is in Iran."

The judge said that "the ramifications of the decision have sent an ominous signal throughout the world. The Baha'is are experiencing a religious blood-letting in Iran unprecedented since the rise of Nazism."

U.S. Baha'i leaders, meeting for their 72nd annual assembly, said the government hopes to wipe out Iran's Baha'i community. Its more than 500,000 members make it the largest religious minority in Iran.

Food stamp program urged at conference to curb world hunger

An international food stamp program to help end world hunger was proposed in Madison, Wis., at a church-university conference. About one billion hungry people could be fed through an international food stamp program costing about \$5 billion a year, said Mahbub ul Haq, a World Bank executive.

By contrast, the United States food stamp program costs \$8.7 billion a year and feeds about 19 million hungry people, he told the conference, which was sponsored by the National Council of Churches' Coordinating Council for Hunger Concerns. Dr. Haq said if the world steps up food production 4 percent a year, an end to world hunger is feasible within 20 years—but a food stamp program is required "to assure that hungry people don't have to remain hungry for 20 years."

Church-backed study will examine values of early adolescents

"Early adolescence is the beginning of a watershed age when life directions are being taken. To the dismay of many, problem behaviors such as crime, violence, vandalism, alcohol and drug usage, sexual deviancy, and suicide increasingly are being associated with this age-group." That concern has led 13 organizations, 11 of them church-related, to join in a national study of the values and attitudes of children, aged 10 through 14.

The three-year project is being undertaken by the Search Institute of Minneapolis, which for 21 years has conducted research on high

school and college-age youth. The Lilly Foundation and the participating organizations will finance the study, expected to cost about \$500,000.

The aim of the project is to develop programs that will have an impact on children and their parents, says Merton P. Strommen, president of Search Institute.

Baptist theologian says evangelicals offer much to social justice fight

It is possible for evangelical Christians to be social activists and "in about 10 years the strongest voices for social justice, equity, and fair social relationships will be coming out of the evangelical tradition," a member of Evangelicals for Social Action declared. "Indeed, I think this is already coming to pass," added James Parker III, professor of systematic theology at Philadelphia's Eastern Baptist Seminary.

Evangelical and charismatic Christianity may represent the only major force in American life that can make social justice a reality in the 1980s, he declared.

American Baptists chided for not doing better job of hiring women pastors

Delegates to the 155th annual meeting of Rhode Island's American Baptist Churches were told at Smithfield, R.I., that Baptist churches have not done very well in hiring women as church pastors, despite a history of ordaining women that goes back 120 years. "Women possess a core set of gifts which make them well suited for the ministry," said Janet Gifford-Thorne. "But all too often they are overlooked because they come in a different package than the one people are used to seeing."

Miss Gifford-Thorne, 32, a pastor of Plum Brook Baptist Church in Sterling Heights, Mich., spoke during the two-day conference of some 280 representatives from 81 churches. Ethel Stickney, outgoing president said that besides women in the ministry, this year's convention was aimed at emphasizing the role of the laity and the "small congregation" because more than half of Rhode Island's Baptist churches have less than 200 adult members and are often gripped by feelings of impotence.

Southern Baptists invite ADL to help in teaching about Jews and Judaism

Southern Baptists will learn about Jews and Judaism from the Anti-Defamation League (ADL) of B'nai B'rith under an agreement between the Protestant denomination and the Jewish agency. Formation of a joint committee to develop a five-point communications committee arose from a meeting last December between Southern Baptist leaders and ADL officials. The meeting was called to discuss con-

troversies that had arisen when SBC President Bailey Smith had asserted that God does not hear the prayer of a Jew and joked that Jews have funny noses.

The Southern Baptists and ADL leaders agreed to develop "a working relationship in which Baptists and Jews can improve methods of communication to further mutual respect and understanding."

Mormons report new baptism record set in year just ended

A record 211,000 converts were baptized into the Mormon Church in 1980, bringing the worldwide church membership to 4,668,000 latest church estimates show. New statistics reported by the Church of Jesus Christ of Latter-day Saints (Mormon) show that convert baptism has nearly tripled in the last 10 years. Church membership in 1970 was 2.9 million and 79,000 converts were baptized.

Moravian Church asks government to halt El Salvador arms aid

The Moravian Church in America, in a statement adopted by the church's elders, has urged the government to halt U.S. military aid to El Salvador. Elders of the 53,000-member church's Northern and Southern Provinces acted on a statement proposed by a commission of its Southern Province at a recent meeting in Bethlehem, Pa.

The commission is chaired by the William E. Gramley of Greensboro, N.C. Copies of the statement will be forwarded to members of the Reagan administration and Moravian clergy across the country. Gramley noted that the commission stated its position on El Salvador on the basis "of our understanding of the Scriptures" and from background gleaned from national publications, church papers, and public officials.

End is believed near for Wesley College, bankrupt since 1975

The end may be near for John Wesley College in Owosso, Mich., which has been bankrupt since 1975. Trustees of the 79-year-old Bible school have not been able to develop a plan to satisfy creditors or raise funds to reopen.

A federal bankruptcy court gave the college until the end of 1980 to file a plan to repay some \$3-5 million it owes creditors over a 20-year period. It later extended the deadline until the end of April. If school officials failed to come up with a plan or an installment payment of \$100,000 by then, the court will decide the school's future, which could include liquidation. Charles Bump, chairman of the board of trustees, said efforts to raise money have failed. He estimated that the campus and buildings are worth about \$250,000 and suggested they could be sold at an auction.

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Pax Christi

Christians of many nations are beginning to rise up and call for peace-thinking as opposed to war-mindedness. In some instances, only small bands of peace-seekers may be involved.

Or, as in the case of the Netherlands (see last week's news section, p. 432), the "salt" of religious concern may be seasoning a whole nation.

It's not that so many people have rediscovered in their roots a primitive Christianity that was pacifistic, nor that all these Christians are proposing universal disarmament. No, it's that the threat of nuclear war—and the consequences of such a war—is finally opening to the light of day the sheer insanity of a third world war in which nuclear warheads would be widely used.

And it's not only the Christians who are running scared. Non-Christian intellectuals and humanists of various persuasions as well as the people generally regarded as our "enemics," the communists, dread to think of what will happen if the build-up and deployment of nuclear warheads is not somehow halted and reversed.

So groups are forming all over North America, Europe, Japan, and elsewhere to combat the manufacture and deployment of nuclear weapons. Many people talk about the hopelessness of the situation. What can one common citizen do? Or what is the use of trying to do anything? Yet the groups are forming.

For example, a group of less than two dozen church members, calling itself "Shalom," met, prior to Memorial Day (a U.S. holiday), in the basement of the local Baptist meetinghouse to discuss matters of conflict and peace. Though tensions between the teachers and the school board seemed to be on the front burner, broader issues were discussed. Six churches were represented.

Concerned groups like this are springing up across the continent. But, so far, the movement is merely a trickle. At a recent conference, I happened to have a short conversation with Daniel Ellsberg, of the Pentagon Papers fame. Among other things, he told me that of all the people at work in society, the church offered the greatest hope for combating the nuclear weapons build-up. He said that only the church had the moral authority to take on the issue.

The Old Testament vision of "shalom" gives some foundation for modern dreams of peace. The 23rd Psalm is the perfect statement of this vision. Why else has one short segment of Scriptures inspired so many millions over the centuries? The assurance of security, quietude of soul—by the still waters—liberation from fear, and an adequate supply of material goods are all encapsuled in this brief statement.

Then the book of Isaiah contains many statements of "shalom" as, for example, this one: "The wolf shall dwell

with the lamb, and the leopard shall lie down with the kid; and the calf and young lion and the fatling together, and a little child shall lead them" (Is. 11:6). The Quakers derived much inspiration from this picture.

But the New Testament also states the will of God regarding peace: the angels sang, "Glory to God in the highest, and on earth peace, good will toward men." Never in the history of humanity has this message been so urgent. Then, why do we wrap it up every year at Christmas only to sentimentally bring it out once again a year later to decorate the spirit of the season? This beautiful phrasing of the will of God was followed by the promise so dear to the heart of the historic peace churches: "Blessed are the peacemakers, for they shall be called the sons of God."

"Seek peace and pursue it," Peter quoted from the psalmist (Ps. 34:14 and 1 Pet. 3:11).

Or as Paul said, "To be spiritually minded is life and peace" (Rom. 8:6).

Lutherans at the University of California in Los Angeles wrote a "Litany of Reconciliation and Liberation" which was used at their student center. It expresses in more modern words the same aspirations as the biblical writers:

"If we are going to be peacemakers in the world, we must remember to make peace among ourselves. . . . We have been divisive in our thinking, in our speech, in our actions. We have classified and imprisoned one another; we have fenced each other out by hatred and prejudice. . . .

"Lord, you mean us to be one family, ruled by peace, feasting in freedom, freed from injustice, truly human men and women, responsible and responsive in the life we lead, the love we share, the relationships we create. . . .

"We shall need ever new insights into the truth, awareness of your will for all humanity, courage to do what is right, and even when it is not allowed, persistence in undermining unjust structures until they crumble into dust, grace to exercise a ministry of reconciliation.

"Break down the walls that separate us and unite us in hope and love."

We are all a part of our history. And the West has experienced three major eras of "pax": Pax Romana, Pax Britannica, and Pax Americana, periods of "peace" enforced by arms. These all emerged from the skillful use of economic and military might. They all waxed strong and then rotted at the core. The last is still in process.

But I would propose a Pax Christi which emerges from the church universal and which binds all peace-making groups, large and small, into a network of people working out God's will for peace in a world gone awry. Let us unite to the end that God might be glorified and peace brought to all those who will follow him and that their peace might be a blessing to the nations.—David E. Hostetler

Gospel Herald

June 16, 1981



What I've learned from my dad

by Merle Good

I share dad's belief that the love of money and the love of degrees are two of our greatest enemies.

What I've learned from my dad

by Merle Good

My dad's packing his memories. Mine too. He and mother leave the home farm after all these years and enter retirement. He should have quit farming a half decade ago because of his health, but none of his seven boys wanted to farm and he couldn't quite bring himself to sell it. So he held on, and three years ago his second son, Leon, left a job as an elementary school principal to move home and take charge.

I've been sorting my recollections, savoring, smiling through teary vision. And I realize how much I love my dad this Father's Day.

He's not the kind of man you tell straight out. That's too overwhelming. So we boys have learned to hint indirectly that we love our parents. When we send letters or cards we signal our affection more directly. But dad's not comfortable with slurp and too much fuss. He looks away uncomfortably. So at family gatherings, affection is low-key and our most direct words of love come indirectly when one of us boys thanks God for mother and dad during the mealtime prayer.

It's a matter of modesty. I like that in dad. So I hope this little Father's Day card does not embarrass him.

He's not perfect, you understand. Far from it. But I must say that he is probably the finest Christian I have ever known. That's no exaggeration. The mix of faith and patience and character in his life continues to touch me. I attribute a great deal of the deep respect and appreciation I have for our more conservative and Old Order groups to the genuineness I've felt in dad's living. His life has become the yardstick of my own.

I've heard a lot of people theorize about church and theology over the years. But whether it's been at Salunga or at Mennonite General Assembly, or at Union Seminary, I've held to one standard measure: "If their view of the kingdom does not include a place of high esteem for Christians like my father, it is both suspect and shallow." It's a matter of the articulation of a theory being confronted with the articulation of a life, and for me there is no contest.

He called this morning with a problem. "Mother made three pancakes and I was wondering if it's okay if I eat two." Typical wit. Down-to-earth, modest, but full of riddles. "Does one split pancakes?" he asked, as though it were a weighty issue.

That modesty and humility are qualities I envy and aspire to. Nobody's that important, he'd say, but that doesn't make

life less worthwhile. After all, we aren't living to be important.

I've known few persons as content as my father. I'm sure he had many turmoils we boys never knew about. But his contentment was not false. It's a great gift to children from a parent and I covet that acceptance of life.

My dad is not rash. I've seen him lose his temper, but moderation has been his watchword. Perhaps it's because he sees through the lie of so many trends. He abhors trendiness in all things. He enjoys new things but he distrusts fads. And I'm glad I've inherited that caution.

He's always been cautious about the merits of higher education, for what seem to me to be very good reasons. Wisdom ranks high on his value list. Not that he considers himself wise, though he is. But the getting of wisdom was so much more important to him than the getting of degrees. It's a question seldom raised anymore: Do the big words and the rat race of higher education beget wisdom? The arrogance and false illusions of the educated bother him more than the lack of knowledge of the less educated. Not that it's wrong to be educated; it's just harder to be wise and truly open to others. He believes that wisdom has simplicity at its core. Just look at Jesus.

Dad also cautioned us about the dangers of money. He saw wealth as a temptation and took deliberate steps to avoid those dangers. He did not view the farm as collateral or dollars in earth; he saw it as a place where he and mother were grateful to till and toil and raise a family. I share his belief that the love of money and the love of degrees are two of our greatest enemies.

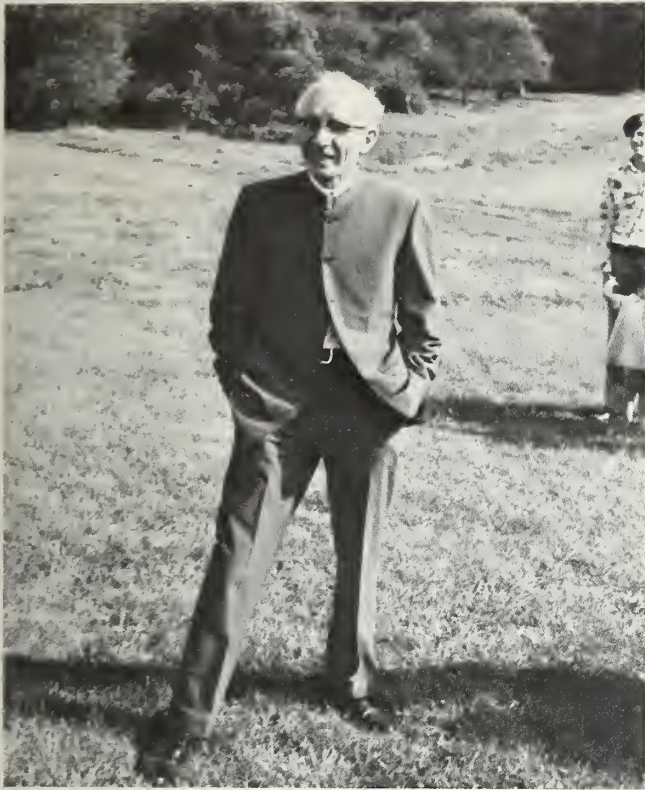
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Gospel Herald Volume 74 Number 24



Ira Good: not a philosopher, but his vision is clear.

He remains cautious about bigness. As a teenager, I saw him decide not to buy another farm. Some may say he was afraid of the risks and the pressures; I've always felt he chose to stay close to his church and his family instead of enlarging his personal empire. That witness from his life never leaves me.

And he was skeptical of bigness in church. I remember distinctly two things he taught me about that: 1) "If the church calls you, you had better have a very good reason to say No. Give freely of your time, but never at the expense of your family. Do whatever you're asked to do. And don't be pushy; no one or two persons should ever dominate a congregation." 2) "Don't work for the church; earn your livelihood elsewhere, but don't be a church employee." Most of us boys have ended up at some time or another working for the church. By now I think most are sympathetic both with dad's distrust of the ballooning nature of church institutions and with his emphasis on volunteering ourselves as called by the church.

Dad's not a philosopher. He's a farmer pastor. But his vision was clear, and he was at peace with himself. That made all the difference. For instance, he never ran to a lot of meetings. As a pastor, he supported the local congregation at Hammer Creek fully, until his health did not permit it in recent years. But he never ran hither and yon to meetings. Consequently, it was very seldom as a teenager that I came home in the evening and said, "Where's dad?" He was there. Snoring maybe, but there.

Ready for one on the negative side? I know he'll chuckle if he reads this, but I must admit that I do give him credit for my tendency to be late. I know it's my fault, not his. But he'll never know the amount of time and resolve I've put

into trying to be on time, and I fail as miserably now as we did as a family years ago, trying to get to church on time.

The other side of his lateness was his time for people. "Show interest" was one of his favorite admonitions to me. No one can not teach me something today—if I'm willing and respectful. Don't judge others too quickly. Don't carry grudges; think the best of others and truly wish the best for them.

Learn to forgive. If we can't forgive in the church, what kind of church are we? I remember dad as a go-between, a reconciler. He taught me that forgiving is much more important than winning.


Have I mentioned his humor and wit? That probably should have been the first thing I recalled. It's so refreshing. He quietly listens to his sons spouting off the latest ideas, then lays on a one-liner that tops everything and cuts gently to the core. His stories will certainly be passed on to the next generation. I just hope I can tell them as well.

I don't wish to be misunderstood. I know dad has not approved of all the stories I've written in various forms over the years. So I'm not trying to make unfair associations. But I do believe that my instinct for story and my realization that a story often captures life more fully than a theory both have come from him. I mean that as a thank you. His sermons were from the Psalms and the parables of Jesus. At least those are the ones I remember.

He preached on the Good Samaritan several times when I was a boy, highlighting three attitudes: the robbers' "What's yours is mine if I can get it"; the religious people's "What's mine is mine and I'll keep it if I can"; and the foreign stranger's "What's mine is yours if you need it." That Samaritan's attitude came through again and again from his life. I was never ashamed to be my father's son because the neighbors respected him.

Perhaps the greatest influence he's had on me is his long view. I find people in my generation don't have patience even to hear the question "Where will this take us?" We live in such a revolt against the past, such a narrowmindedness about God's work in dad's generation, such a stampede to be respectable and indistinguishable, that few seem to care where certain decisions we make (at home, at church, at work) will end up taking us. We seem willing to lose ourselves rather than ask the hard questions. We jump on trains without asking where they're going, we want so badly just to be on the move. But dad has believed in the "drift" concept. He argues gently that the test of an idea is not its attractiveness but its durability. Will it last? What will it leave the children? Are we pouring preciousness away without realizing how much we will need it in the future?

But enough of that. Dad is not a pessimist. He believes that a faithful remnant of committed Christians will endure and plant God's seeds in his earth. I share his belief more and more. Without that hope, I'd despair.

Dad always believed that too much talk can turn precious things into mockery. I pray that hasn't happened here. And I hope persons who read this Father's Day card are not put off. Ira Good is not perfect, and he won't be big in the history books. But he's a great human, the one who's most influenced my life. And for that I thank him in this indirect way. May God grant him and mother peace, health, and an overflowing measure of joy on this Father's Day. 

When radicals mature

by Daniel Hertzler

"I don't believe we were ever in a church before that emphasizes the Anabaptist tradition like this one. They even celebrated Menno Simons' birthday." When Velma Mierau moved with her husband, Eric, from Herbert, Saskatchewan, to Fresno, California, so Eric could study at Mennonite Brethren Biblical Seminary, they had their choice of four MB congregations in Fresno. But they chose to attend the College Community Church—Mennonite Brethren in nearby Clovis.

As Eric put it, "What appealed to us was that the church was not as pastor-centered as Mennonite Brethren churches are. For me as a busy student, church is mostly the Sunday service. I thought it would be good to be part of a participating congregation, not an audience." Eric was also impressed by how open the members of this congregation are with each other, in contrast with his experience in a rural church in Saskatchewan where people were more reserved.

The interview with Eric and Velma was our last with members of the College Community Church—Mennonite Brethren in Clovis, California. This was the most academic and professional church we had yet found on our tour of Mennonite congregations. There are 42 teachers in the congregation, we were told, and nine doctors/dentists, plus additional nurses. It was also the most freely self-critical congregation. A congregation of individualists, yet holding together and supporting one another. It was known to take in people who might otherwise have left the church altogether, yet it concerned itself more with the Mennonite heritage than other congregations nearby. It had no organized local "mission," yet a dozen from the congregation were engaged in foreign service and many others had at one time been there.

We were warned that this was not a typical Mennonite Brethren Church. We had not set out on this trip to look necessarily for typical Mennonite congregations—just any that we found along the way. So the lack of typicality was no drawback really, but it suggested the need to be careful in seeking to understand this congregation within its Mennonite Brethren context.

The Mennonite Brethren are descendants of a renewal group among the Mennonites of Russia. Disturbed at the lack of spirituality in the Mennonite churches and seeking a more expressive form of worship, a few families organized a separation movement in mid-nineteenth century. Today Mennonite Brethren are known on the Mennonite scene for

baptism by immersion, for large congregations, an emphasis on evangelism, and for accommodating more to the pressure of national patriotism than some other Mennonite groups: MB church buildings in the United States, for example, commonly display American flags.

Three out of these four characteristics are not apparent at College Community. There is a baptistry, but no flag and they are not known for evangelism. Rather than seeking for people, they find people seeking them—and leaving just as freely. Though some may be troubled by the leavings, there is general acceptance of this. Indeed they "commission" them for the new role in another congregation. And they are not a large congregation—less than 200 members, perhaps 120 active.

Begun in the early sixties. College Community was begun in 1962 or 1963, our source was not quite sure which year, by a group who called themselves the "concerned" Mennonites. Gary Nachtigall, dean of students at Fresno-Pacific College, remembered the group and the new church, but he could not remember all the issues. One, however, he did recall was their desire to "recapture the Anabaptist vision. This is how I got interested in the church," he said, "though I was not yet married and was 'chasing' girls wherever they were. It quickly became the congregation of the college and seminary faculty and other professional people."

Members of Clovis freely agreed that having so many professors has its limitations. "It creates an ethos for conversation and argument," said Al Dueck, a professor of psychology who had joined the congregation a month before, "but has a danger of becoming just 'talk.'"

Alan Peters agreed. A social worker specializing in child abuse, he said, "We have a body of people on campus thinking about how life should be. Then we have people like me out with the dregs of society saying that it doesn't work. That creates problems—good problems, but not easy ones."

Another characteristic is similarity in age. It is "pretty much a single generation," said Paul Toews, professor of history. We have four or five couples at the most who are beyond 60. We don't have grandparents or grandchildren. There has never been an older generation to temper [us], so I worry about our capacity to bring in the younger."

As if to document his point, a few hours earlier Richard Wiebe, under 30, had told us, "I have seen them move toward traditional practices. The focus has shifted toward the family and the family unit. The sermon topics and orientation are in this direction rather than toward the greater freedom of adults wrestling with their tradition. The

This article is an excerpt from *From Germantown to Steinbach*, a series of Mennonite congregational profiles touching 31 congregations, to be published by Herald Press in July. Copyright, 1981, Herald Press. Used by permission.



Clovis members Richard Wiebe, Ruth Enns, and Bob Enns: 42 teachers, nine doctors/dentists, businesspeople, and social workers.

service is too focused internally on the needs of the congregation. I would like to see a greater affirmation of the wider church tradition. I see a real divergence between the image of the congregation and the reality."

Leroy Friesen, minister of the Word (in almost any other congregation he would be called pastor), acknowledged this dilemma. "I think Clovis is a confirmation of what happens to revolutionaries when they win and take over the country. I say that affectionately and in a positive way, but I think that time takes its toll. We are 17 years old and we have our own history—our own ruts—as did the congregations from which we came. That's part of living in history."

Leadership is dispersed at Clovis as one might expect in a congregation running over with talent. Our visit was organized by Bob Enns, moderator of the congregation. His work, as he described it, was more than symbolic. "I am administrative coordinator and chair the church council. Leroy Friesen and I share the leadership. In addition (1) the council decides the theme of the worship service, (2) the worship commission 'packages' and prepares the bulletin, and (3) the announcement sheet is prepared by Leroy and me. I meet with him at least twice a week."

After twelve years with Werner Kroeker, its first pastor, the Clovis congregation went for five years without a designated, supported minister. "We decided to try a lay team ministry—unique for Mennonite Brethren—" said Wilfred Martens. "We attempted to discern ministries in the church and have those persons lead us. It was a very tough time and we got exhausted from it. Though our present pastor is leaving we are not likely to go back to lay leadership because of the effort it takes."

Clovis was represented to us as an affluent congregation. One reason is the preponderance of two-income professional families. We have virtually no 'blue collar' workers in the congregation," said Bob Enns, and "virtually no single-income families." Some also were said to do well in development and investments and it was reported that there are millionaires in the congregation.

But the affluence is not reflected in the giving, complained Ruth Enns, chairman of the stewardship commission. "There has been a philosophy that nobody knows how much individuals give. I think we are more secretive about our stewardship than about our sex life. If everyone were giving 2 percent to the budget, we would meet it."

Many in the congregation, it appears, view their occupa-

tions as ministry. As Bill Dyck, a dentist, put it, "We do not present ourselves as an 'outreach' church, for we are in outreach through the week."

"A lot of people in the congregation touch a lot of other people during the week," said Leroy Friesen. "Part of the importance of the congregation is that these come together and instruct and encourage one another. We are sometimes hard on ourselves for not being more in ministry as a corporate body, but I believe in being disciples in the areas of business and professions. I think our main impact is in this."

Yet not all are satisfied to work during the week and attend church on Sunday. They seek a more intense fellowship with one another, some response to the pressures of the economic system, some corporate witness to the world. A number of these live near each other on Kerchkoff Street in Fresno and are known by some as the Kerchkoff Street clique. They meet together for potlucks, assist each other, and share swimming pools, cars, and tools, especially Bob Friesen's tools. "Bob Friesen has about every tool you can think of," said Ruth Enns. Also a California hot tub which is reportedly good for his back and which the neighbors are welcome to use.

I asked a group of the Kerchkoff people what is important about the church. "The Sunday morning worship service," said Carol Friesen, "and the fellowship."

Her husband, Leroy, added later, "I think that from the beginning fellowship was seen as especially important. Our son Todd was born ten months after the organization of the congregation and later I had a back operation. Both times the congregation picked us up and carried us along."

Ruth Enns added, "I think we are good in crisis situations, and sometimes we think we should invent a crisis to get attention."

A Sunday morning service. Having heard a great deal about the congregation, we were eager to attend a Sunday morning meeting. Though the service was carefully orchestrated, there was an air of informality that helped to make a visitor comfortable. Elizabeth Kraybill had described it as "a middle ground between structure and informality. There is a choir and you know what to expect, but also you can wear blue jeans if you want to." Some did wear the latest styles, but the minister of the Word ministered in rust-colored corduroy with his collar open. The auditorium is round, seating is on metal chairs, and those who led in worship were close to those being led. Persons in front of the

room could see the expression on the choir director's face.

It was the second Sunday in Lent and the choir sang "Behold the Lamb of God" from Handel's *Messiah* while the minister spoke on "Christ's Passion and Our Loneliness" with a text from Mark 15. "The cup would not pass," he said. "The Father was not going to save him in the end. The Father was absent. I have no metaphysical explanation for what happened there. But what is clear is that a Jew who believed that God rewarded the righteous was hanging on the cross and was about to die. There would be no escape. The Father was silent and he was totally alone.

"You may ask, 'Where is the good news in all this?' The good news is that because Jesus was alone, you and I never need be alone. And the miracle is that out of this utter isolation comes the formation of a community. A people in whom God's presence is experienced."

After the sermon came the fellowship hour. Adults gathered around a coffee urn on the lawn to welcome visitors and to talk of many things. Less than a majority returned at the ringing of the bell for the adult study hour to hear Les Mark from the seminary tell of ministries to Spanish-speaking people. Even fewer came to an evening meeting to hear representatives of the seminary tell about their aspirations. As a formal meeting, the Sunday morning worship is "it" for the College Community Church.


Five issues in the congregation. In an interview with Bob and Ruth Enns, they had spoken of five issues currently at large in the congregation. First mentioned was a building program. A bulletin announcement mentioned a groundbreaking the following Sunday for the next phase of the

building program. Not all were convinced it was needed. Indeed, Ruth herself had commented earlier, "We have a circular building with chairs and I see no reason why we can't bring in tables for our fellowship meals. I think it's a shame the way a sanctuary is used only three hours a week. I think a lot of people want to see the church building improved to keep up with our houses."

A second issue was small groups. "We struggled for years to find a way of organizing small groups. We are individualistic and cliquish. It is hard to find a basis to organize for fellowship." A third issue they mentioned was the covenant discussed above. "Some of the parishes were very excited about the covenant, some were divided, isolated individuals vociferously opposed it. We finally laid it aside. But it is still an open issue. It was clear that we were going to 'mess with' each other's lives."

A fourth issue was leadership. "Are we going to call a new pastor? The council will start working on this next Monday." A final issue mentioned was "family problems, difficulty in male/female relations. These are extremely explosive."

So we left the Clovis Mennonite Church fascinated by its attempt to bring together diverse and individualistic people and in some sense to disciple them for Jesus.

The radicals at Clovis are growing older and there is lack of grandparents in the church. Some of them are 25 miles away at Reedley. Others are thousands of miles away at Winnipeg, Manitoba. But a few are nearer at hand, and the Bob Friesens have found a way out of their dilemma. "I think it's good for a group to have grandparents," said Bob. "For our family, my parents live close to Clovis and we have breakfast with them every Sunday morning." 

Hear, hear!

Does God want me to have more than I need?

If someone had asked me this question years ago, I would have answered emphatically, "Of course not, he has promised to supply my needs. Why should I expect more?" I am a bit reluctant to admit that for too long I embraced this attitude along with a feeling that having more than I needed was inherently wrong. I didn't realize that the wealth of this world belongs to him and as his child I'm entitled to share his bounty. But that carries with it added responsibility. If I'm to accept my share of responsibility for carrying out his command, "go ye into all the world," then indeed he approves of my acquiring more than I need.

Acceptance of this fact dawned over a long period of time. I believe it began with a conscious decision my wife and I made as we began our marriage partnership—a decision to give a generous portion of our income to God and primarily through our church. As our "getting" and our "giving" increased, we began to recognize a direct correlation between the two and one day we saw God's promise in a new light and thus a new attitude and a new sense of responsibility was born.

This is not to say we have accumulated wealth, although I can say that he has truly given us more than we need. My point is rather: we Christians need to be just as conscientious about our "getting" as we are about our "giving." Over the

years I've heard much said in our church on the subject of giving, but can recall little if any teaching related to acquiring and preserving wealth for use in building the kingdom of God. Shouldn't the church find ways to help us in relating Christian values to our getting, using, and accumulating wealth? When we seek to work out our faith in God in obedience through our use of wealth, with special caring love, we can find money an incredible way to express our love for God, to deepen and enhance our relationships. Giving from surplus then serves as a spontaneous way of praising and an appropriate symbol of our joy.

As children of his kingdom, we are all blessed in many and different ways, and I sense a new freedom to talk with each other about our blessings: a miraculous healing of body or spirit, the preservation of a marriage about to disintegrate, an escape from seeming disaster. But how often do we share resolutions of our problems, or our financial successes?

Why is it so difficult to discuss money in church? Is it because our money is "nobody else's business"? Is it pride? Is it modesty!? I'm not sure I know but I do believe that if we can begin to discuss as a body of believers the acquiring of money and the preservation of assets, as well as the proper disposition, we can benefit individually and collectively. And maybe our church agencies would find their task easier and God's kingdom on this earth would push back Satan's advance.—Warren Oswald, Denver, Colo.



When Jeremiah wanted to make a statement
of hope for the future, he bought a piece of land...

If I wanted to make a statement that there is hope for the future,

I would plant a tree

Paul Paetkau, MCC forestry consultant

In the developing world firewood means more than lower fuel bills. Over half the world's diminishing supply of wood is used for cooking and for warmth. The poor may spend a quarter of their time gathering wood, often their only source of energy. For firewood, shelter and land conservation, MCC is beginning an expanded program of forestation in Africa, Middle East, Asia and Latin America.

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Akron, Pennsylvania 17501

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Hatfield calls Mennos to account

"As long as there are hungry people, no nation is secure," United States Sen. Mark O. Hatfield, R-Ore., told a Salem audience Monday night.

Hatfield, addressing the annual alumni banquet of the Western Mennonite School, discussed the theological underpinnings of his dovish stands on defense issues. The Mennonite Church is one of the historic peace churches.

Hatfield noted that the Old Testament prophet Isaiah warned of trusting in chariots and warriors. Today's equivalent is the sophisticated weaponry that totals 10 tons of TNT for every person in the world, he said.

"Our fear for safety leads us to trust in the false security of weapons," he said.

As Senate Appropriations Committee chairman, Hatfield has a good place to watch the recent cutting of \$15.5 billion in housing, education, transportation, and social programs while Congress approved the highest peacetime increase in the military budget.

After he cast the only Senate vote against the military budget, Hatfield said at least 20 colleagues told him he was on the right side. But they said they could not vote that way because their constituents would not stand for it.

Just a portion of the \$1.4 trillion committed to the military over the next five years—\$120 billion—would make the nation independent of Persian Gulf oil through renewable energy from the wind, tide, and sun, Hatfield said.

One day's worth of money spent on the military could wipe out malaria, he said; the money for one tank could build 30,000 classrooms; the money for one jet plane could build 40,000 pharmacies.

"You (Mennonites) are noted as quiet people who live out your witness in your life," Hatfield said. "May I urge you to be a little more vocal."

He compared his Baptist heritage with the Mennonites and their common roots in the Anabaptist movement. He gained a laugh from the audience of 175 by saying, "We owe a great deal to that early Anabaptist belief, a basic suspicion of politics."

The modern definition of peace is an absence of hostility or violence, the senator said. Pointing to its root in the Hebrew word "shalom," he said it has to do with "well-being, fulfilled wholeness in every aspect of life."

The definition is augmented by the New Testament, which declares peace is "a restored relationship, a healing agent of alienation."

Today's world has four "relationships" which need healing and restoration, Hatfield

said. These are toward God, self, neighbors, and nations.

The relationship with God must be achieved through the lives of people and the country, he said. That people are seeking that, he pointed to many thirsting for a spiritual rebirth and peace.

Fractured relationships among family and friends, in the community and church need restoration, he said. He chided the churches for the "picky, picky, picky kind of issues which divide the Christian community."

The life of peace "has to be lived out in the relationships with other people." Our pluralistic nation guarantees the same constitutional rights, "no more and no less," to Madalyn Murray O'Hair as it does to Billy Graham, he said.

He said the nation fails to agree on the idea of peace with "groups, clans, and nations." Quoting the Gospel of Matthew, Hatfield said, "Blessed are the peacemakers, for they shall be called the children of God."

Those peacemakers, he said, are those who actively make peace, and are not just quiet lovers of it. Jesus' example is one of a self-losing, self-sacrificing love, he said.

"Peacemaking is not an option for us in the Christian community, it is a mandate," he said.

The U.S. is guilty of three forms of idolatry in seeking "peace which is opposite to God's peace." The idolatry is our self-interest, our reliance on military might for our national security, and our power or ability to damage or destroy parts of nations, maybe even the earth, he said.

"Jesus' security was based on God, not human schemes," he said.

The banquet was held in the Kingwood Bible Church in West Salem. The Western Mennonite School is a Christian high school with about 115 students just north of West Salem—from the Salem, Ore., *Statesman-Journal* by reporter Lewis H. Arends, Jr.

Gulf States churches hold conference

The churches of the Gulf States Conference met May 1 and 2, 1981, for their annual conference. Approximately 175 people from ten congregations in Mississippi, Alabama, and Louisiana met at Noxubee Mennonite Church in Macon, Miss., for the weekend of inspiration and fellowship.

Paul Dagen of Atmore, Ala., addressed the assembly in five sessions, speaking from the book of Ephesians. He began by giving a thorough background and introduction to the book. From chapter 1, Dagen pointed out that to be chosen is to be "hand-picked." After describing our "privileges and riches in Christ," found in chapter 2, Dagen asked, "Are we the habitation of God?" Sunday morning, sharing from a prayer of Paul in Ephesians 3,



Charles Yeats

South African CO arrested

According to a recent communication from Suzanne Lind (see reference to Yeats at the end of Lind's article on p. 430), Charles Yeats has been rearrested. He was scheduled for a preliminary hearing on May 5 and to appear before a military tribunal on May 11.

Yeats must now prepare himself for the courtroom and detention if he continues to refuse conscription. South African men are eligible for call-up until they are 65 years old.

Yeats is grateful for the years of study, thought, and prayer which have led him to his present position as well as for the examples provided by Moll and Steele, two other COs. He expresses appreciation for the love and support of his family, friends, and fellow conscientious objectors.

Yeats' address is: c/o Paddy Kearney, Diakonia, Box 1879, Durban 4000. South Africa.

Dagen emphasized the importance of "being filled with the fulness of Christ." Among the other points he covered were the walks of a Christian and the ways to come to God. He challenged the audience to refuse to go back to what they were saved from. Contributions in special music and devotionals from many different churches gave each session a personal touch.

But more than anything, 1981 Gulf States Conference was a time for fellowship. It is vital for our group of small churches scattered in several states to remember that we are not alone. We have brothers and sisters who share our convictions, who love us and need us. During conference we remembered that and were thankful.—Elaine Maust

church news

Peace section endorses resolutions on abortion, nuclear threat

Nuclear war and abortion were the major items on the agenda of the Mennonite Central Committee U.S. Peace Section meetings here on May 15 and 16. The section endorsed statements opposing both nuclear arms and abortion.

The Lancaster Conference Board of Bishops had asked the section to speak to the abortion question. While some section members urged a simple statement of opposition to abortion, others emphasized the need to see this as an issue with many complexities. One member asked: "Is abortion sin in the same clear way that war is sin?"

The difficult questions raised by the abortion issue were made very personal when a section member told the group that he and his wife had faced that painful decision when their doctor revealed that his wife would die if her pregnancy was not terminated.

The section drafted a paper, "Affirming the Sanctity of Life in Relation to Abortion," in which they asserted: "We believe that abortion is wrong because it violates the sanctity and value of human life. . . . We urge our members and institutions to offer alternatives to abortion such as counseling resources, adoption, and economic assistance."

The statement further recognized that "while affirming the sanctity of human life, we recognize that there may be some pregnancies where the right application of this biblical principle is not clear. In such cases Christians have both the privilege and responsibility to counsel with fellow believers in discerning the appropriate course of action."

The statement concluded with an "appeal for prayerful support of those who are confronted with hard decisions and a spirit of sensitivity and Christian love toward those who view this issue from a different perspective."

The paper is available from U.S. Peace Section.

The urgency of addressing the issue of nuclear weapons was underscored throughout the meeting. It was the topic of the first report, given by David E. Hostetler, news editor of *Gospel Herald*, who had just returned from attending the Conference on Nuclear War in Europe, in Groningen, the Netherlands.

Hostetler said conferees stressed the likelihood of nuclear war starting in this decade, not as "a deliberate step" but begun "under stress in a crisis situation."

Edgar Metzler, assistant director of the Peace Section Washington Office, was among those urging that members see the present as the time to take action to prevent such a war. If persons do not act now to halt nuclear arms growth, Metzler said he fears "in 20 years (after nuclear devastation) we are going to be looking back and saying that we have been un-

faithful," much as the church looked back after the Hitler years and wondered why so few had forcefully spoken out.

In a call to a more faithful and active response, the U.S. Peace Section agreed to endorse the concept of a "Nuclear Abolitionist Covenant," a paper still being written by representatives of Christian groups, including New Call to Peacemaking, the peacemaking coalition of Mennonites, Brethren, and Friends.

Writers of the covenant outlined the reason for such a statement: "The gospel must always be addressed to the particular times in which we live. . . . Some historical issues stand out as particularly urgent among the church's other fundamental concerns. . . . Slavery was such a question for Christians in the nineteenth century. The nuclear arms race is such a question today."

The paper will call for people of God to pray, to learn about the threat posed by nuclear weapons, to examine spiritual commitments, to spread the gospel of peace, to bear public witness against nuclear weaponry, and to publicly state that "in light of our faith we are prepared to live without nuclear weapons."

Easter visit provides volunteers a firsthand look at Cuba

Billboards tout Castro's revolution and the virtues of socialism instead of cigarettes and beer. Neatly uniformed students listen attentively to their teachers. The contrasts with Jamaica—and North America—were striking to 25 Mennonite Central Committee Jamaica volunteers, who visited Havana from Apr. 17 to 22 for an Easter retreat.

The volunteers, who paid their own travel expenses, went to Cuba to learn more about its people and the changes 21 years of socialism has brought. They left with an appreciation of its accomplishments, tempered by an awareness of hardships Christians and others have undergone.

One striking accomplishment: "Havana is clean!" Says Helen Lapp of Lansdale, Pa.: "Unlike many Latin American cities, where streets are littered with trash and full of evidence of human need, the impact of a clean, safe, apparently happy Havana was great."

The volunteers did not see the slums and other signs of extreme poverty common in much of Latin America. "We did see a beggar, an old man going through a trash can, kids begging for gum, but they were rare," write Steve and Janet Panning of East Lansing, Mich. "We saw none of the barefoot, skinny, ragged children that are so typical elsewhere. The kids in Havana were mostly playing baseball."

Reminders of Cuba's pre-socialist days were the former private mansions that now serve as apartment dwellings or museums, and the pre-1959 Fords, DeSotos, Chevys and Packards that filled the streets along with a few Russian-made vehicles.

Peace Section members stressed that the covenant will not be a paper to "simply sign" but will be used to assist people in serious discussion about what actions they need to take to be faithful to God in response to this issue.

The section also agreed to call a special peace assembly on Nov. 20 and 21 on the theme "The Christian Faith and the Nuclear Arms Race." The meeting will be open to interested persons.

The section agreed to join Mennonite, Church of the Brethren, and Brethren in Christ conferences in sponsoring a nine-month peace education project in Lancaster County, Pa., in which Don Kraybill, author of *The Upside-Down Kingdom*, will research and speak on the nuclear arms buildup and its effect on the Lancaster area. Keystone Bible Institutes will sponsor six seminars by Kraybill on biblical faith and nuclear warfare.

The draft and registration continue to be a major agenda item for U.S. Peace Section. Chairman James Longacre, Mennonite Church, of Barto, Pa., reported on testimony he presented for MCC on May 7, before a House Appropriations subcommittee, concerning the draft and alternative service.

The Soviet presence in Cuba was obvious. Tour buses full of sailors from the Soviet fleet in Havana Harbor traveled the streets.

Traveling outside Havana, the volunteers visited a cooperative farm, where workers still hand-milk many of the farm's 55,000 dairy cattle. The 1,200 members of the cooperative enjoy modern housing with barber, grocery, medical clinic, and school all within the 20 to 30-acre living compound.

"The orderly rows of neatly uniformed students" at the school provided the teachers among the visitors with a strong contrast to Jamaica's noisy crowded classrooms. Workers at the school said the students make their own rules and also discipline each other.

"The social director and the teachers we spoke to had ready and simple answers to every question we asked," notes Lapp.

The nine children and babies among the group were a special attraction at the school and wherever they went. Remembers Lapp: "After two days at one hotel, the staff presented a beautifully decorated cake 'for the children.' And bus drivers, elevator operators, and tour guides paused frequently to pat little heads and tickle chins."

On Easter morning the group taxied and walked—they were not allowed to use their tour bus—to worship with a Presbyterian congregation of 50. "We shared the communion emblems with this small band who have remained while 80 percent of the other pre-revolution Christians fled," says Lapp. "Our broken English/Spanish communicated a mutual faith as we stood around and chatted afterward."

African Christian community formed in Paris

The formation of a Christian community of African students in France was the highlight of their just-completed second term of service for Neal and Janie Blough, who returned to North America in May for a summer furlough.

Assigned to the Paris suburb of St. Maurice in 1975 by Mennonite Board of Missions, the Bloughs' life and work is with some 100 African students. Most of these students live in or relate to Foyer Grebel, an international student center which the Bloughs and MBM co-workers Larry and Eleanor Miller started in cooperation with French Mennonites.

The Bloughs reported that a core group of about 25 persons drew up a covenant in 1978 for what they called the Christian Community of Foyer Grebel. Two years later, inspired by the annual European Mission Colloquium and Foyer Grebel's fall retreat, the group decided to become more serious about its commitment and better organized. This included the establishing of a common fund to help each other in times of financial need.

"Most of the students were raised in Christian homes or attended Christian schools," Neal said. "But many of them are quite negative about the Christianity they have seen practiced in Africa and in Europe."

Bloughs said, however, that many of the students are rediscovering the Christian faith at Foyer Grebel. "Our dream," Janie said, "is to send these brothers and sisters back to Africa with a new vision of the church."

A major service offered by Foyer Grebel is housing, since racial discrimination makes it hard for Africans to find apartments on their own. Temporary lodging is available at the Foyer while the Bloughs and others find more permanent housing in the neighborhood.

"This work is becoming a little easier as we become better known in the neighborhood and as landlords see that we take good care of their apartments," Neal said. A Mennonite Central Committee worker and a young French Mennonite are available for apartment renovation

Cheyenne hymnbook making steady progress

A hymnbook for Cheyenne Christians, being prepared under the auspices of Mennonite Indian leaders Council (MILC) and the General Conference's Commission on Home Ministries (CHM), is gradually moving toward completion. David Graber, editor of the forthcoming volume, reports that the manuscript is now complete. A handbook to the collection has yet to be written, however. Graber is a former schoolteacher from Busby, Mont., and has served as an unofficial minister of music for the Cheyenne

Mennonite congregations for six years.

To collect the material for the hymnbook, Graber has traveled to Cheyenne reservations in Montana and Oklahoma, carefully working through songs with his Cheyenne informants. The collection will contain three main types of songs: translated hymns from German and English with Western melodies, new songs composed by Cheyennes with melodies adapted from Western tunes, and songs composed by Cheyennes with Indian tunes.

and maintenance.

During their next term of service, Bloughs plan to continue the development of the Foyer community. They will need to help answer such questions as how to organize the group, what denominational ties it will have, and how it will relate to the Mennonite congregation in nearby Chatenay-Malabry.

Cosponsorship of the Foyer by Mennonite Board of Missions and the Association of Mennonite Churches of France will be strengthened when Bloughs and Millers are joined by a French Mennonite couple who have served as missionaries in Africa. Also supporting Foyer Grebel, since last year, is the European Mennonite Evangelization Committee.

During the next term, a goal for Neal is to complete work on his PhD from the University of Strasbourg. His dissertation topic is Anabaptist theology, which has had little treatment in the French language.

Neal's adviser, a French Protestant with Mennonite roots, is interested in the recovery of the Anabaptist vision in France. He has involved Neal in discussions between Mennonites and other Protestants in Strasbourg—site of the next assembly of Mennonite World Conference.

Operation change and upgrade at EMC

Nine Eastern Mennonite College and Seminary faculty and administrative staff members will be on sabbatical during the 1981-82 academic year.

James V. (Jim) Bishop, director of media relations will do graduate work in communication arts at James Madison University and freelance writing and photography projects.

J. Mark Brubaker, associate professor of biology, will continue on sabbatical leave to work toward a master's degree in genetics at the University of Alabama at Birmingham.

Omar E. Eby, associate professor of English, plans to write fiction and take courses in British literature at the University of Virginia.

John L. Horst, associate professor of physics, plans to finish work on his doctoral dissertation, upgrade EMC's general physics laboratory, and teach general physics. He tentatively plans to travel and do research spring term.

Olive N. Kuhns, assistant professor of nursing, plans to work in a hospital pediatric setting.

John R. Martin, registrar and associate professor of church ministry at Eastern Mennonite Seminary, will enter a doctor of ministry program at Lancaster (Pa.) Theological Seminary. During the 1981-82 academic year, he will be employed at EMS half-time and spend the rest of his time in study.

Byron S. Shenk, instructor in physical education, plans to take a U.S. Soccer Federation B-level licensing course and attend Whole World Seminary, Oakton, Va., and University of Virginia.

Gary L. Stucky, professor of chemistry, will do research in metalloprotein studies with George McLendon at the University of Rochester, N.Y. He will also study ethics and theology at Colgate-Rochester Divinity School.

Larry H. White, associate professor of chemistry, plans to complete his doctoral dissertation in science education at Virginia Tech in Blacksburg.

Guardianship study authorized for disabled, Elkhart

The developmental disabilities council of Mennonite Mental Health Services, working out of Elkhart, Ind., has authorized the establishment of a special task force to study guardianship and lifelong planning issues for handicapped persons. The specific charge to the task force is to identify the issues and principles involved and develop a plan of action to carry out the guardianship study. The plan was authorized at the council's semiannual meeting in Goshen, Ind., in April.

The study will include a review of laws affecting guardianship and the handicapped,

and potential roles and responsibilities of family members and the church. The concept of corporate guardianship with the church will also be explored. This concept places responsibility for insuring the well-being of the handicapped person with the church when the parents are no longer able or are deceased.

The anticipated outcome of the study will include guidelines for families planning for the future of their handicapped member, several guardianship models that can be established in various locations, and a number of workshops on guardianship.

Hispanic leaders check out training at Goshen College

Church administration, peace issues, preaching, and the future of the Hispanic Mennonite Church were some of the main issues discussed at the first pastoral encounter for pastors of Spanish-speaking Mennonite congregations, May 21-26, at Goshen College.

The five-day workshop brought together about 40 Hispanic pastors and a number of church leaders from all over the U.S., reported workshop coordinator Rafael Falcon, director of the Hispanic ministries program at Goshen College. The Hispanic ministries department sponsored the conference jointly with Associated Mennonite Biblical Seminaries of Elkhart, the office of Latin concerns of the Mennonite Church General Board, and the Mennonite Board of Missions.

Discussion during many of the conference sessions centered in questions of the present and future states of Hispanic people within the Mennonite Church, Falcon observed. The most pressing problem is developing leaders, especially trained pastors, as part of the move toward more independent and self-supporting congregations, he said.

But as programs like the Hispanic ministries department (which is sponsored by several churchwide agencies) trains new leaders, new problems arise. "In a sense, the Hispanic Mennonites today are in a position similar to the Anglo Mennonites 50 years ago, seeing pastoral education through very bad eyes. They think, 'If you have a call from God, what does education matter?' But when the pastors heard some of our Hispanic ministries students share what they've been learning here, they became much more supportive," he said.

Speakers for the workshop sessions included Goshen College Hispanic ministries students as well as a number of church leaders, representative pastors, and church agency representatives. J. C. Wenger, professor at AMBS, led daily sessions on "The Devotional Life of the Pastor," and a committee of Hispanic church leaders planned a series of daily meetings on "Biblical Bases for Christian Pacifism." Among the speakers for the peace sessions were Goshen College religion professor J. R. Burkholder; Ron Collins, pastor of Lawndale Mennonite Church in Chicago; and Rolando Santiago of Mennonite Central Committee.

Other workshop sessions dealt with the day-to-day life of church administration. Lawrence Greaser of the Mennonite Board of Missions and Adolfo Puricelli of AMBS presented daily sessions on congregational finances, planning and executing business meetings, and editing congregational correspondence and reports. Lourdes Miranda, assistant professor of Hispanic ministries at Goshen College, spoke on preparing sermons and Bible studies, and student Elias Acosta led a session demonstrating the use of videotape in sermon evaluation.

Probably the best result of the conference is

increased understanding among various parts of the Hispanic Mennonite Church, Falcon remarked. Information sessions from the various church agencies; reports from pastors on church growth, renewal, and administration; and a final evaluation session all helped keep the lines of communication open.

The pastoral encounter is planned to become a biennial event for Hispanic Mennonite pastors. There are about 60 Spanish-speaking Mennonite churches in North America.

Church Alive '81 planned for August in Wooster

Church Alive '81, a regional Mennonite renewal conference will be held Aug. 7-9 at the College of Wooster, Wooster, Ohio. A leadership seminar will be held on Monday, Aug. 10.

"Equipped for Service" has been chosen for this year's theme, with various assemblies and teaching sessions focusing on the topic.

"We sense God is saying it's time to advance in the renewal in the church and, in addition to encouraging personal renewal, to equip and challenge renewed persons to share Christ in the power of the Spirit," says Ken Stoltzfus, conference coordinator.

Church Alive '81 will begin on Friday evening with a message entitled "Equipped with Power," by John I. Smucker of Lima, N.Y. Six topics will be covered in the teaching sessions on Saturday. Arthur McPhee of Cape Coral, Fla., will teach on "Equipped for Friendship

Evangelism." "Equipped with the Spiritual Gifts" will be covered by John I. Smucker; "Equipped Through Christian Family Living" by Norman and Betty Charles of Lititz, Pa.; "Equipped Through Dynamic Small Groups" by Glen Egli of Telford, Pa.; and "Equipped with a Renewed Mind," by Ken Stoltzfus. Steve Shank of Washington, D.C., will speak to youth on "Changing Your Generation for Jesus."

On Saturday evening, McPhee will speak on "Equipped Through Prayer," followed by "Equipped Through Praise" with Ray French on Sunday afternoon and "Equipped Through Repentance" with Smucker on Sunday evening. No Sunday morning meeting is planned, and conference speakers will be speaking in local congregations at that time.

Worship during the conference will be led by Ray French of Lewistown, Pa. and Wayne King of Dalton, Ohio, with instrumental and vocal support by the Church Alive Singers.

No registration fee is required for the conference, and expenses will be covered by offerings. Pre-registration is required for on-campus meals and lodging. A discount on meals and lodging on campus is being offered to active pastors and missionaries.

The Leadership Seminar on Monday, Aug. 10, will include input by Paul G. Landis of Salunga, Pa., on "Laying on of Hands"; Fred Augsburg of Youngstown, Ohio, speaking on "God's Kind of Leader"; and Arthur McPhee on "A Leader's Devotional Life." This meeting is planned for inspiration and encouragement of church leaders and their spouses.

mennoscope

Weyburn Groff, registrar at Associated Mennonite Biblical Seminaries, Elkhart, Ind., begins a service leave on Aug. 1 to be followed by a sabbatical for a total of one year. Groff and his wife, Thelma, will be interim pastors at Albany, Ore., Mennonite Church for nine months, beginning on Aug. 1, followed by theological studies at the University of Cambridge, England. Of the service leave Groff said, "I feel challenged by the congregation and its leadership and look forward to working with them and getting acquainted with the church in that area." He has been registrar since 1970 and also taught Christian education courses.

Paul Myers of Mennonite Central Committee Bangladesh, has accepted a new position as MCC secretary for Middle East and coordinator for disaster response. In August he will leave Bangladesh, where he has been country representative since 1975. Myers will spend approximately one-third time directing the program in the Middle East, which involves personnel and projects in Egypt, West Bank, and Lebanon. In that position he replaces Urbane Peachey, who has been part-time secretary for both Middle East and Peace Section. After August, Peachey will work full-time

with the Peace Section. The position of disaster response coordinator is a new one, although various persons have carried parts of that responsibility under different titles.

John H. Rudy has accepted an expanded teaching and counseling role as stewardship minister at Mennonite Mutual Aid. To devote time to the newly created position, Rudy will be leaving his management post as vice-president of financial services on Sept. 1. One of Rudy's responsibilities will be to continue MMA's money and economic concerns project which was initiated in September 1980 with Daniel Kauffman, on leave from Goshen College. Kauffman's time with MMA ends on Aug. 1. Rudy's assignment will extend to personal and family financial planning, including estate planning and gift plan counseling. He will be available as a resource person for conferences and seminars. Rudy will serve as a consultant to the Mennonite Foundation and will be a member of MMA's investment committee.

R. Clair Umble, overseer, officiated recently at the installation of two ministers in the Atlantic Coast Conference. Andrew Leatherman, 1551 Valley Rd., Coatesville, Pa., was licensed as pastor for Sandy Hill Mennonite Church,

Coatesville, on Sunday afternoon, Mar. 22. Mervin Stoltzfus, 19 LaFayette Ave., South Coatesville, Pa., was ordained as pastor of the S. Coatesville Church on Sunday evening, Apr. 12. Herman Glick, chairman of the Ministerial commission assisted at both services, and Ross Goldfus, conference minister, brought the message at each.

A four-state (Ohio, Ind., Ill., and Mich.) CPS reunion, including Dennison and Henry-Downey, will be held at Shipshewana (Ind.) Saturday, Sept. 12, after 1:00 p.m., and all day Sunday, Sept. 13. Lodging and meals are available by reservation. Limited camping space and several motels in the area can also be reserved. Write Manesses M. E. Bontrager, 65915 CR 31, Goshen, IN 46526, for additional information or reservations.

Two brochures are now available from the Mennonite Hispanic Immigration Service Office (MHIS) that answer questions about undocumented aliens. "Undocumented Aliens: Myths and Realities," was developed by an interchurch group in Washington, D.C., and was published by MHIS. A Church World Service brochure is entitled, "U.S. Immigration and Refugee Law and Policy..." Both brochures are available from MHIS, 100 Maryland Avenue, N.E., Washington, DC 20002.

Church Alive brochures and registration forms for the Wooster, Ohio, Aug. 7-9 meetings may be obtained by writing Church Alive Ministries, 4269 Kidron Rd., Kidron, OH 44636, or by calling (216) 857-7686.

Longstanding tensions between ethnic Somalis and the Kenyan government erupted into violence in late 1980 in Garissa, the capital of Kenya's Northeastern Province, leaving many dead and over 250 houses destroyed. Mennonite Central Committee, Eastern Mennonite Board of Missions and Charities (EMBMC), and other agencies are cooperating to help approximately 80 families who lost their homes.

New members by baptism: six by baptism and one by confession of faith at Souderton, Pa.

Change of address: Lester Hershey from Sinaloa, Mexico, to Box 288, Fort Ashby, WV 26719. John H. Kraybill, Springs, Pa., to 100 North 44th Street, Harrisburg, PA 17111. Phone (717) 561-2742. Joseph M. Haines from Box 11, to 23 Ahi Dakar, 46702 Herzliyya Pituah, Israel.

\$197,681

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$197,681.52 as of Friday, June 5, 1981. This is 26.4% of the total needed. Contributions have been received from 292 congregations and 111 individuals. Individual gifts represent \$37,088.46 of the total.

Goal: \$750,000

readers say

I read with interest the account of MCC worker involvement in rural Haiti politics ("Mombin Crochu Scene of Murder, Justice Attempted," May 19, p. 396). If we view the response of these MCC workers as normative for Mennonites, I think we also need to rework our modern-day theology of participation in national defense.

First I want to make clear that I am not criticizing the MCC workers. I admire their involvement. Justice is our common concern. I do not know how I would have responded in their situation. Nor am I prejudging what is the faithful response. For me it is an open question whether Mennonites have faithfully understood their participation in national defense (or lack of it) in the past.

Faced with a threat to the community from evildoers (in this case internal evildoers), the MCC workers cooperated in a plan which depended on the "automatic and machine guns" of the superior military officials. Certainly their goal was admirable. But I do not see how—in principle—a Christian can depend on guns and clout in a community context and deny guns and clout in a national context. If we acknowledge that there are evildoers in the world (and there is obvious evidence) then should we not also acknowledge and support the state's attempt to restrain evildoers, by force if necessary? Following this theory, a noncombatant role in military service would be appropriate, we should pay our taxes and perhaps we should even support the military by giving them covert information (as the MCC/peasant delegation did in this instance).

Now if we want to draw distinctions on the basis of "justice" (the Haitian community cause is just; the U.S. military cause is unjust), that is one thing. Then we should label ourselves as "just war" advocates. But Mennonites historically have rejected that option.

Perhaps the response in Haiti is consistent with the classic "two-kingdom" theology of Anabaptism. As I understand this theology, God forever ordains that there shall be unredeemed officials (and necessarily unredeemed officials—there can be no such thing as a born-again officeholder) to wield the sword on behalf of redeemed and unredeemed alike. I personally find this theology escapist and probably historically conditioned by the fact that the Anabaptists had never had the opportunity of responsibility of serving in "managerial" roles in society and community.

I offer a third possibility with some hesitation, especially since (as I said) I speak to the Haiti events from a considerable distance and a safe distance. I call this third option "conversion theology." In this scenario, the MCC/peasant delegation directly and nonviolently confronts the evildoers, calls for repentance, works for conversion (not necessarily all at one time or in those words), and suffers whatever consequences there may be. I find that this option appears initially to be most faithful to the way of Jesus, but is highly idealistic, often naive, and usually leads to suffering. (But then, we were told to expect suffering.)

I would like to see more sharing about how we as Christians are responding and should respond to evildoers. In that vein I am especially grateful for the recent Herald Press book *Dial 911: Peaceful Christians and Urban Violence* by my neighbor to the north, Dave Jackson, about the experience of Reba Place Fellowship. Sometimes I fear that our positions on nonviolence as Mennonites have so far been maintained not by actual experience but by deliberate "washing our hands" of any experience at all.—Bruce Leichty, Chicago, Ill.

Grief, shock, disappointment, concern... Such were the terms used by *Gospel Herald* readers to describe their response to the article "Sexist Language in Hymns," printed in the Apr. 28 issue. I am

tempted to use similar words as I react to their letters.

I understand and support many of the concerns expressed. *We are* men and women, not unisexual or asexual beings. *We do* need images of God, like that of parent, which allow us to relate to him intimately rather than impersonally. When the quest for inclusive language ignores that, then I, too, am concerned.

But I am sad that so many Mennonites apparently feel no concern over the genuine pain many women do experience when excluded by male-oriented language. I wish more of us could undergo the experience a female friend recently shared with me.

She noted that at one time she considered the issue of exclusive language unimportant. Then, as she became sensitized to it, she noticed that when books, hymns, lectures, or sermons used inclusive language, she was released into a new freedom to believe that she really was being included. This was in contrast to the unconscious feeling of "I can't really do this," or "This isn't speaking to me," she had experienced when confronted with exclusive language.—Michael A. King, Philadelphia, Pa.

An it be meet that ye should publish in your honest and forthright Circular many earnest and vehement Letters, concerning sexism in our various and sundry Hymns and Anthems, perhaps then ye also would consider it worthy of your time and interest to grant an ear to another Similar, albeit more unusual, Proposal, to which ye will note I have plac'd my Signature.

I have oft perused the pages of our Hymn Book, and it has struck me many a time that it hath also another slight Defect, that is to say, its Language, for it useth various Words, e.g. *Thee, Thy, Thou, hath, hast, dost*, etc., which are not a part of the Common Tongue.

Needless to say, I have given the matter much careful Thought, and I have been unable to discern any reason for this Practice. It seemeth to me all the more strange, for, whereas ye accept and welcome a Bible in the Common Tongue, ye wax exceeding reluctant to lay but one finger upon your Hymns, for fear lest they should break.

My good men (and women), stay awhile and consider the generous Possibilities offered by the linguistic Revision of our present Song-Book. Our hymns, were their texts updated but slightly, would not fail to be many times more easily Understood by all who sang them, and, as the true import of many Hymns, that is to say, well over ninety per cent, is carried in their words, it becometh then all the more urgent that ye consider the Means whereby their Comprehensibility may remain assured.

Trusting that I have made my point, I remain, then, your faithful Servant.—Jon Liechty, Goshen, Ind.

I want to express my appreciation for the *Gospel Herald*. In each issue I find material for spiritual growth, encouragement to remain committed to the church, as well as news about the church.

The Apr. 7, 1981, issue was particularly noteworthy. Robert Kreider's "Nobody Here but Us Camels," and Karl Barth on congregational singing, expressed my own convictions so well.

I'm so glad you printed the front page article "Why Do I Stay?" by Calvin Zehr, in the May 19 issue. It looked like it was tacked to a door and reminded me of 15th-century Anabaptist history.

I also like Daniel Hertzler's editorials, because he talks about the difficult issues of the day, and how we might begin to deal with them.

Thank you for giving yourselves to the task of publishing the *Gospel Herald*. I'm very grateful.—Roberta Slagell, Hydro, Okla.

The *Gospel Herald* showed journalistic irresponsibility by presenting George R. Brunk's attack on Theron Schlabach's *Gospel Versus Gospel* as a book review. It isn't! Not only is it grossly one-sided, as if Brunk has a personal vendetta against anybody who's not fundamentalist, but it's also illogical. Brunk's hard-line approach proves Schlabach's thesis that Mennonites have been influenced by alien theology. Brunk is, of course, entitled to his opinion. Nevertheless, his blatant blast at *Gospel Versus Gospel* does not deserve attention as a true critical review.—Tim Schmucker, Goshen, Ind.

The interaction contained in "Have Mennonites Preached a Pure Gospel?" (May 26) represents a process which will prove to be vital to Mennonites in the next 50 years. I have become acutely aware, recently, that on many levels collectively we are experiencing something of an identity crisis. We need to redefine and clarify our theology in light of our situation. We need to understand the practical implications of our theology and then implement the outworkings that result from our thinking.

I fully expect that at 22 years of age, I will only see the fruition of this process near the end of my lifetime. I believe that what we are currently experiencing as historical descendants of the Anabaptists is perhaps the most significant phenomenon since the origin of Anabaptist thinking during the Reformation. Certainly, it is the most important crisis that North American Mennonites have faced.

I have also become aware of some practical implications that this "identity crisis" has on individuals and congregations. In my home congregation we have faced the full impact of the complexities of our contemporary situation only recently and have not yet found what I would consider as an appropriate response. You have done a great service to the Mennonite Church by publishing this article. The Lord will bless it. Thanks much.—Steven G. Gehman, Pennsburg, Pa.

I have been a regular reader of the *Gospel Herald* for sixty years, ever since I became a baptized member of the brotherhood. I like the *Gospel Herald* and the wide range of writings included. I do not agree with all of the articles! Usually I do not find myself in much disagreement with the editorials. I find the paper stimulating and have read with deep interest the discussions in the May 26 issue on *Gospel Versus Gospel*. I have read this book completely. I remember most of the persons whose names are mentioned in the book, who were leaders in the Mennonite Church at the time which has been generally referred to as "the great awakening." I did take note of the criticisms which were presented about certain persons and especially of the total missions movement, because of looking to the Protestant churches and their earlier missionary experiences for a model. Also the movement from the original Mennonite method of preaching the gospel to the more revivalistic approach.

Some of the historians in our community speak about the same things that Bro. Schlabach mentioned in his book. Some of them feel that the influences of the revivalistic movement was the turning point in the evangelistic methods of our church. I am not enough of an analyst to evaluate this charge. However it does appear that we have lost some of the older emphasis that I used to hear as a boy in the preaching of older men, some in German such as the phrase "Nonresistant Gospel."

In my earlier years of activity, we did frequently discuss the fact that nonresistance was not being taught on the foreign mission fields. Whenever the question was raised with the missionaries who met with the committees, it was said that in India the

people were of a pacifistic nature and there seemed to be no reason for making a point of this doctrine. In South America the situation was admittedly different with the Argentine government having compulsory military service. We did discuss these questions with those on the field, and they were in an awkward situation. They all believed in the doctrine, but had failed in the early days to teach this as the way of life, and later it was thought too difficult to begin. So these two, the earliest foreign missions, were without this teaching of one of the central doctrines which would mold the way of life for the Christians in these countries.

My own feeling is that every minister ought to read this book, to understand how the church in the past sought to be faithful to the Great Commission. Surely we did receive good things from other denominations—as, for instance, the Sunday school—and how much poorer the church today would be without those additions received from other Christians. I also feel that we can learn some very valuable lessons from the past, as we may plan for new ventures in the future programming.

I pray that our beloved church would not become weighted down with many institutions that must be maintained, but that we might rather return to the older patterns of spreading the gospel as was done when our forefathers were a part of a movement.—John A. Lapp, Souderton, Pa.

Calvin Zehr's "Why Do I Stay?" (May 19) prompts this note. It is a good article! It reminded me to state, "Why I returned." My Mennonite mother died very shortly after my birth, leaving four small children. As the baby, I was taken to raise by my father's cousin and transplanted in Indiana in a totally non-Mennonite culture. I attended the closest rural church which was Methodist, and served in their midst as both a rural schoolteacher and Sunday school worker, later on entering the clergy.

In Stratford we lived in front of the Avon Mennonite Church, found it very handy to attend, and received a warm welcome. Our association has been most pleasant resulting in, if you please, a Methodist-Mennonite connection, for Lucile my deceased wife was a dyed-in-the-wool Evangelical Methodist, and I have been for years very ecu-

menical, but I have returned to my own mother's church, Mennonite, and am happy. Lucile also liked it very much, but, mainly for family reasons, held to the Methodist. However we served in all churches, as a drama duo, having field tested all our dramas at Avon and worked out from there to serve all denominations in drama ministry in Texas, Ohio, Indiana, Alabama, Florida, Georgia, and many places in Ontario. God has been very good to us, and Avon congregation has blessed our lives beyond counting!

This explains "Why I returned." It was a journey of many years and many thousands of miles, but I am happy.—Menno Shatto, Stratford, Ont.

I was reading recently (late again) the J. Lorne Peachey report and was struck by the reported remark by one good brother that "from somewhere we're getting a lot of baloney particularly in the church papers." One might have gathered from the context that this was not meant to be complimentary, since it was also associated with "the bad guys" (like in the American television shows that are projected on Ivory Coast television screens).

For years I have had "this thing" about baloney, especially the kind that came from Pennsylvania—I think they called it Lebanon baloney. It was a kind of family specialty, a tradition carried on for generations with a certain kind of solidarity and spice, so easy to use and yet so different from the modern "fast foods." When we came to the Ivory Coast in 1979 the mother of our colleague here even sent with us a pretty good length of it. Down here it tasted pretty good. In fact it was very delicious. And it was unique; one could not have bought another piece of it anywhere in West Africa. Upon arrival here, when the colleague shared his mother's gift, I could frankly say without any cynicism, "I really needed that."

From our perspective here, the *Gospel Herald* seems to us like good Lebanon baloney. Keep it coming with all the variety that the Mennonite churches throw in, including the spice about baloney in the church papers. You don't need to put the bread in with it, for we can get that locally. But the baloney . . . well, we really need that. How else could we who are abroad keep up with the current levels of discourse within the brotherhood?—David A. Shank, Abidjan 08, Ivory Coast.

births

Burkholder, Eldon and Carol Ann (Swank), Harrisonburg, Va., first child, Barry Arnell, born on Nov. 20, 1980; received for adoption on Jan. 6, 1981.

Carpenter, Robert and Grace (Bontrager), Millersburg, Ind., second daughter, Sarah Joanne, May 26, 1981.

Clemmer, Daryl and Carol Sue (Halteman), Harleysville, Pa., third child, second son, Loren Blake, May 23, 1981.

Delp, Galen and Karen (Vanderlely), Souderton, Pa., first child, Jason Michael, May 23, 1981.

Fath, Steve and Debbie (Meredith), Santa Cruz, Bolivia, first child, Joel Ryan, May 11, 1981.

Fulmer, Steve and LaDonna (Voth), McPherson, Kan., first child, Landon Joel, Feb. 20, 1981.

Guengerich, Galen and Beverly (Myers), Schwenksville, Pa., second child, first daughter, Beth Marie, May 21, 1981.

Haddad, Walter and Kathleen (Shenk), Scottdale, Pa., second son, Philip Charles Emmanuel, May 27, 1981.

Harnish, J. Martin and Sandi (Bontrager), Willow Street, Pa., first child, Amanda Jean, Apr. 18, 1981.

Hartzler, Lewis and Donna (Kehl), Flint, Mich., second daughter, Susan Donna, Apr. 27, 1981.

Hoffman, Larry and Wendy (Parr), Breslau, Ont., first child, Erin Elizabeth Anne, May 7, 1981.

Lyndaker, Bruce and Pamela (Combs), Petoskey, Mich., fourth daughter, Anika Beth, May 14, 1981.

Martin, Wray and Grace (Martin), Elmira, Ont., second child, first daughter, Leigh Anne Yvonne, May 13, 1981.

Maust, Robert and Gretchen (Hostetter), Harrisonburg, Va., first child, Adam Nicholas Schiller, Apr. 26, 1981.

Michener, Kenneth and Janet (Halteman), Hatfield, Pa., third daughter, Andrea Nichole, May 11, 1981. (One daughter deceased.)

Stout, Eric and Karla (Atkinson), Brighton, Iowa, second child, first son, Vincent Lewis, May 22, 1981.

Tabor, Dennis and Marilyn (Helmuth), La Junta, Colo., second child, first son, Timothy Justin, May 25, 1981.

Yoder, Geoffrey, and Lauretta (Eberly), Grantsville, Md., first child, Eugene Morris, Mar. 16, 1981.

marriages

Jantzi—Alexander.—Terrance Jantzi and Deborah Alexander, both of Kitchener, Ont., St. Agatha cong., by Nelson Martin, May 9, 1981.

Martin—Livengood.—Lewis W. Martin, Weavertown cong., East Earl, Pa., and Deborah G. Livengood, Mellinger cong., Lancaster, Pa., by Paul G. Landis and Ken Martin, Apr. 18, 1981.

Opel—Yoder.—Jeffrey Dale Opel, Accident, Md., and Rose Marie Yoder, Bittinger, Md., both of Glade cong., by Kenneth E. Zehr, May 23, 1981.

Shank—Schlegel.—Marvin Shank and Pauline Schlegel, both of Valleyview cong., London, Ont., by Glen R. Horst and Vernon Leis, May 9, 1981.

Shelly—Martin.—Gerald R. Shelly, Marion, Pa., Church of the Brethren and Bonita Kaye Martin,

Chambersburg, Pa., Marion cong., by Merle Cordell and Garnet Myers, May 2, 1981.

Swartzendruber—Burckhart.—David Swartzendruber, Hesston, Kan., Bethel cong., and Kay Burckhart, Hesston, Kan., Hesston cong., by Jerry Quiring, Apr. 18, 1981.

Tessmer—Schwartzendruber.—Larry Tessmer, Petersburg, Ont., Lutheran Church, and Jayne Schwartzendruber, Baden, Ont., St. Agatha cong., by Elmer Schwartzendruber, Apr. 18, 1981.

Troyer—Miller.—Dennis Richard Troyer, Shipshewana, Ind., Shore cong., and Kathleen Sue Miller, Middlebury, Ind., United Church, La Jara, Colo., by Harvey Chupp and Menno Troyer, May 23, 1981.

obituaries

Chupp, Levi, was born at Hutchinson, Kan., Apr. 18, 1907; died of heart failure at South Bend Memorial Hospital on May 6, 1981; aged 74 y. On Nov. 1, 1934, he was married to Malinda Wingard, who survives. Also surviving are 5 daughters (Mary Lou—Mrs. Arlin Martin, Linda—Mrs. Ernest Hostetler, Viola—Mrs. Robert Bender, Dorothy—Mrs. Wendell Hoover, and Carol Ann—Mrs. Doug Keener), 4 sons (Samuel, Harvey, LeRoy, and Melvin), 4 sisters (Mrs. Lydia Garver, Mrs. Mary Gingerich, Mrs. Elizabeth Schrock, and Mrs. Anna Miller), and 7 brothers (Samuel, William, Joseph, Harvey, Rudy, Andrew, and John). He was preceded in death by one brother (Ray) and one sister (Salma). He was a member of Sunnyslope Mennonite Church, Phoenix, Ariz. Funeral services were held at Olive Mennonite Church on May 9, in charge of Harvey Chupp and Orville Miller; interment in Olive Township Cemetery.

Erb, Jacob Lester, son of Tillman M. and Lizzie (Hess) Erb, was born at Harper, Kan., May 4, 1898; died at Pleasant View Home, Kalona, Iowa, May 19, 1981; aged 83 y. On Aug. 29, 1918, he was married to Erma Miller, who died in April 1978. Surviving are 2 daughters (Shirley—Mrs. Roman Gingerich and Carley June—Mrs. Galen Miller), one son (Lowell), 20 grandchildren, 14 great-grandchildren, 2 brothers (Paul and Tillman), and 4 sisters (Amy—Mrs. Nicholas Yoder, Mabel Kauffman, Leah Yordy, and Ruth—Mrs. Clarence Ebersole). He was preceded in death by one daughter (Lois Liechty), one brother (Allen), and 3 sisters (Anna, Mary Elva, and Susie Etta). He was a member of College Mennonite Church, Goshen, Ind. Funeral services were held at East Union Mennonite Church, Kalona, Iowa, May 21, in charge of Lonnie Yoder and J. John J. Yoder; interment in Lower Deer Creek Cemetery.

Esch, Carl Jerome, son of Wilber C. and Catherine (Nafziger) Esch, was born in Lancaster Co., Pa., May 4, 1948; died at Rockingham Memorial Hospital, Harrisonburg, Va., May 23, 1981; aged 33 y. On June 10, 1972, he was married to Marilyn Stutzman, who survives. Also surviving are 3 children (Chad, Marsha, and Melinda), 4 brothers (James, Earl, Arland, and Ted), and 2 sisters (Charlene Hart and Christine). He was a member of Zion Mennonite Church, where funeral services were held on May 26, in charge of Harvey Yoder and Dennis Kuhns; interment in Zion Mennonite Cemetery.

Garber, Ezra R., son of John and Amanda (Rutt) Garber, was born in West Donegal Twp., Pa., Apr. 1, 1894; died at Rapho Twp., May 1, 1981; aged 87 y. On Nov. 27, 1919, he was married to Mary Stauffer, who survives. Also surviving are 2 sons (Harold S. and Ralph Garber), 2 daughters (Barbara—Mrs. Daniel M. Stoltzfus and Helen—Mrs. David S. Yoder), 11 grandchildren, and 9 great-grandchildren. He was a member of Bossler Mennonite Church, where funeral services were held on May 4, in charge of Russel Baer, Harlan M. Hoover, and Glenn H. Martin; interment in Bossler Cemetery.

Horst, Elvina, daughter of Peter and Elizabeth Bowman, was born in Waterloo County, Ont., May 5, 1926; died at Elmira, Ont., May 19, 1981; aged 55 y. On June 16, 1945, she was married to Nathaniel Horst, who survives. Also surviving are one son (Bruce), 2 daughters (Joyce—Mrs. Carl Sukkau and Marjorie—Mrs. Bruce Weber), 2 grandchildren, her mother, and 2 sisters (Minerva—Mrs. Elam Brubacher and Elmeta Bowin). She was a member of Floradale Mennonite Church, where funeral services were held on May 22, in charge of J. Lester Kehl and Rufus Yutzi; interment in Floradale Mennonite Cemetery.

Martin, Anna Katherine, daughter of Addison E. and Jessie Lee (Armentrout) McDorman, was born in Rockingham Co., Va., Apr. 21, 1896; died at Rockingham Memorial Hospital on May 2, 1981; aged 85 y. On Dec. 31, 1916, she was married to John Paul Martin, Sr., who died on May 15, 1970. Surviving are one daughter (Mary Katherine Showalter), 3 sons (Jay E., John P., Jr., and Daniel L. Martin), 12 grandchildren, 9 great-grandchildren, a foster grandchild, and 3 brothers (Olin, James, and Crawford McDorman). She was a member of Weavers Mennonite Church, where funeral services were held on May 4, in charge of James Stauffer, Glendon Blosser, and L. C. Armentrout; interment in Weavers Cemetery.

Miller, Clarence A., son of Joseph and Annie (Albrecht) Miller, was born in Wilmot Twp., Ont., Jan. 5, 1906; died at his home in Baden, Ont., May 22, 1981; aged 75 y. On Jan. 3, 1935, he was married to Helena Bast, who survives. Also surviving are 3 sons (Kenneth, Lester, and Raymond), one daughter (Alice—Mrs. Rene Derksen), 5 grandchildren, and one sister (Marian—Mrs. Aaron Boshart). He was a member of Steinmann Mennonite Church, where funeral services were held on May 25, in charge of Vernon Zehr and Elmer Schwartzendruber; interment in the adjoining cemetery.

Miller, Henry H., son of Henry B. and Sarah (Schrock) Miller, was born in Holmes Co., Ohio, Apr. 10, 1892; died at Pleasant View Home, Kalona, Iowa, May 21, 1981; aged 89 y. On Aug. 16, 1925, he was married to Mary Pearl Gingerich, who survives. Also surviving are 3 sons (Daniel D., Quinten H., and Paul L.), 14 grandchildren, 3 great-grandchildren, one half sister (Salome—Mrs. Levi Raber), and 2 half brothers (Daniel H. and Yost H.). He was preceded in death by one son (Monroe), a granddaughter, 3 sisters, 5 half brothers, and one half sister. He was a member of East Union Mennonite Church, where funeral services were held on May 23, in charge of Lonnie Yoder and J. John J. Miller; interment in East Union Cemetery.

Myers, Sylvan G., son of Frank W. and Malinda (Grubb) Myers, was born in Dauphin Co., Pa., June 3, 1894; died at Lancaster General Hospital, Lancaster, Pa., May 19, 1981; aged 86 y. On Dec. 23, 1916, he was married to Martha Shaffner, who died in August 1979. Surviving are 3 daughters (Florence S.—Mrs. Amos Whisler, Margaret S.—Mrs. Ralph

Ginder, and Arlene S.—Mrs. Titus Risser), 2 sons (Clarence S. and Herman S.), 25 grandchildren, 29 great-grandchildren, and one sister (Mrs. Violet Alger). He was preceded in death by one son (Franklin S.) on Jan. 11, 1981. He was ordained to the ministry on Dec. 11, 1947, and served the Stauffer congregation until 1954. He was a member of Stauffer Mennonite Church, where funeral services were held May 19, in charge of Russell J. Baer, J. Frank Zeager, and Ralph G. Ginder; interment in Stauffer's Mennonite Cemetery.

Oaks, Lulu S., daughter of William A. and Katie Elizabeth (Miller) Hershberger, was born in Holmes Co., Ohio, Mar. 17, 1902; died at Petoskey, Mich., May 19, 1981; aged 79 y. On Dec. 10, 1924, she was married to Lee Oaks, who survives. Also surviving are one son (Laverne), 3 daughters (Ethel—Mrs. Paul Weaver, Ruby—Mrs. Clifford Waddell, and Eunice—Mrs. Elbert Fisher), 16 grandchildren, 8 great-grandchildren, 2 sisters (Mabel—Mrs. Edwin Handrich and Mrs. Laura Steiner), and 2 brothers (Wilbur and Vernon Hershberger). She was a member of Petoskey Mennonite Church. Memorial services were held at Petoskey, Mich. Funeral services were held at Fairview, Mich., in charge of Bruce W. Lyndaker, Virgil Hershberger, and Rodney Ward; interment in Fairview Cemetery.

Ours, Charles Edward, son of Frederick and Marie (Wenger) Ours, was born in Rockingham Co., Va., Nov. 7, 1918; died when a tree he was cutting split and struck him on Apr. 6, 1981; aged 62 y. On Oct. 5, 1940, he was married to Reba Batterman, who survives. Also surviving are his mother, 2 daughters (Charlotte Swope and Phyllis Knicely), one son (Allen R.), 7 grandchildren, 3 sisters (Doris Berkey, Mary Louise Brunk, and Lois Basinger), and 2 brothers (Harold and Richard Ours). He was a member of Weavers Mennonite Church where memorial services were held on Apr. 8, in charge of James Stauffer, Robert Callis, and Roy Roth; interment in Weavers Cemetery.

Ropp, Mabel, was born at Bay Port, Mich., Mar. 7, 1900; died at Midland, Mich., Apr. 27, 1981; aged 81 y. Surviving is one sister (Mary—Mrs. Allen Slagel). She was a member of Midland Mennonite Church, where funeral services were held on Apr. 30, in charge of Bradley A. Miller and Jesse Yoder; interment in Pigeon River Cemetery.

Yoder, Bertha, daughter of Christian P. and Lydia (Miller) Krabill, was born in Champaign Co., Ohio, Apr. 24, 1894; died at Green Hills Center, West Liberty, Ohio, May 18, 1981; aged 87 y. On Feb. 24, 1917, she was married to John L. Yoder, who died on Oct. 17, 1978. Surviving are 4 sons (Richard P., Joe D., J. Samuel, and Eugene D. Yoder), 4 daughters (Louise—Mrs. Warren Leatherman, Joann—Mrs. Arthur Weaver, Mary Jeanette—Mrs. Daniel J. Yoder, and Carlyn—Mrs. Maynard Sauder), 22 grandchildren, and 10 great-grandchildren. She was a member of South Union Mennonite Church, where funeral services were held on May 21, in charge of Howard Schmitt; interment in Fairview Cemetery.

Cover by M. B. Photo; p. 485 by Mary Hertzler.

calendar

Mennonite Publication Board, Scottdale, Pa., June 18-20
Mennonite Board of Congregational Ministries, June 19-20
Northwest Conference annual meeting, Tofield, Alta., July 2-5
Mennonite Board of Missions Board of Directors, Elkhart, Ind., July 16-18
Indiana Michigan Mennonite Conference, Yellow Creek Mennonite Church, Goshen, Ind., July 19-21
Mennonite Board of Education, Elkhart, Ind., July 20-21
South Central Conference, Hesston, Kan., July 24-26
Virginia Conference Assembly, Rhema Lake Camp, Staunton, Va., July 29-Aug. 2
Iowa-Nebraska Conference, Riverside Park, Milford, Neb., July 31-Aug. 2
Allegheny Conference, Mattawana, Pa., Aug. 6-8
Black Council/Black Caucus Assembly, Bowling Green, Ohio, Aug. 6/7-10
Mennonite Church General Board, Bowling Green, Ohio, Aug. 10, 11
Conservative Mennonite Conference, Iowa Menn. School, Kalona, Iowa, Aug. 10-14
Bowling Green 81, Bowling Green, Ohio, Aug. 11-16
Franklin Conference, Chambersburg, Pa., Aug. 22

items and comments

World Baptist leader says religious freedom grows in Soviet Union

Christians in socialist countries in Europe manage to skirt many repressive rules governing them. And partially because of that, Christian churches, especially in the Soviet Union, are healthy and growing, says a world Baptist leader.

Gerhard Claas, general secretary of the Baptist World Alliance, said at a press conference in Denver, that there are probably 2.5 million evangelical Baptists in the Soviet Union. The Soviet Union says officially that there are 500,000, but that is a figure the government has used for 18 years.

Mr. Claas, who is German, runs the BWA from a headquarters in Washington. The alliance has 120 member Baptist bodies with an individual membership of 34 million. Claas has visited the Soviet Union 17 times and recently returned from there and Soviet bloc countries.

Texas churches attempt to mediate conflict among Gulf fishermen

Texas churches are seeking to help resolve the conflict between Vietnamese and American fishermen on the Gulf coast, which has been recently inflamed by the Ku Klux Klan. The Texas Council of Churches, which includes Catholics, has urged all parties in the conflict to set aside violence and work toward a peaceful solution. Churches throughout the state have planned activities to promote peace and better understanding between groups to coincide with anti-Vietnamese rallies planned by the Klan.

"We have also sent one of our own staff to go up and down the coast, talking to people, to try to head off violence," said Donald Hohl, assistant director of the U.S. Catholic Conference (USCC) Migration and Refugee Service.

Mormons say no to MX as church opposition to the missile widens

The Church of Jesus Christ of Latter-day Saints (Mormon) has added its voice to the growing opposition to the Air Force's MX missile program, a mobile nuclear system spanning thousands of acres in Utah and Nevada. Main-line Protestant and Roman Catholic leaders had previously objected to the proposed system, as had conservationists and the governors of Utah and Nevada. But the Mormon statement carried unusual weight—

both because of that church's political clout in the Southwest and because it rarely speaks out on political questions.

Mormon President Spencer W. Kimball declared that the "terrifying arms race" in the world must be stopped. "We deplore in particular the building of vast arsenals of nuclear weaponry. History indicates that men have seldom created armaments that eventually will not be put to use."

The MX project calls for 200 missiles that would be hidden in 4,600 shelters. They would be moved around frequently in the hope that the Soviet Union would not know where they were at any one time. Cost estimates vary from \$33 billion to \$108 billion.

Returned U.S. visitors call Soviet peace wish sincere and widespread

A young husband-and-wife team of Protestant ministers, back after a nine-day "peacemaking mission" to Russia, says the Soviets' desire for friendship with the United States is heartfelt and widespread. An "unexpected impression," said Hope Harle-Mould, was that "the Soviet people have a desire for peace that was not only sincere but was more strongly expressed than I've usually found in the United States."

Mr. Harle-Mould is a United Presbyterian minister who divides his time between campus ministry duties at the University of Maryland-Baltimore County and directing the local activities of Clergy and Laity Concerned, a national peace and justice organization. He was accompanied on the trip by his wife, Linda Harle-Mould, a United Church of Christ pastor in suburban Taneytown.

They and six other Americans on the Soviet-sponsored tour met with Christian clergy and members of various peace groups in Moscow, Zagorsk, Leningrad, and Yerevan, Armenia. All the expenses of the April 5-14 visit were picked up by the Soviet Peace Committee, which Mr. Harle-Mould said is an independent, nongovernmental organization with 200 chapters involving "millions of Soviets."

Anglican primates reject 'just war,' seek disarmament

After a week of meetings in Washington, D.C., 27 heads of independent Anglican provinces pledged themselves to "work for multilateral disarmament" and to push for a resumption of strategic arms limitation talks between the United States and the Soviet Union. The pledge came among a series of statements that the primates issued to the press following the discussions.

The "just war" theory can no longer be applied to the modern preparations for nuclear warfare, the primates said in their statement, because "the conditions required for a just war themselves (i.e. limited use of force for a just

cause) condemn not only the actual use of nuclear weapons, but also their possession as a deterrent."

Realistically, the church could not go so far as to adopt a "unilateralist pacifist" position either, but "this does not mean that we are either indifferent or uncommitted" to disarmament, the statement said.

Church survey reports that ministers have acute morale problems

If a recent study among United Church of Christ ministers in central Pennsylvania is an indication, most clergy seem to suffer serious morale problems on the job. Church researchers found that more than three quarters of the 148 parish ministers in the denomination's Pennsylvania Central Conference reported periods of low morale at one time or another. Many of them responded to the problem by changing parishes.

Low morale was defined as a negative attitude which weakens a minister's effectiveness and enthusiasm for the job. While 83.9 percent of the clergy said they had experienced such feelings at some point, the report concluded that about half the clergy in the conference "at any given time may be working with the handicap of some degree of low morale."

UN's Waldheim says Western media slights Third World concerns

Kurt Waldheim, secretary-general of the United Nations, while upholding the principles of a free and unfettered press, suggested more media attention must be given to the concerns of the world's poorer Third World nations.

The Austrian diplomat told a group of Catholic communicators that the "concerns of the South tend to be crowded out by concentration on issues of interest to the North" because "the major news organizations of the developed world largely control the flow of information."

Costa Rica's Baptists declare independence, organize new alliance

The National Association of Baptist Churches in Costa Rica has been formed by 17 congregations that were formerly part of a body that received financial aid from the Southern Baptist Convention. At its organizational meeting, the association stressed that it was "maintaining a self-supporting status—using only national funds instead of becoming financially dependent on foreign capital from missionary entities."

While insisting on financial independence from overseas Baptists, the new association said it welcomed the participation of Southern Baptist missionaries in missions and church development. Missionary Don Redmon is pastor of the Rohmoser Church, which was one of the charter members of the new association.

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Growing up

Two articles in this issue acknowledge the perspective that comes with increasing age. In the first this is seen as quite positive; in the second, it is noted that maturing may take the edge off the vision and drive of youth. Such paradoxes are common in life. They can make us uncomfortable, but they can also be opportunities for learning.

The question is not whether it is better to be younger or to be older. We have no choice in this. It is rather, how to respond at every age to the issues before us and how the church can be helped by the insights and efforts of both the younger and the older for the good of all.

But are there really age-level callings in the church? The evidence is not entirely self-evident. On quick reflection, one can recall from the Bible persons of various ages who stood out as models of faithfulness. We read of Abraham at advanced age plodding along on the pilgrimage of faith. There is Moses, who went through years of training before his call to lead the Israelites out of Egypt. Isaiah and Jeremiah, it seems, prophesied over a long period of time.

On the other hand Jesus was crucified at 33 and the early Anabaptists seem all to have been young persons. Yet Menno Simons took seven years from the time he decided to follow the Scriptures in 1528 until his break with the old church in 1535. Thus he was nearly 40 when he became a leader in the group which later took his name.

If there is a pattern, it would seem that we find younger persons venturing out, testing the traditions, reformulating the messages, developing new programs. Many of us looking back will recall that some of these ventures and testings were unsuccessful; indeed, they may have been lost motion. But could we have learned this without first trying?

No doubt one of the differences in perception between the older and the younger is in their view of the tradition. The older have a greater respect for it, for they understand its use. Tradition saves us from a lot of nonsense. We don't

need to repeat every experiment, for our ancestors have learned some things and passed these on to us as tradition.

But tradition also has its dark side; it may keep us from accepting the new thing which God is bringing to pass. Jesus was God's new thing for his time and many could not tolerate him. Though he came right out of the tradition, he was sufficiently different from the traditional stereotypes that some were scandalized. Yet others were able to make the connection. The Gospel of Matthew and the book of Hebrews go to considerable lengths to show how Jesus did relate to traditional categories and so was trustworthy.

One of the aspects of youth which we ought not lose when growing up is the simple-minded belief that some things can be done (or should not be done) regardless of what the majority says. The old in mind and the tired in spirit lack the courage to believe this. Mennonites have tried to help the cause by traditionalizing this point of view and calling it nonconformity. A colleague of mine reported discussing this idea in another denomination and it seemed like a strange doctrine to them.

Nonconformity is strange only if we ignore the history of the people of God. Nonconformists are sometimes uncomfortable to live with—at any age—and not always happy with themselves. But they (dare I say we?) have internalized the calling to be God's own special with a task and style of life that runs across the grain. From this we cannot expect to grow up.

So the call to faithfulness is not an age-level call. It is, rather, a spiritual sensitizing to the issues and needs of each situation. The language and the specific tasks may differ, but the basic intent will be the same. Indeed, is it any more surprising for an old person to break out of the common mold and really follow Christ than for one young or middle aged?

—Daniel Hertzler

Gospel Herald

June 23, 1981



These, too, belong to the body

by Katie Funk Wiebe



He's a man with a dream, a dream about the body of Christ. He's seen the church, Christ's body, reaching out and drawing into full fellowship all its members, especially a certain group.

This dreamer is an advocate for handicapped persons.

Dean Bartel, consultant for Developmental Disabilities Services, a service of Mennonite Mental Health Services, looks forward to the day handicapped persons will be fully integrated into all aspects of church life, including worship services, Sunday school, choir, service projects—and even being accepted for baptism without someone questioning their ability to have faith.

Bartel speaks of the involvement of the handicapped in the church by appealing to Scripture, such as 1 Corinthians 12, which deals with the body of Christ as a unit with many parts, all of which are needed. He knows that not all church members accept his views.

Blind belief in traditional myths about handicapped persons, particularly about the mentally retarded persons, slows the fulfillment of his dream. But he has hope.

Bartel, halfway through a three-year

Anyone who wants to become involved with handicapped persons should listen and observe.

term with DDS, has been involved with the handicapped since graduation from Tabor College in 1968. His present work takes him across the United States and Canada conducting workshops, seminars, retreats, and consultations for persons involved with handicapped persons.

Bartel prefers the term "handicapped persons" to "developmentally disabled." "That's such a mouthful," he says. "Most people don't know what it means anyway." The term coming into usage is "disabled," and is being used by the United Nations in its promotion of the International Year of the Disabled. "Disabled" is more encompassing, has fewer negative connotations than "handicapped," says Bartel, and is therefore less demeaning.

Bartel's main role is to raise the awareness of Mennonites to the needs of all handicapped persons, but because the mentally retarded make up the largest group of handicapped, the church has focused on them and he relates most to them.

An average of one per congregation. A recent survey he conducted shows an average of one mentally handicapped person per congregation with larger congregations having eight or ten. National statistics place about 3 percent of the population in the mentally handicapped category, which includes the full range of disabilities. There is some speculation that the effects of the drug culture will increase the percentage of mentally retarded persons in the future, although no statistics are as yet available.

Bartel's view of the role of handicapped persons is simple and clear: Let the handicapped experience the truth of the gospel in the full context of the church, and then let them share that truth with others through their unique gifts, one of which is their ability to care for others freely and openly.

"We get embarrassed by their open show of affection," Bartel says, "because we aren't free to share it ourselves. But for the mentally handicapped persons it's real."

Bartel first experienced this love when he was assigned to a voluntary service position at Ridge State Home for mentally retarded persons of all ages in Colorado. Because he was new, the administration assigned him to work in residence halls with higher functioning clients, who were therefore more verbal. That experience gave him a deep appreciation for mentally handicapped persons, especially for the way they related to him and others.

"They had an honesty with which they related to other persons I hadn't experienced before. When they didn't like something you said to them, or something was contrary to them, they let you know. Yet they were just as extreme in their caring for you once you were their friend.

"This love is a kind of ministry to me—a kind of God's love coming to me because it's unconditional. In the church we tend to make our love conditional. We've gotten the idea that the church is for the pure in heart, the well-mannered, and silver-tongued. Where is there room for that genuine

love that comes in awkward ways?

"The handicapped can't speak their love, can't sing it, can't recite Bible verses, can't express a confession of faith, but they can love you. Isn't that what the gospel is about?

"We can learn from them. Some persons have experienced love from mentally retarded persons when no one else was aware of their pain. That's what I want to see us making room for in the church—love that's not only words, but also action." It's the responsibility of the congregation to discern these gifts of love and others and to help such people use them.

Not everyone agrees with Bartel, but he dreams about the time attitudes toward the handicapped will mellow, and they'll be allowed to fit in according to their talents and gifts. Helping Mennonites change their attitudes about the handicapped is a big part of his job.

What accounts for rejection? What accounts for the rejection of the mentally handicapped? Fear and ignorance. People are ignorant of what they are like, and therefore they fear close association with them.

The same negative attitude toward the handicapped exists in the church. Bartel said, but not as blatantly. It comes in more subtle forms. It's not uncommon for a family with a mentally handicapped child to disappear from the church because of it. Rejection of their child by members of the congregation when added to their problems of accepting him or her is too much. Usually first the child and one parent quits going to church (and the Sunday school teacher is relieved). Then the other parent stays home also, and finally the whole family.

Bartel mentioned cases also of parents being openly told to take their child out of Sunday school because he or she was too disruptive.

"There is always a way of coping with such a problem," he said. Because of a lack of awareness of the realities of what a mentally handicapped person can or can't do, people fear him or her, or put the full burden of adaptation on the one least able to change—the handicapped individual.

"The burden to change and become more acceptable belongs to us instead of the handicapped persons. We have to learn more acceptable behaviors toward them," says Bartel. If members of a congregation expect the handicapped to live up to their standards, they will do nothing about their own attitudes. The congregation should give up their right to feel comfortable when handicapped persons are in their midst.

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Katie Funk Wiebe is the author of *Second Thoughts*, a book of essays published by Kindred Press, Hillsboro, Kan.

It's not uncommon for a family with a retarded child to disappear from the church.

At one seminar, someone brought up the case of a retarded man, much involved in church life, who talked too much, annoying the others. Someone suggested he be asked not to attend any more. Bartel's response to the problem is typical of his approach to the needs of those he pleads for. "Do you know anyone else in your congregation who talks too much? Do you tell him to leave? Probably we don't deal with such persons in a caring, loving way either. The retarded persons can be expected to adapt, but we can't expect them to do all the changing."

Physical barriers in church facilities also limit the involvement of the handicapped in full participation. Bathrooms they can't get into and stairs say to the person in a wheelchair, "We don't want you."

Well-intentioned acts of carrying wheelchair and owner up and down stairs isn't the solution either. Often the strong-armed carriers never realize the indignity they thrust on the handicapped persons by denying them the privilege of moving about freely on their own. The good deed may only make the helper feel good—not the persons with restricted mobility. Being carried like a child adds to their sense of devaluation by society.

Integrated into regular classes. Bartel advocates integrating mentally handicapped persons into regular Sunday school classes to provide them with Christian education. Separate Sunday school classes have merit, but they isolate the handicapped person from the body of Christ. Whatever is done for them should be done in the context of the entire congregation, he says, not separated from it.

To include the mentally handicapped children in regular classes allows them to experience peer relations with normal children and allows the nonhandicapped child to discover that these children who may look and act a little differently aren't to be feared.

The next step in bringing the handicapped and congregation closer together is so easy, "we can't see it," he says. People are often uncomfortable with handicapped persons because they don't know what to say. Bartel's advice is "listen." "Admit you're uncomfortable." Parents appreciate it when guests express their discomfort. They'd rather have it up front where they can deal with it than expressed behind their backs where it can be damaging.

Bartel advises anyone who wants to become involved with handicapped persons to learn to listen and to observe. They are often not as helpless as one might expect. He cited an incident recently when he watched a friend maneuver a wheelchair up a steep curb and resisted the urge to offer help. "Don't barge in to help. Ask first if the person wants to be helped."

He has a special word to parents of handicapped children: "Let others know your pain." Historically, parents have come through a difficult period during the seventies as they struggled to get handicapped persons out of institutions, where care was sometimes only custodial, and to get federal guarantees of an appropriate education for their children. Some are now too weary to take their case to the church and

ask for a hearing there as well.

"Despite how tired they may be, I tell them they can't wait for the church to come to them. They will have to go to the church." He advises parents to "get off their own case" long enough to see they aren't the only ones with problems; other members of the congregation have problems also. Pain and tragedy is not unique to any one group of people.

One elderly couple had a retarded son in his thirties, who was mildly or borderline retarded, but with emotional problems. Because he was living at home, they were responsible for his supervision twenty-four hours a day. The mother was bitter about the church's lack of support.

On Bartel's suggestion she explained the family's situation to her home congregation, and amazed herself at her freedom to do so. Then she was further amazed at the way people expressed their appreciation for her openness. Some didn't know she had a retarded son. Now one older man comes several times a week to take the son out for coffee or for other activities. Others have offered their help.

If nobody knows the needs of a family with a handicapped child, nobody can become that support system, says Bartel, so it's up to the family to speak up. Yet he admits that becoming open doesn't hold all the answers. In one case a vocal parent felt rejected because he spoke up freely. His congregation didn't want to hear what he had to say.

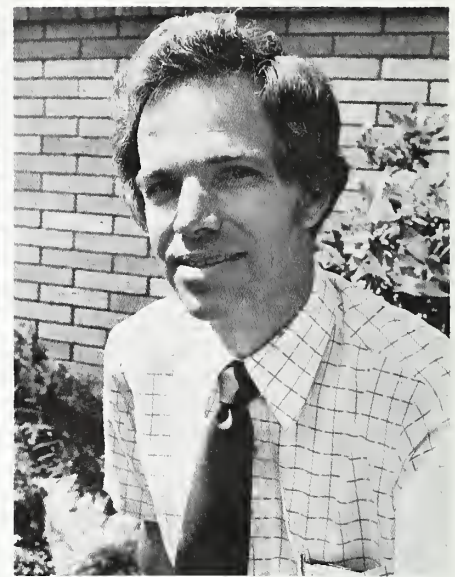
A directory of services. In his work as consultant, Bartel is compiling a directory of Mennonite-related services for developmentally disabled persons. It includes those funded by church groups, those funded by the government and administered or staffed by Mennonites, and those with less formal Mennonite connections, but which may have been started by Mennonites or which have a large number of Mennonites on the staff or governing board.

Mennonite services to the handicapped have no national organization as yet because most developed out of local needs as a group home or a workshop. Bartel would like to see more formal connections between the programs, scattered from British Columbia to New Brunswick in Canada, and California to Virginia in the United States, similar to that of MMHS agencies. These found a common bond drawing them together organizationally in their need to find alternatives to mental health care provided by government agencies. That catalyst has not yet surfaced with the services to the handicapped.

In the meantime Bartel keeps bringing his dream before Mennonite congregations, for it is only with their help it will become a reality.

Post-resurrection

God's cave-people,
Dwelling in the light that shattered time
and tomb.
Children of the rolling stone,
Gathered from the far corners of existence.
Living now by faith; and nurtured by
the empty sepulchre.—Garry Harris



Gerd Bartel, Ken Kehler, Palmer Becker: when a new congregation is formed, there is a chance to look at old questions from a new perspective.

Mennonites have been successful in the greater Vancouver business community. Through the Peace Mennonite Church they are seeking to present their faith also.

A new opportunity

by Daniel Hertzler

"I observe that in most of our churches we have four strong emphases. These emphases give us identity as a people. They are study, fellowship, service, and worship. They cause us to be a people of the Word, a people of community, a people of mission, and a people of peace.

"Evangelism is doing for others what we have done for ourselves. . . . The saddest conclusion I have reached in recent years is that the world is far more eager to hear the Word of God than the church is to proclaim it."

The speaker was Palmer Becker, recently resigned as Secretary of the Commission on Home Missions at Newton, Kansas. The audience was the Conference of Mennonites in Canada gathered in annual session. Among the people were members of a committee seeking a pastor for a new congregation forming in Richmond, British Columbia. The vision of the speaker was impressive.

Gerd Bartel remembers the situation. "The next day my dad said, 'Have you asked Palmer to be your minister?'

" 'Oh,' I said, 'don't be ridiculous.' "

" 'Why not,' he said, 'you can't lose.' "

So although he was not a member of the committee, Gerd spoke to one of them and the eventual result was that Palmer Becker became the pastor of a church not yet formed

with a building only on the drawing boards.

But the story is really not that simple. What was to be named Peace Mennonite Church in March 1980 was to grow out of the intentions and traditions of two, no three, Mennonite congregations in greater Vancouver. Thirty percent of the 4,300 members of the Conference of Mennonites in British Columbia live in this area. Except for the Chinese Mennonite Church in Chinatown, Vancouver, a large majority of the members have come through migrations in the nineteen twenties and after World War II.

In *Churches in Profile*, a publication of the British Columbia Mennonite Conference, the membership of the Sherbrooke Mennonite Church in Vancouver is described as follows: "30% were born in Russia, 23% in Paraguay, 18% in Canada (12% in British Columbia), 11% in Germany, 4% in Brazil, and 5% in other countries. The diversity in background and experiences has enriched the fellowship," the report continues.

Sherbrooke is helping to sponsor the Peace congregation in the mother-daughter fashion. It is supplying cash toward the cost of the new building and members on a self-selected basis to help comprise a congregational core. The result is to take pressure off the Sherbrooke facilities and also spread the witness. One criterion of selection, no doubt, is geographical. A number of Sherbrooke families live in Richmond, the site of the new church. A Vancouver suburb, Richmond has a population of 100,000, twice what it was 10 years ago.

This article is an excerpt from the book *From Germantown to Steinbach*, to be published in July. Copyright 1981 by Herald Press. Used by permission.

A second sponsor is Prince of Peace Mennonite Church, a small congregation formerly located in Richmond which found its members dwindling and so threw itself and its resources into the new effort. Gerd and Regina Bartel were members at Prince of Peace and represent the more recent migration. Gerd was born in East Prussia where his father was a prosperous farmer before World War II. Regina was born in Munich of parents who were refugees from Russia.

How it was to come to Canada. Gerd told of how it was to come to Canada after World War II. "We lived in an area that was nonchurched and non-Mennonite. I was the only Christian kid in my high school graduating class." It was not the most auspicious time for German Mennonites to seek to enter a British-oriented culture. "It wasn't pleasant being the only one in school wearing leather shorts," Gerd said.

But Canadian antagonism did not keep the German Mennonites from working and prospering. Gerd's grandfather had earlier helped a man emigrate to Canada and when the Bartel family came this man helped them get farms. The Mennonite refugees arrived in a country of rich resources in the process of rapid development.

"As a group Mennonite refugees have been 'way too successful,'" said Gerd, a high school mathematics teacher. "I have relatives who 15 years ago were laborers and today they are independent millionaires. They got into building and farming at a crucial time. Farmers in the chicken business have become millionaires in 10 years."

Though it is indeed significant that Mennonite refugees have become prosperous, they are part of an area that appears generally well to do. One reason Richmond and other outlying areas of greater Vancouver are developing so fast is the pressure for cheaper housing by an expanding population. By "cheaper" housing, according to Gerd, is meant 30, 000 for a 33-foot lot and \$100,000 for a modest-sized house. Wages, of course, are commensurate. Two wage statistics quoted to me were \$12.00 an hour for a starting carpenter and \$29.00 an hour for automobile service.

The result of this population pressure is to urbanize the country. The land in Richmond never should have been built on, said Palmer Becker. "It's garden land, some of the best land in North America." Yet the lots were being filled up rapidly. The Beckers lived in a new house on a spot sold them by a family who moved their house to the side of their lot so they could turn part of their high priced land into liquid assets.

The Sherbrooke congregation owned a church-sized lot in Richmond and made it available as a site for the new meetinghouse which would seat 350 and was projected to cost \$700,000. This price was well beyond my concept of what a local church would be expected to spend on its building, but as mentioned above, Vancouver is a high cost area. And they pointed across several blocks to a Mennonite Brethren plant which they said had cost \$2 million.

One hundred and forty thousand dollars was going into an auditorium/gymnasium attached to the church. The idea of a church with a gym was also new to me, and I discussed it with Ken Kehler, secretary of the steering committee which was responsible for organizing the new congregation.

Ken replied that the original vision for the auditorium/gym had come from Erwin Cornelson, former pastor of the

Sherbrooke congregation. One concern was to have a place large enough for wedding receptions which evidently are quite large among the Mennonites of Vancouver. Ken told of his own wedding where 600 were served at a sit-down meal and it required three "settings." So the pressure is on to rent a school or another hall and "the temptation is to have other nonappropriate activities enter in. Already before the building is finished," Ken said, "families are asking to schedule it for weddings."

"The initial vision is to have this facility available for celebrations. The word 'gym' crept in because some saw athletics as an outreach." He noted that "there has been difficulty in getting a time slot for boys' and girls' clubs in the regular church facilities and this will be a place for these." He hoped too that "the auditorium will be a place to invite people for films and musical programs." He said also that the "only way for people to know about a larger church family is to do things jointly" and observed that "we can entertain the British Columbia Conference, the Canadian Conference, Mennonite Central Committee, the General Conference."

I noted that in what seemed on the outside an enormous building, the worship center was limited to about 350 people. Why this limitation in size? Ken indicated that it was a major decision of the steering committee to keep the membership size down. Presumably when the worship facility filled up it would be time to form another congregation as Sherbrooke had grown out of First United Mennonite in 1968, and Peace was coming from Sherbrooke in 1980. Indeed Palmer Becker reported that Peace has in mind to start a daughter congregation in five to eight years.

Who leaves and who stays? One of the issues that comes up, however, in this sort of congregational self-selected swarming is what kinds of persons leave and what kinds stay. The tendency seems to be for younger leaders to leave. Thus First United Mennonite of Vancouver which has given birth to three different congregations, now has 60 percent of its 600 members over the age of 60.

Some older people were going to Peace. I spoke to Eugenie Dyck, a widow who felt limited in her use of English and agreed to be interviewed only when I promised to ask no complex questions. I wondered why she would be transferring to the Peace congregation. "My children go there and also I am old and live close to the church. I was brought up in German, but I think I'll feel at home because my children are there." I was told also of Gerhard and Elisabeth Klassen who were joining Peace. Elisabeth was taking English classes in order to understand better.

For Peace would be going a step beyond Sherbrooke—there would be no German language worship service at Peace. When one ponders the makeup of the Sherbrooke congregation described above, one can see why the German language would not be dropped without careful thought. Indeed, Gerd and Regina Bartel reported that they spoke both German and English to their preschool daughter in order that she might grow up as bilingual.

Ken Kehler and his family were transferring to Peace from First United Mennonite where he had been ordained as a lay minister in 1976. He felt some sense of being a deserter, but he told how he got involved with Peace. He had been designated to serve as a substitute for Pastor David

Nickel when the meetings which led to the organizing of Peace first began. One thing led to another and soon he was a member of the steering committee. He found it fulfilling some personal yearnings.

"I began to realize I was a part of something new. It was not long before I saw this would meet some of my own needs. The language was one thing. As our children were growing up, we saw that we were not fostering the German language. Another was my wanting to experience a small group. (I've always been a part of a large church.) Also, it is an opportunity to reevaluate the role of the church in the community. At First United Mennonite the church, because of its size and the language barrier, was basically serving itself.

"I long for an opportunity to become involved with people and yet it frightens me. The Peace church will provide an opportunity for us to serve in outreach, but I know this is where we will be weakest, I chose to serve in the area of outreach because, though I have fear, I feel this is where I want to work."

I asked Gerd and Regina Bartel about their expectations for the new congregation. Since they had come from the small Prince of Peace Church, they hoped to be able to preserve some of the values of a small, innovative congregation. "I hope we can have at least some of the same sense of community we had at Prince of Peace," said Gerd. "This is the only church experience we have had in our 13-year marriage and we were both totally involved. It was more than a congregation; it was a family, and we hope this may continue."

Regina hoped that "people will be open to novelty and not say right away, 'We never did it this way before.' I want the worship service to have a certain amount of reverence. Good quality music and a concern about the words as well. As for children, I'd like them in the service."

What surprised the new pastor? I asked Palmer Becker


what surprised him upon taking the assignment as pastor of the group which later chose the name Peace Mennonite Church. His first response was "I was surprised to see tradesmen at work; their efficiency and vigor. After 20 years of experience they can work really well. It was a jolting and helpful experience to compare this with how I function in the ministry." He also mentioned being "surprised at the apathy of the neighbors, good people who feel they don't need the church."

From a church planting standpoint, Richmond is an area of need. Palmer estimated that the church buildings in Richmond would provide seating for 15 to 17 percent of the population.

So the Peace people appear to have a wide open opportunity. This is what attracted Palmer to the assignment as pastor of the congregation. "I really wanted a church where there was an opportunity to win some people for Christ," he said. "It seemed to me this provided the best opportunity of the places we explored."

I asked him how the congregation expected to appeal to Richmond with the gospel. He responded in line with his remarks quoted at the beginning of the chapter: "Doing for others what we have done for ourselves, in Bible study, recreation, and service. The first concern will be for unchurched relatives. Almost every family has them."

The people of the Peace congregation, as described by Palmer, have "a strong concern for evangelism and service. They want to be known as honest and hard working and in business, if they say they will do something, they will."

In a very short time these traits have made them accepted and prosperous members of the Vancouver business community. Will the people of Richmond be willing to join with them also in the worship of God and the search for the meaning of their congregational name? No doubt the members at Peace are aware that this is a much more difficult and delicate assignment than even coming to terms with the economic rules in an alien culture. 

The lion

Savagery came in with my mother's milk,
So what was the innocent trusting to me but white wool to
be
Torn from a quivering morsel?
Flesh to be torn from bone,
Bone to be crunched down to marrow.
I am the lion, who dared withstand me?
Then He came, alabaster feet treading the grasses,
Feet stronger than iron—and I shook in cowering weakness.
Bowed my proud mane to the ground,
Groveled and burrowed in terror,
Pitiful voice meek and faint,
Bleated for grace and forgiveness.

Rich and pervasive the accents that came,
Gentle and awful and filling,
"You shall lie down with the lamb!"
Now gambols the kid on my paws,
Butts my strong side, stands on my back in the greensward,
And sheathed are my claws.
Now and anon the ancient blood-lust arises,
I rise up to kill, and then comes His voice through the
fierceness.
"Peace! Peace shall there be in my forest!"
And I lie down with the lamb.
I am the lion, but He is the master.

—Inez Unruh

A new congregation at Oak Park

by Ivan Kauffmann

On January 18 thirteen believers, including my wife, Lola, and me, became the charter members of First Mennonite Church at Oak Park, Illinois, a suburb to the west of Chicago's city limits. Some of us are from Mennonite background, and some are not. But all of us are a part of a new Mennonite congregation in Oak Park, which has never had a Mennonite congregation heretofore.

For a little more than a year we had been meeting each Sunday morning. Step by step we were led to the official formation of a new congregation. We do not own a church building. At first we met in conference rooms in two different hotels. When these were no longer adequate for our needs we made arrangements with the Methodist Church for use of one of the large rooms in their huge building complex. We now have a room for about 100 people. This arrangement meets our needs in a very good way.

We are now a family of over thirty persons from various backgrounds and of various occupations—nurses, teachers, students, administrators, clerks, secretaries, and factory workers. There is a strong growing sense of church family among us since most of us are living some distance from blood relatives. We try to support and disciple one another in major decision-making, during times of crisis as well as in the ordinary routines of life. The varied backgrounds which we have are a means of enrichment to the church family.

There were only about a dozen in the church family when it began to meet on Sunday mornings. Since then God has used various means to bring others. Karl, a college student, saw the church ad in the paper. He didn't know anything about Mennonites, except what he had read in the *More-with-Less Cookbook*. He liked what he read and decided to learn more. He came one Sunday and then had to leave for college in Oregon. But he recommended the church to his brother Kurt, who also liked the church and kept on attending and brought with him his girl friend, Carol.

On Sunday mornings the congregation has a worship service first, which is somewhat typical of other Mennonite Church services. This is followed by a high-quality Bible study. We are fortunate to have gifted teachers. Ardean Goertzen, an experienced pastor, taught the Gospel of Matthew. Tom Finger, a seminary professor, is now teaching the book of Hebrews. There is also a class for the children, where The Foundation Series is being used. We use the Methodist Church nursery for the small children. All of us take turns at caring for the babies. Our youngest family member is Joshua Cooper, and he was dedicated to the Lord by his parents, Charles and Judy, in a special part of the service on May 3.

Our church family also meets on Wednesday evening when a variety of things is done—congregational business meetings, committee meetings, Bible study and prayer, personal sharing, fellowship meals, guest speakers, etc. These

meetings are held in one of our homes which is possible while we are 30 or less. If we grow much larger we will need to meet in the church building.

We are a self-supporting congregation—God has given to us resources to be that way. For this year our budget is about \$16,000. This includes pastoral support on a one-fourth time basis, support for the two conferences of which we are members, congregational operating expenses, and support for Debbie and Diana, two of the church family presently serving in a music ministry in the Philippines. Our weekly church bulletin, printed by Ruby Campos, keeps us informed of financial data which is supplied by the treasurer, Debra Whitemore.

Just now we are in a leadership transition. David Whitemore has served as interim pastor from the congregation's beginning. The church council under Ray Showalter's leadership is now interviewing persons who have indicated interest in the pastoral position. The total congregation is participating in the process of seeking the persons whom God may be calling.

The congregation has found opportunities to serve in the Oak Park community. One Sunday morning it was learned that a mother and family were facing a financial crisis. The congregation voted that morning to give \$200 to this family, whom most of us did not know or had never seen. The money was received and much appreciation was expressed for this help given at a critical time.

We also try to encourage one another in our daily work assignments. One of the family members is Charles Cooper, who serves as superintendent of the Olive Branch Rescue Mission in Chicago. His load is heavy and the duties are so demanding that he and his family can't be present as often as they would like. We try to support them in prayer and other ways as much as possible.

Even though my work is in church administration in the General Board office I have a special interest in the church at the congregational level. In my opinion, a major purpose for the General Board and all other organizations in our church is to begin new congregations which faithfully witness for Christ and his way and which grow into harmonious, supportive congregations of believers. If these are not a part of the end product, then somewhere we have gotten off course in our obedience to Christ, and our organizations, though doing many good things, will need some changing.

The writer of Acts concludes the story of the church's birth in chapter 2 with the words, "And the Lord added to their number daily those who were being saved."

The kind of stories that are in the book of Acts are not confined to the first century of history. Nor is the beginning of a new congregation in Oak Park that unique in the 1980s. Similar events are taking place now among the people of God and in the Mennonite Church in many places in Canada and the United States. It will continue to be that way if we are faithful to Christ and his way. That's the purpose of all we are doing.



Ivan Kauffmann is general secretary, Mennonite Church General Board.

Peace section bites the bullets

Central America was the major focus of Mennonite Central Committee peace section meetings in Toronto, Ont., May 26-27. The section, with members from the U.S. and Canada, deals with international peace and justice issues.

The current conflict in El Salvador and Guatemala is not an ideological one, emphasized Urbane Peachey in his executive secretary's report to the peace section. It is not a battle between right-wing military forces and left-wing communist guerrillas, as our governments would have us believe.

Peachey, who returned from a visit to Central America the day before the meeting, characterized the struggle as "pre-ideological, pre-political and pre-theological." It is simply "the effort of a people to address their basic needs," he said.

In El Salvador, 13 families ruthlessly control the country's land and money, maintaining power by terror and reducing the peasants to desperation.

It is a tragedy, said Peachey, that the desperate efforts of these people are seen in North America as a threat to our national security. The situation there will become more militaristic and polarized, he concluded, with very little middle ground.

According to Peachey, MCC's response to this oppressive situation is complicated by the fact that serving both the poor and the church in those countries is impossible. Any community effort to help the poor is perceived as a political act, usually identified as communist. Evangelical churches there, including Mennonite, are concerned to remain with "spiritual" matters only and do not want their position jeopardized.

Peachey felt that the position of MCC and its workers, also, might be jeopardized by North American Mennonite activities. At present, MCC has 17 workers in Guatemala.

In its response, peace section urged MCC to support its workers and the church there in their efforts toward peace and justice and to encourage North Americans to find effective ways of demonstrating their solidarity with victims of oppression in Guatemala and El Salvador.

The section itself proposed: (a) to provide educational tools to aid North American understanding of the situation (an information packet is in process; other suggestions included itinerating a Central American and researching North American industry linked to Central America), (b) to register Mennonite objection to any arms shipments to that region, (c) to commission John Howard Yoder for a special peace-teaching assignment in Central America, and (d) to encourage and assist North

American Mennonites "who feel called to express their solidarity with the struggle for peace and justice in Central America in more dramatic ways."

Another area to which the peace section spoke was the conflict in the Horn of Africa. The Eastern Africa Mennonite Council has requested that Harold Miller, now MCC director there, take on peace efforts as part of his assignment.

MCC's dilemma. "MCC has a qualified mandate," said Edgar Stoesz at the Tuesday evening meeting of peace section. "We have a basis for our relief work, our mission work, and development work," he said, "but we have no basis for working with justice issues."

Stoesz, MCC's overseas secretary, gave a presentation on "issues and dilemmas in witness for justice."

Where does one find accurate information? he asked. Where is the line beyond which MCC cannot go, without ceasing to be helpful or getting thrown out of the country? Many national churches in countries where MCC is involved are conservative churches, hesitant to become involved in social/political issues.

Mennonites work best on an individual, personal basis, said Stoesz, but "where evil is systemic and faceless, we tend to be more removed."

Another dilemma facing MCC was picked up by the peace section. The U.S. government recently informed MCC that its request for a license to ship 250 tons of flour to Vietnam may be denied. (Reasons include the U.S. ban on "trading with the enemy" and opposition to Vietnam's occupation of Kampuchea.) Peace section went on record urging MCC to pursue the matter and, if the license is denied, to ship the flour anyway.

Nuclear war. Nuclear war in Europe was the topic of a conference in The Netherlands in April attended by David E. Hostetler for peace section and Meetinghouse. He reported that most of the attendants at the conference assume that nuclear war is inevitable, probably within this decade.

Hostetler passionately urged Mennonites to recognize the likelihood of this horror and to give major effort to working against the arms race.

Peace section has invited a European Mennonite to speak to North American churches on Europe's view of the nuclear issue. Some section participants decried the fact that this concern has not been placed on the agenda of Mennonite World Conference (1984) because some think it is "too political."

"For God's sake," responded one person at this meeting, "if this is too political, what is left?"—Margaret Loewen Reimer, for Meetinghouse



Takio Tanase speaks to representatives of Mennonite

Japan church celebrates 30th

Japan Mennonite Church marked its 30th anniversary May 3-5 by inviting eight former missionaries to help celebrate. Their round-trip travel from North America was paid by a Japanese Mennonite businessman and his wife.

All the missionaries served with Mennonite Board of Missions, Elkhart, Ind., on the island of Hokkaido during the early days of the church. They were Lee and Adella Kanagy, Don and Barbara Reber, Ruth and Rhoda Ressler, and Joe and Emma Richards.

The anniversary gathering began in Rikubetsu with the annual church meeting and included the dedication of the newly enlarged church building there. Pastor Hiroshi Mori spoke of the history of the Rikubetsu Church; Yoshiaki Tamura, chairman of Japan Mennonite Church, gave a challenging message on "What Is the Church—A Building or People?" Rikubetsu is one of Hokkaido's coldest towns, but its church members enjoy warm Christian fellowship.

From Rikubetsu, anniversary celebrations moved to a hotel near Obihiro for May 4 and 5. During this time there was much singing, sharing, and fellowship. There was time also to enjoy the luxury of the hot spring baths.

About 130 persons were present from nearly all of Hokkaido's 15 Mennonite congregations. During the sharing time, many longtime church members reminisced about their experiences and several newer members gave testimonies.

Each visiting missionary also was given an opportunity to speak during this time. All expressed their gratitude for being given the chance to share in this celebration. Many expressed joy at seeing familiar faces from the



and missionaries gathered in Makubetsu.

ending missionaries

earliest years of church activity in Hokkaido and also especially for the new faces of those people who have become members since these missionaries have left Japan.

The messages during the program were given by Ukichi Kondo, Takio Tanase, and Akira Mimoto. Kondo gave an inspiring look at the early church as it is described in the New Testament and challenged the church today to claim the same spirit of faith and exuberance which characterized the early church. Tanase and Mimoto spoke to the vision of the church in the past and for the next 30 years.

Kling, Ruth to enliven eastern history meeting

Featuring a historical tour of the community and guest speakers who have roots in the congregation, the annual meeting of the Lancaster Mennonite Historical Society will focus on the Stumptown Mennonite Church, which will celebrate its 200th anniversary. For the occasion the publication committee will release a 176-page, illustrated, hard-cover book, *The Story of Stumptown Mennonite Church*, edited by Ivan B. and Mary Ellen Leaman.

The weekend meetings run from Saturday, June 27, at 9:30 a.m. through Sunday evening, June 28. The meetinghouse is located on Stumptown Road, midway between Bird in Hand and Leola.

Guest speakers for inspirational sessions include C. Richard Kling, Atmore, Ala., and John L. Ruth, Harleysville, Pa. Eight local persons will review the history of the Bare,

Seminarians told how to avoid dull sermons

"Let the Bible take hold of you. That will take care of professional rhetoric and dull sermons," Emma Richards, copastor of Lombard (Ill.) Mennonite Church said, in the commencement address at Associated Mennonite Biblical Seminaries, Elkhart, Ind., May 29.

"Communicate the good news to all of your listeners, both male and female," she told graduates under the theme "Serving Jesus at work in yourself and in others." She counseled the 39-member class of 1981 to "be quick to hear and slow to forget."

Seeing Jesus at work in oneself involves acknowledging "faith in him as Lord and Savior. See Christ in you, not just you," Richards said. The encounter includes a clear sense of call and mission, and a "strong liking for the work," in addition to becoming "serious communicators of the Word."

Seeing Jesus at work in others means to "care enough to listen," to "strive to be people builders," to resist becoming judgmental (hold your stone of accusation") and to "possess a shepherd's heart." "God is looking for women and men to whom he can entrust his world," she concluded.

The service included a charge to the graduates by LeRoy Friesen, associate professor and director of peace studies, and worship in Scripture and song by the AMBS men's quartet and choir. Acting dean Willard M. Swartley presented the candidates for degrees which were conferred by Goshen Biblical Seminary acting president Joseph Hertzler and Mennonite Biblical Seminary president Henry Poettcker.

Eight graduates earned the certificate in theological studies, a one-year program designed to equip people for stronger participation in the life of the church.

Five graduates received the degree, master of arts in peace studies, a two-year program the purpose of which is to provide for reflection and action in the area of the church's ministries of peace, justice, and reconciliation.

Two graduates received the degree, master of arts in Christian education, a two-year program designed to prepare persons for ministries in Christian education in congregations and schools.

Twenty-four graduates received the master of divinity degree. This three-year program seeks to equip candidates for effective participation in the various ministries of the church at home and around the world.

Consultation seeks to clarify ministry

The 60 participants in a model for ministry consultation held June 9-11 at Eastern Mennonite Seminary were awed by a projection that as many as 750 new congregational pastoral leaders may be needed in 10 eastern Mennonite conferences in the next 10 years. This information came from a survey of 477 pastors in the eight conferences of Region V along with the Allegheny and Conservative conferences.

The announced purpose of the consultation was to "formulate guiding assumptions for Mennonite ministry and proposals for leadership training to be tested by constituency conferences." As if embarrassed by riches, the consultation was not able to devise a sharply worded definition of Mennonite pastoral services because of the ambiguities perceived in the New Testament and in the Anabaptist tradition.

"We have vacillated from 'the ministry' to ministering," complained Stanley Shirk near the end of the meeting. "Are we going to be able to resolve this?"

Not likely, implied George R. Brunk III in his response, "if we're going to try to maintain some sense of the New Testament variety of ministries and yet assume some kind of training resource.... How do we talk about [professional] ministry if we assume diakonia? Can servanthood and leadership coexist? No one at the consultation was able to resolve this dilemma to the satisfaction of the group, though some protested that servanthood was being exalted at the expense of leadership.

Another impressive statistic from the survey was the expectation that nearly half of the new ministers will be called from within their own congregations without prior training for congregational leadership. Related to this was a strong bias in favor of having leadership training resources available near at hand rather than needing to attend an institution such as college, seminary, or Bible institute.—Daniel Hertzler

Auto aid committee acts against litigation

Nonlitigation is still the best policy, decided the Mutual Aid Services committee in May 28 discussion preceding the full session of the 17-member Mennonite Mutual Aid board.

A proposed litigation policy before the committee would have allowed Mennonite Automobile Aid (MAA) to pursue some cases to court. Fewer than 2 percent of MAA's total claims, the cases are those in which Auto Aid members receive damage from an uninsured motorist (claimant) who either refuses responsibility or defaults on payments.

Under the proposed policy, taking the claimant to court would have been possible only after determining the individual Auto Aid member's conscience on the matter and receiving approval from the Mutual Aid Services committee of the MMA board.

The proposed policy represented a change for MAA in that the auto insurance company was formed in 1954 with the distinction of never using the law to settle cases.

"We are not totally comfortable with asking for litigation, but we are concerned about people who are blatantly abusing their driving privilege," commented Ronald Litwiller, vice-president of mutual aid services.

"Is this a moral question or a financial question?" asked Ray Bair, board member from Elkhart, Ind.

Litwiller responded that the issue seemed to be moral rather than economic. "In a year's time we might recover only \$16 to \$18,000 if we were to litigate. That really isn't very much," he explained.

Litwiller also noted that sometimes it may cost more to litigate than the amount of money recovered, but that MAA does recognize a moral responsibility to hold careless drivers accountable.

Accountability to MAA members also concerned the committee members. A policy to take a limited number of cases to court, even with the consent of the individual members made him uncomfortable, declared R. Clair Weaver, Manheim, Pa. "I don't feel good about those 677 people who said they would not participate in a company that litigates," he said. (A 1979 litigation attitude survey revealed that 23 percent of Auto Aid members responding opposed litigation in any form.)

The other side of that question is that 77 percent of the people responding did approve of litigation after some congregational or board level decision-making, pointed out committee chairman, George Dyck, Newton, Kan.

Without consensus among policyholders, the committee agreed to stay with the present nonlitigation policy. In light of the moral questions involved, however, the committee encouraged MAA management to hold uninsured claimants responsible in other nonlegal ways such as, for example, calling for removal of drivers' licenses.



Albert Buckwalter, his wife, Lois, and Lawrence Greaser, associate director of overseas missions.

Buckwalters bring back 'big book,' a Toba dictionary Toba church real, not a copy of American churches

When Albert and Lois Buckwalter, longtime Mennonite missionaries in Argentina, returned to North America for a six-month furlough, they brought with them a big red book representing nearly 30 years of work.

The 541-page volume, published last year in Argentina, is a Toba-Spanish dictionary put together by Albert, with the assistance of Lois and others. The Toba Indians of Northern Argentina, numbering nearly 20,000, are proud of it, since it represents a bridge between their culture and the surrounding Spanish-speaking society.

When the Buckwalters were first sent to Argentina in 1950 by Mennonite Board of Missions, Elkhart, Ind., the Tobas had only an oral language. Since the Buckwalters' major assignment was to translate the Bible into the Toba language, their first task was to put the language into writing.

Not only did the MBM missionaries do this for the Tobas, but also for two smaller Indian groups—the Pilagá and the Mocoví. In each case they had the help of Indian associates.

Three other milestones for Buckwalters during their just-completed four-year term, in addition to the dictionary, were the completion of the Toba New Testament, preliminary translations of selected books of the Bible in Toba and Pilagá, and simplified Bible story booklets for new readers.

The Buckwalters noted that translation efforts have encouraged literacy among the Indian groups and an appreciation for their own language and culture. "Christianity is good news for them," Albert said. "It gives them dignity and self-worth."

The Indian groups and the MBM missionaries are concerned about the Argentine

government's policy of assimilating the Indians into the general Argentine society. "The Indians argue that this won't work and that it wouldn't be good for them as a people," Lois said.

In addition to their translation work, Buckwalters relate as advisers to the United Evangelical Church—an independent Indian church which they helped start in the 1950s. "This church is real; it's not a copy of the North American Mennonite Church," Albert said.

"The Indian Christians have as much to teach us as we have to teach them," Lois said. "Therefore we are truly partners in the work of the church."

Lois noted, for example, that the Indians are in harmony with nature, while so-called advanced white people are constantly at odds with it. "Sometimes we wonder who should be helping whom," she said.

"We are agreeing more and more with the Indians that long-term personal relationships are the most important thing in life," Albert said. "We become closer to our Indian friends as we learn to share the good times and the bad."

Although the Indian groups are impoverished—at least in the eyes of other Argentines—Buckwalters are not sure that material aid is helpful. "The Indians are economically vulnerable, and aid of any kind—even a loan to help some Christians build a church—creates dependency and internal conflict," Albert said.

Recently, as Buckwalters prepared to leave for furlough, a Toba Indian leader told them, "You have never brought anything to us that made us fight each other. . . ."

Krabill hits health care issues at mutual aid meeting

"Plumbers had more to do with conquering typhoid fever . . . than physicians ever did," asserted Willard Krabill, Goshen College physician, in a guest presentation to the Mennonite Mutual Aid board of directors during their biannual meeting May 29.

In an attempt to help his audience understand the correct definition of health and medical care, Krabill remarked that medical care (dealing with cures) has never affected health in a major way. Rather, the "major determinants of health had to do with hygiene, sewage disposal, and general living standards.

"After 20 years in medical practice, I finally discovered what it was that I had been about," Krabill said in reference to a sabbatical year he spent in the School of Public Health at the University of California's Berkeley Campus.

"And I discovered that it wasn't health. It was sickness, it was disease treatment, it was crisis-oriented disease care. It had very little to do with health, and my physician's role, I learned, was almost irrelevant to the health of the community in which I live. I was a healer, not a health professional." Krabill quickly added, "Not that medicine is not a worthwhile calling, it is! And when I'm sick I, like you, want the best medical care possible. But let's call it what it is, it's medical care, not health care."

A critical reason for defining terms clearly has to do with the whole question of expectations. "After World War II, with the development of penicillin and polio vaccine . . . people came to expect miracles of modern medicine, and in many instances, the medical establishment fell into the trap of pretending, even believing, that it could produce just that," Krabill observed.

Krabill encouraged the MMA board to consider ways to promote healthy lifestyles and wholeness among the members of its health insurance plans and among the Mennonite church.

"Encourage wellness by funding research projects with the prevention model. Prod the church to develop a proper theology of the body, a proper theology of death," Krabill urged.

Krabill's remarks set the stage for related topics before the 17-member board. In presenting a preliminary "education policy," president Dwight Stoltzfus outlined three areas in which MMA wants to do the very prodding and encouraging which Krabill suggested.

Stoltzfus noted that MMA hopes to teach health wholeness (including driver safety), mutuality, and stewardship in a more comprehensive way than ever before. He pointed to the MMA-sponsored Money and Economic Concerns Project as one reason for MMA's conviction that such an educational thrust is desirable.

The board strongly endorsed the preliminary policy and cautioned MMA management not to overlook youth in its educational thrust.

In other action, the board reappointed Dwight Stoltzfus to a second three-year term as president. They also elected Laban Peachey, Hesston, Kan., chairman of the board, and Paul Leatherman, Akron, Pa., to another term as vice-chairman. Peachey replaces William Zuercher, Harlan, Ky., who has served as chairman for one year and vice-chairman for six years.

The board also confirmed an earlier mail ballot to increase the deductibles in Mennonite Automobile Aid to \$150 for collision losses and to \$75 for comprehensive losses. The change went into effect April 1. Both comprehensive and collision deductibles had stood at \$50 since 1970.

The 17-member MMA board represents members from Mennonite denominations across the U.S. There are currently more than 60,000 members enrolled in the health, life, retirement, financial, and auto programs.



Thaba Khupa Ecumenical Institute student, Mampoi, discussing her poultry project with David Nicol.

Institute trains ag workers for food-short Lesotho

At any one time, nearly half of Lesotho's adult males are away working in South African gold and coal mines. Women, old men, and young boys are left to do most of the farming, with the result that the country must import 20 percent of its food staples.

The Christian Council of Lesotho's Thaba Khupa Ecumenical Institute was founded to reduce this dependency on food and job opportunities outside the country. Since 1970 it has provided hundreds of Basotho (the people of Lesotho) young people with skills in agriculture. Serving as the school's vice-principal/business manager is Mennonite Central Committee volunteer David Nicol of Campbellville, Ont.

"I suppose my only regret is that my work keeps me just as busy as I was at home," says Nicol, who took over the position from Africa Inter-Mennonite Mission worker John Bohn in 1980. Nicol keeps the school's financial records, prepares reports and budgets, corresponds with donors, and also does some teaching.

Students at the institute are generally between 17 and 20 years of age, and must have completed the equivalent of grade eight. They study mathematics, English, and religion, along with horticulture and poultry. Boys also receive training in basic masonry and tool repair, and girls in home economics.

After 1½ years at the institute students work for an additional two years under the supervision of an extension officer. At present the school has 60 residential students and 50 in the extension program.

Renewal conference planned for Illinois churches

Trinity Mennonite Church of Morton, Ill., will host a renewal conference June 26-28. Designated Manna 81, the theme of the meetings will be "Nourished by the Word."

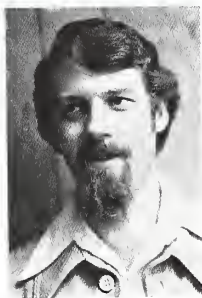
The conference is designed to give participants opportunities to learn through worship, teaching sessions, and fellowship. Nelson Litwiller, Goshen, Ind., will deliver the keynote address and lead teaching sessions on personal deliverance. Herb and Shirley Minnich, Goshen, Ind., will be discussing family relationships. Guidance for

growth through prayer and meditation will be offered by Robert Keinke, president of Brothers of the Poor of St. Francis. Wesley Smith, evangelist and renewal speaker, will discuss ways of leading people to new life. Reba Place Fellowship will address singles.

Classes for children, ages 3-12, will be offered during the teaching sessions. Nursery service for infants will be provided. Provisions are being made for lodging and meals at the meetinghouse, but in cases where either or both of these is desired, preregistration is requested.

Curfews have been lifted in Dacca and Chittagong, Bangladesh, following a May 30 coup attempt in which President Ziaur Rahman was shot and killed. The country seems to be returning to normal under the leadership of acting president, Abdus Sattar, former vice-president. The attempted coup did not have an immediate effect on Mennonite Central Committee's 38 workers or program in Bangladesh. Country representative Paul Myers cabled MCC headquarters from Dacca on June 2: "All MCC staff safe. Dacca quiet." MCC personnel are not located in the Chittagong area, which was the center of the violence.

Ross D. Collingwood began on June 15 as director of admissions at Eastern Mennonite College. Collingwood has served as campus pastor at EMC since 1977. He succeeds J. David Yoder, who was elected in February to a two-year term as chief administrator of Eastern Mennonite High School, a position he will assume July 1. As director of admissions, Collingwood will be responsible to direct and manage EMC contacts with and promotion to prospective students. The new admissions director believes two of his tasks will be "learning to know Mennonite youth and their life goals" and "helping young people see EMC as a good place to get an education."



Ross Collingwood

Manson (Iowa) Mennonite Church announces pre-dedication renewal and dedication services for June 25, 26, and 28. Two years ago the former meetinghouse was destroyed by a tornado. Kenneth Good, Westover, Md., will be the guest speaker for the renewal and dedication meetings. From 1892-94, less than 50 years after Iowa became a state, Amish Mennonite and Stuckey Mennonite families settled in the vicinity of Manson. The church was organized in 1898. From that small group has grown a flourishing church with a membership of 270. Worship and related topics will be the theme of the four major

services. An open-house program will follow lunch at the church. Ivan Nussbaum is present pastor.

Appealing to all ages, the slide-illustrated "Good Old Days" seminar will run Sept. 19, at Historical Society headquarters from 8:45 a.m. to 4:00 p.m. as a follow-up to last year's "They Came from Europe." John W. Heisey of York, Pa., will serve as instructor. Sessions will survey everyday life from colonial times to the early twentieth century and will include various lifestyles that have nearly disappeared. Young people will learn how and why their ancestors lived as they did. Participants are invited to bring their lunches, for which the society will provide a beverage, or to make use of the numerous nearby restaurants from 12:00 to 1:15. The afternoon sessions will focus on the nineteenth and twentieth centuries. Because of limited facilities, the society will accept registration on a first-come, first-served basis. Deadline for receipt of applications is Aug. 15. The fee is \$10.00 for Historical Society members and \$15.00 for non-members.

At its recent meeting, the board of directors of Mennonite Industry and Business Associates (MIBA) accepted the Sept. 1 resignation of Leonard R. Geiser as executive secretary. Geiser joined MIBA in July 1979, when an office was opened in Goshen, Indiana. This fall he will join the Goshen College faculty as assistant professor of business and director of management development programs.

Correction: In a letter published June 16, p. 493, John E. Lapp of Souderton, Pa., was incorrectly identified as John A. Lapp.

The annual Worldwide Missions Conference, sponsored by the Eastern Mennonite Board of Missions, Salunga, Pa., will be held at Lancaster Mennonite High School on June 27 and 28. Sessions will be held each evening at 7:00. Featured speakers are David N. Thomas, moderator of Lancaster Mennonite Conference, and Richard C. Detweiler, president of Eastern Mennonite College, Harrisonburg, Va. Some 40 Eastern Board missionaries, nine of them recently appointed, plan to attend. Each evening 10 missionaries will give their personal testimonies. President of Eastern Board Paul G. Landis will moderate the sessions and lead a dedication service for workers on Sunday evening. Overseas workers will spend June 22-26 in orientation at Camp Hebron, Halifax, Pa. Resource persons are Myron S. Augsburg, church planter in Washington, D.C., and Donald R. Jacobs, executive director of Mennonite Christian Leadership Foundation.

In its 63rd commencement activities on June 7 at 2:30 p.m. in the EMC chapel-auditorium, Eastern Mennonite High School graduated 95 seniors. Richard Detweiler, president of Eastern Mennonite College, addressed the seniors, their parents, and friends on "A New

Wind for the 80s." Other commencement weekend activities included a baccalaureate service on Sunday morning, June 7. The program, planned by the senior class, featured Samuel Doctorian of Beirut, Lebanon, father of one of the seniors, as the keynote speaker.

The faculty and staff of Eastern Mennonite High School, College, and Seminary honored 31 of their colleagues for long years of service during their annual employees' banquet held recently. Special recognition went to A. Arlene Bumbaugh, Samuel E. Miller, Lester C. Shank, and Edith V. Wenger, all of whom are retiring. Bumbaugh, circulation librarian, joined the EMC faculty in 1950 and has also taught in the education department. Miller, a member of the EMC faculty since 1953, has been associate professor of Spanish and served much of this period as chairman of the modern language department. Shank joined the college faculty in 1945 and has held several administrative positions, including assistant to the president, director of public relations, and college registrar. More recently, he was acting vice-president of administrative affairs, 1974-75, and secretary of the EMC, Inc., board of trustees for 26 years. Edith V. Wenger has been a custodian in EMC's physical plant department 34 years.

All persons who have ever attended River Corner Mennonite Church, Conestoga, Pa., are invited to a homecoming, on Sunday, Aug. 30, at 9:00 a.m. Calvin Shenk, Harrisonburg, Va., former pastor at River Corner, will be the guest speaker. Lunch will be provided. For lodging contact: Mahlon Shenk, 570 Willow Road, Lancaster, PA 17601, or call (717) 397-2591.

After several weeks of uncertainty, the Goshen College summer program with the People's Republic of China was given the final go-ahead in a telegram received at the college June 5. Nine professors of English and four student assistants will leave the United States this week for Peking. Their eventual destination is the Northeast Institute of Technology at Shenyang in Liaoning province, where they will conduct intensive English classes for 120 students from mid-June until mid-August.

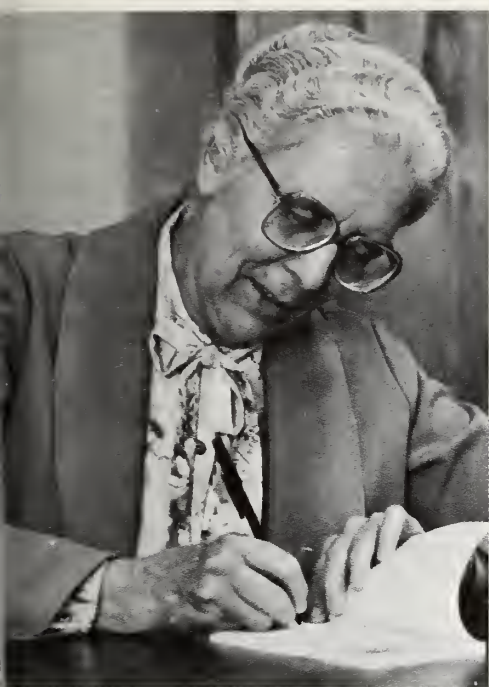
Frank and Anna Byler, longtime missionaries in Latin America with Mennonite Board of Missions, are currently serving as interim pastor at Bancroft Mennonite Church, Toledo, Ohio.

Anna Marie Steckley, pastoral assistant and Home Bible Studies coordinator in the media office of Mennonite Board of Missions (MBM), has authored her first book, *A Song in the Night*. Published by the Brethren Press, Anna Marie's book shows how the assurance of faith sustained her through tragedy, widowhood, and serious illness. When her husband died from polio in 1952, she was unprepared to blend feeling and fact, tears and faith. Later,

\$198,151.52

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$198,151.52 as of Fri., June 12, 1981. This is 26.4% of the total needed. Contributions have been received from 293 congregations and 111 individuals. Individual gifts represent \$37,088.46 of the total.

Goal: \$750,000



Anna Marie Steckley

she faced the shocking news that she had cancer, and her college-age daughter died as a result of an automobile accident. But in the aftermath of each crisis, Anna Marie found the strength to continue and the faith to overcome.

Oak Grove Mennonite Church, Smithville, Ohio, is giving their pastor, Peter B. Wiebe, a 10-month sabbatical for continuing studies at Associated Mennonite Biblical Seminaries, Elkhart, Ind. The sabbatical comes at the beginning of a new three-year term for the Wiebes and the church. This is Wiebe's first sabbatical since he began his ministry nearly 30 years ago on Oct. 14, 1951. The family will move to the Roy Umble house in Goshen. The Umbles will be on a Goshen College SST assignment. Walter Dyck, retired pastor from Normal, Ill., will move into the Wiebe residence and serve as pastor during the interim.

Opportunities: Maranatha Christian School has an opening for a third-and-fourth-grade teacher. Apply to Lester Miller, administrator, R. 2, Watsonstown, PA 17777, or call (717) 649-5464 or 649-5250.

New members by baptism: one at Elizabethtown, Pa.; three by baptism and one by confession of faith at Sunnyslope, Phoenix, Ariz.; one by confession of faith at Bancroft, Toledo, Ohio; seven at Maple Grove, Atglen, Pa.; one at Zion, Broadway, Va.; three at Houston, Texas.

Change of address: Ivan E. Yoder, from R. D. 1, Box 138A, to R. R. 2, Box 273, Belleville, PA 17004. Richard C. Detweiler from Telford, Pa., to 1557 North College Avenue, Harrisonburg, VA 22801. Phone (703) 434-3723.

readers say

Harvey Yoder has poignantly expressed the feelings of many of us in his call, "Let's Give Fund Raising Back to Congregations" (June 2). Harvey's clear-cut case appeals to me both as a responsible congregational member and as a church agency staffer.

One matter which needs further negotiation is how congregations which have the resources to give beyond the churchwide giving average are in fact challenged to do so. The temptation may be to treat the giving average request as a ceiling rather than a floor.

But the major immediate matter is how can we move forward the fund-raising strategy reform Harvey calls for. Someone from the grassroots must draft the blueprint.—Willard E. Roth, Elkhart, Ind.

I am writing in regards to termination of Out-spokin'. I really believe it has had a mission outreach. I would like to see it continue and plead that if money is the main cause of termination that we as a church had better start getting priorities in order.

I am thankful others have spoken out too of the great service we will be losing. Thank you for listening.—Elaine K. Widrick, Croghan, N.Y.

I am writing in response to "Tithing: a Joy" by David W. Mann and "Taxes and the Faithful Church" by Keith Helmuth (June 2).

Taxes and tithing, like gout, seem to be problems of the wealthy. If one lives in a packing crate and has one bowl of rice a day the problems of what to do with one's excess money tend to disappear.

Many people do not seem to adequately understand that the means by which they earn the money they are tithing and being taxed on is bringing hell to earth. But, of course, one can obtain considerable attention among the elite by complaining about or expressing joy in one's elitist problems.—Lewis A. Fogg, West Lebanon, N.H.

I have never before written to express my appreciation for the *Gospel Herald* but the thought of a "good-bye" to this much-needed periodical in our Mennonite Church prompts me to do so. It speaks to our present-day issues, as did Jesus in his earthly ministry, as well as Old and New Testament writers.

marriages

Brubaker—Horning.—Gary S. Brubaker, Lancaster, Pa., Rohrerstown cong., and Kathleen Horning, Manheim, Pa., Manheim cong., by Paul M. Witmer, Apr. 4, 1981.

Freed—Hewitt.—Richard A. Freed, Waynesboro, Va., Lutheran Church, and Kathy D. Hewitt, Mountain View cong., Lyndhurst, Va., by Roy D. Kiser and Jon Diefenthaler, May 30, 1981.

Geib—Wenger.—Ronald L. Geib, Manheim, Pa., Hernley cong., and Joanne L. Wenger, Lancaster, Pa., Mellinger cong., by Paul M. Witmer, May 2, 1981.

Gerber—Black.—Jody Mitchell Gerber, Dalton, Ohio, Sonnenberg cong., and Vickie Jean Black, Canton, Ohio, Seventh-day Adventist Church, by Ray Himes, May 23, 1981.

Glick—Metzler.—Edwin Glick and Cheryl Metzler, both of Belleville, Pa., by Ivan E. Yoder, Apr. 18, 1981.

Heisey—Bollinger.—J. Elvin Heisey, Mt. Joy, Pa., and Glenda Sue Bollinger, Manheim, Pa., both of Cedar Hill cong., by J. Frank Zeager, May 31, 1981.

Hilsher—Witmer.—Jay R. Hilsher, Elizabethtown, Pa., Brethren-in-Christ Church and

I just read with appreciation Bill Detweiler's "The Relay Team" (June 2). I enjoy reading what God is doing through his people in our home congregations, in our cities, and many parts of the world. Also our church colleges. The editorials alone are a message in themselves, so thank you Bro. Hertzler for your part in the great work of Christ's kingdom.—Mabel Zehr, Foosland, Ill.

births

Aschliman, Calvin and Sylvia (Albrecht), Tiskilwa, Ill., first child, Shelley Marie, June 2, 1981.

Barker, James and Elizabeth (Bender), Buhl, Idaho, first child, John Hadley Barker II, Apr. 25, 1981.

Coon, Clinton and Peggy (Bontrager), Kokomo, Ind., second child, first daughter, Sarah Mackenzie, Mar. 3, 1981.

Donnelly, George and Bonnie (Regier), Bellefontaine, Ohio, first child, George Vincent Donnelly IV, May 31, 1981.

Heatwole, Richard and Marjorie (Steiner), Linville, Va., second daughter, Cheryl Renae, May 18, 1981.

Hoffman, Denny and Sandy (Stahly), Goodfield, Ill., third son, Jonas Stahly, Apr. 17, 1981.

Martin, LeRoy and Cathy (Bewley), Providence, Pa., first child, Katie Lynn, Mar. 20, 1981.

Martin, Robert and Beverly (Sollenberger), Chambersburg, Pa., first child, James Robert, May 25, 1981.

Morgan, David and Maribeth (Yoder), Wichita, Kan., first child, Beth Ann, May 18, 1981.

Nussbaum, Galen and Karen (Hurley), Portland, Ore., first child, Charity Grace, June 4, 1981.

Nolt, Joe and Julie (Hess), Lancaster, Pa., second child, Janelle Mae, May 22, 1981.

Rhodes, James David and Leanna (Showalter), Dayton, Va., fourth child, third daughter, Anita Leann, Apr. 4, 1981.

Schwartz, John and Amy (Schwartz), Sturgis, Mich., first child, Erin Gayle, May 26, 1981.

Yoder, Paul J. and Anita R. (Rheinheimer), Kalamazoo, Mich., first child, Joshua Landon, May 19, 1981.

Rachel A. Witmer, Manheim, Pa., East Petersburg cong., by H. Raymond Charles, May 30, 1981.

Holdeman—Snell.—Roger Holdeman, Manson, Iowa, Methodist Church, and Denise Snell, Manson, Iowa, Manson cong., by Irvin Nussbaum, May 23, 1981.

Knepp—Duerksen.—Maynard Knepp, Hutchinson, Kan., South Hutchinson cong., and Carol Duerksen, Hutchinson, Kan., Hoffnungsau Mennonite cong., by Ronald Krehbiel, May 30, 1981.

Lantz—Bontrager.—Steven Lantz, Goshen, Ind., and Janet Bontrager, Middlebury, Ind., both of Clinton Brick cong., by Carl L. Smeltzer, May 31, 1981.

Mannigel—Troyer.—David Mannigel, West Point, Neb., and Becky Troyer, West Point, Neb., Beemer cong., by Ivan Troyer, Apr. 11, 1981.

Roth—McCord.—Michael Roth, Archbold, Ohio, Lockport cong., and Penny McCord, Stryker, Ohio, by Keith Leinbach, Mar. 14, 1981.

Schmucker—Frey.—Douglas Schmucker, Archbold, Ohio, Lockport cong., and Mara Bell Frey, Wauseon, Ohio, West Clinton cong., by Walter Stuckey, May 23, 1981.

Schneider—Kaufman.—Ron Schneider, Hesston,

Kan., and Jeanna Kaufman, Halstead, Kan., both of Hesston cong., by Jerry Quiring, May 30, 1981.

Smith—Miller.—Lee Smith, Crete, Neb., and Amy Miller, Milford, Neb., Beth-el cong., by Ivan Troyer, Apr. 18, 1981.

Smoker—Rollins.—Marlin W. Smoker, Gloucester, Va., Providence cong., Newport News, Va., and Tammy Renee Rollins, Baptist Church, Locust Hill, Va., by Dennis Tucker, Apr. 18, 1981.

Steinman—Lichti.—Dwight Steinman, Shakespear, Ont., and Ruth Lichti, Kitchener, Ont., both of Tavistock cong., by Gordon Bauman, May 23, 1981.

Stuckey—Orewiler.—Douglas E. Stuckey, Archbold, Ohio, Lockport cong., and Julie Ann Orewiler, Archbold, Ohio, by Walter Stuckey, Apr. 4, 1981.

Tucker—Chambliss.—Douglas Tucker, Pekin,

Ill., and Jayne Chambliss, Tremont, Ill., First Mennonite cong., by James Detweiler, May 23, 1981.

Wenger—Stauffer.—Samuel Wenger, Harrisonburg, Va., Zion Hill cong., and Esther Stauffer, Elverson, Pa., Conestoga cong., by Harvey Stoltzfus, May 30, 1981.

West—Wyse.—Mark West, Chicago, Ill., United Church of Christ, and LuAnn Wyse, Chicago, Ill., Lockport cong., by Janice and Richard West, parents of the groom, and Keith Leinbach, May 23, 1981.

Wolfer—Ediger.—Gary Wolfer, Hutchinson, Kan., South Hutchinson cong., and Kay Ediger, Buhler, Kan., Buhler cong., by Abe Krause, May 16, 1981.

Zehr—Nafziger.—Michael Zehr and Cora Nafziger, both of Lowville, N.Y., Lowville cong., by Richard Zehr and Milton Zehr, May 9, 1981.

are one daughter (Velma—Mrs. Wayne Ingold), 2 grandchildren, one great-grandchild, one brother (Raymond E. Schlabach), and 2 sisters (Laura—Mrs. J. W. Davis and Mrs. Anna Schrock). She was a member of First Mennonite Church, where funeral services were held on June 1, in charge of James Detweiler and J. W. Davis; interment in Stewart-Harmony Cemetery.

Weaver, Lizzie S., daughter of Henry S. and Mattie (Snader) Martin, was born in East Earl Twp., Pa.; died at her home in Ephrata, Pa., May 29, 1981; aged 78 y. She was married to Daniel H. Weaver, who survives. Also surviving are 2 sons (Martin M. and Henry M.), 6 daughters (Ruth M.—Mrs. Ira B. Landis, Naomi M., Esther M., Anna Mae, Martha M.—Mrs. Raymond R. Hoover, and Elizabeth W.—Mrs. James R. Martin), 27 grandchildren, 13 great-grandchildren, 3 brothers (Aaron S., Charles, and G. Earl), and 4 sisters (Carrie S. Martin, Leah S. Hurst, Lydia S.—Mrs. Allen Martin, and Edith S.—Mrs. Harvey Gingrich). She was a member of the Bowmanville Mennonite Church.

Yoder, Samuel N., son of Noah J. and Eliza (Miller) Yoder, was born in Newton Co., Md., Nov. 15, 1902; died at Riverside Methodist Hospital, Columbus, Ohio, May 31, 1981; aged 78 y. He was married to Mary Ann Kramer, who died in 1968. In 1969 he was married to Martha Bosley, who survives. Also surviving are 2 sons (Donald L. and Raymond E. Yoder), one daughter (Irma Smith), 18 grandchildren, 23 great-grandchildren, and 3 brothers (Benjamin, David, and John Yoder). He was a member of Oak Grove Mennonite Church, where funeral services were held on June 2, in charge of David L. Gehman; interment in Fair View Cemetery.

Yost, Kate E., was born in November 1881; died on May 16, 1981; aged 99 y. She was married to John E. Yost, who preceded her in death. Surviving are 3 sons (Ray S., R. John, and Harlan L.), one daughter (Sadie Mae), 16 grandchildren, and 33 great-grandchildren. She was a member of Millwood Mennonite Church, where funeral services were held, in charge of Reuben Stoltzfus and Noah Hershey; interment in the Millwood Cemetery.

Zeager, Norman L., son of Samuel and Amanda (Lehman) Zeager, was born in Maytown, Pa., Jan. 6, 1891; died at Mennonite Home, Lancaster, Pa., May 25, 1981; aged 90 y. On Nov. 14, 1912, he was married to Alice Breneman, who died in 1951. On May 28, 1953, he was married to Florence Kettering, who died in 1978. Surviving are 3 sons (Clarence B., Ralph B., and Norman L., Jr.), 14 grandchildren, 23 great-grandchildren, and 2 sisters (Verna Zeager and Elsie Stone). He was preceded in death by one son (Harold). He was a member of Good Mennonite Church, where funeral services were held on May 29, in charge of Ralph Ginder and Russell J. Baer; interment in Good Mennonite Cemetery.

Cover by Carolyn A. McKeone; p. 500 by David Gleysteen.

obituaries

Alderfer, Mahlon M., son of John and Lizzie Ann (Moyer) Alderfer, was born in Lower Salford Twp., Pa., Dec. 5, 1911; died at Grand View Hospital, Sellersville, Pa., May 27, 1981; aged 69 y. On Jan. 20, 1934, he was married to Ada Moyer, who survives. Also surviving are 3 sons (Clarence M., Richard M., and Lowell M.), 8 grandchildren, one great-grandson, 3 brothers (Wilmer M., John M., and Paul M.), and 2 sisters (Lizzie Mae—Mrs. Arthur Lapp and Viola M. Alderfer). He was preceded in death by a grandson and a brother (Norman M.). He was a member of Franconia Mennonite Church, where funeral services were held on May 31, in charge of Curtis Bergey and Floyd Hackman; interment in adjoining cemetery.

Bawel, Nellie G., daughter of John E. and Katie (Gasho) Bawel, was born in Seward Co., Neb., Aug. 30, 1905; died of cancer in Iowa City, Iowa, May 17, 1981; aged 75 y. Surviving are one brother (Henry) and 3 sisters (Velma Beckler, Viola Burkholder, and Bessie—Mrs. Maynard Widmer). She was a member of the Wellman Mennonite Church. Funeral services were held at First Mennonite, Iowa City, Iowa, May 19, in charge of Wilbur Nachtigall and Emery Hochstetler; interment in Wellman Mennonite Cemetery.

Bergey, Maggie M., daughter of John and Sallie (Moyer) Landis, was born in Montgomery Co., Pa., Oct. 6, 1886; died at Grand View Hospital, Sellersville, Pa., May 29, 1981; aged 94 y. On Feb. 15, 1908, she was married to Vincent K. Bergey, who died on Aug. 3, 1971. Surviving are one son (Curtis L.), 3 daughters (Sallie, Lizzie—Mrs. James Guntz, and Mrs. Irene L. Reinford), 16 grandchildren, 16 great-grandchildren, 2 brothers (Raymond M. and John M.), and 3 sisters (Mary M. Wile, Edith M. Landis, and Sallie M.—Mrs. Raymond H. Rosenberger). She was preceded in death by 3 sons, one daughter, and 3 brothers. She was a member of Franconia Mennonite Church. Funeral services were held at Eastern Mennonite Home and Franconia Mennonite Church on June 1, in charge of Paul Glanzer, Leroy Godshall, and Floyd Hackman; interment in the adjoining cemetery.

King, Mary L., daughter of Peter K. and Annie (Kauffman) Yoder, was born at Belleville, Pa., Apr. 28, 1893; died at Lewistown Hospital, Lewistown, Pa., Apr. 1, 1981; aged 87 y. On Jan. 8, 1919, she was married to Cletus Y. King, who died on Jan. 13, 1959. Surviving are 3 sons (Calvin Joseph, John L., and Floyd R.). She was preceded in death by one son (Mark S.) on Oct. 21, 1980. She was a member of Maple Grove Mennonite Church, where funeral services were held on Apr. 4, in charge of Ivan E. Yoder, Eric Renno, and Earl Yoder; interment in Locust Grove cemetery.

Lay, Carolyn E., daughter of John Kline and Fannie (Sommers) Kline Birkey, was born in Miami Co.,

Ind., Nov. 6, 1931; died at Kokomo, Ind., Apr. 11, 1981; aged 49 y. On May 20, 1960, she was married to Charles M. Lay, who survives. Also surviving are her mother, 2 sons (John W. and D. Kent), one daughter (Vickie K. Williams), 2 sisters (Martha Wolfe and Helen Saindon), one brother (Paul Kline), 3 stepbrothers (Dwight, Lowell, and Richard Birkey), and 7 grandchildren. One daughter preceded her in death. She was a member of Parkview Mennonite Church. Funeral services were held at Ellers Mortuary on Apr. 14, in charge of Everett Metzler; interment at Crown Point Cemetery.

Phenneger, Esther H., daughter of John S. and Susanna (Hershey) Rohrer, was born on Nov. 16, 1885; died at Lancaster, Pa., May 7, 1981; aged 95 y. On Nov. 16, 1911, she was married to Hiram B. Phenneger, who died on Mar. 30, 1971. Surviving are 4 daughters (Emily—Mrs. Melvin Zook, Esther—Mrs. Alan Hartshorne, Miriam—Mrs. Joseph M. Kennel, and Katherine—Mrs. Irvin D. Weaver), 42 grandchildren, 37 great-grandchildren, one sister (Ruth Rohrer), and 3 brothers (John, Enos, and Henry Rohrer). She was preceded in death by one son and 3 daughters. Funeral services were held at Hershey Mennonite Church on May 10, in charge of Joseph M. Kennel and Irvin D. Weaver; interment in Hershey Cemetery.

Ruby, Catherine, daughter of Joel and Veronica Schwartzendruber was born in Perth Co., Ont., Feb. 21, 1883; died at Pigeon, Mich., Apr. 16, 1981; aged 98 y. On Mar. 29, 1915, she was married to Aaron Ruby, who died on Dec. 31, 1959. Surviving are 3 daughters (Mrs. Emma Riemenschneider, Marie Ruby, and Edith—Mrs. Leon Swartzendruber), 2 sons (Joseph and Walter Ruby), 6 grandchildren, 8 great-grandchildren, and one sister (Mrs. Barbara Liess). She was preceded in death by 3 brothers. She was a member of Michigan Avenue Mennonite Church, where funeral services were held on Apr. 20, in charge of Charles Haarer; interment in the church cemetery.

Rutt, Mabel H., daughter of Martin E. and Suie (Hess) Rutt, was born in W. Donegal Twp., Pa., Mar. 14, 1900; died at the Mennonite Home, Lancaster, Pa., Apr. 18, 1981; aged 81 y. Surviving are one sister (Mary—Mrs. J. Lloyd Hollinger), one brother (Martin H. Rutt), and one foster sister (Roberta—Mrs. Irvin Frank). She was a member of Bossler Mennonite Church, where funeral services were held on Apr. 22, in charge of Harlan M. Hoover and Simon P. Kraybill; interment in Bossler Cemetery.

Schrock, Freda L., daughter of Christian and Magdalena (Bachman) Schlabach, was born at Metamora, Ill., Sept. 17, 1900; died of pneumonia at Methodist Medical Center, Peoria, Ill., May 29, 1981; aged 80 y. On Dec. 16, 1924, she was married to Emery Schrock, who died in June 1961. Surviving

calendar

Northwest Conference annual meeting, Tofield, Alta., July 2-5
Mennonite Board of Missions Board of Directors, Elkhart, Ind., July 16-18
Indiana Michigan Mennonite Conference, Yellow Creek Mennonite Church, Goshen, Ind., July 19-21
Mennonite Board of Education, Elkhart, Ind., July 20-21
South Central Conference, Hesston, Kan., July 24-26
Virginia Conference Assembly, Rhema Lake Camp, Staunton Va., July 29-Aug. 2
Iowa-Nebraska Conference, Riverside Park, Milford, Neb., July 31-Aug. 2
Allegheny Conference, Mattawana, Pa., Aug. 6-8
Black Council/Black Caucus Assembly, Bowling Green, Ohio, Aug. 6/7-10
Mennonite Church General Board, Bowling Green, Ohio, Aug. 10, 11
Conservative Mennonite Conference, Iowa Menn. School, Kalona, Iowa, Aug. 10-14
Mennonite Church General Assembly, Bowling Green, Ohio, Aug. 11-16
Franklin Conference, Chambersburg, Pa., Aug. 22
Moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982
MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23, 1982

items and comments

Adventist women quietly take on pastoral duties, but without ordination

At the age of 8, Diane Forsyth displayed the kind of religious fortitude that has helped her gain almost pioneer status in the worldwide Seventh-day Adventist Church. She still recalls one special moment of "reflection" as a youngster. At a time when she felt threatened by the storms of life, Diane turned her thoughts toward God. During that point of meditation, she gained the confidence that her "heavenly Father cared for me."

Her newfound conviction led her to look further into the teachings of the Bible, later to teach as a religion instructor, and now, to become one of the first women doing pastoral work in the Seventh-day Adventist Church in the United States.

In January, Mrs. Forsyth was offered the job of associate pastor at the College Church of Seventh-day Adventists in College Place, Walla Walla, Wash.

Working mothers affect homelife negatively, majority in poll say

Nearly one half of all married American women now work outside the home. The number of one-parent families has risen sharply, and women now head about 15 percent of the families in this country.

These are some of the findings of a new national study which reveals that women are in the work force to stay, not only to help support their families, but also to achieve personal satisfaction.

A 52 percent majority of family members feel that the effects of both parents working have been negative for families in this country. This feeling is slightly stronger among working men (55 percent) and noticeably weaker among working women (44 percent).

Study of Old Order Amish indicates heredity factor in illness

A five-year medical study in an Old Order Amish community shows that manic-depressive illness has a genetic cause. Researchers found that children who have one manic-depressive parent have a 38 percent chance of developing the illness. Symptoms of the illness were found among Amish family members in three generations.

The study was directed by Janice S. Egeland, associate professor of psychiatry at the University of Miami School of Medicine. It involved 12,500 Amish who live in the 500-square mile farm country centered in Lancaster County.

While the study was limited to the Amish,

researchers said their findings were applicable to the general population. Dr. Egeland said manic-depressive illness isn't any more prevalent among the Amish than in the rest of the population "but we see it come down heavily in certain family lines—a cluster pathology.

Pacifist priest killed after taping an appeal to 'put down the guns'

An escaped convict has been charged with the murder of a 35-year-old Catholic priest who was ordained less than a year ago after leaving the military service as a conscientious objector.

The priest was shot and killed in the rectory of St. Mary Church, Jackson, Tenn.

Cowboy, Indian, lawyer, admiral get together to oppose MX missiles

Opposition to the MX missile system has drawn together an unlikely team which includes a cowboy, Indian, Mormon lawyer, and admiral. Sponsored by Clergy and Laity Concerned, the anti-war group that sprang up during the Vietnam conflict, the team is touring the United States in an effort to generate public support to stop plans to base MX missiles in Utah and Nevada—or anywhere in the United States.

The MX (Missile Experimental) system is intended to be a backup "decoy" defense system for the stationery Minutemen missiles, which American defense leaders hold is "vulnerable" to attack by the Soviet Union.

Christians and Muslims compete for converts among tribal Africans

Christian and Muslim missionaries are competing for the loyalties of members of the Gbandi tribe in northwestern Liberia. Sudan Interior Mission (SIM) missionaries working with the 40,000-member tribe reported that Gbandis living in the southern portion of the tribal area are becoming Muslims while those in the northern half are more open to Christianity.

SIM missionary John Corey commented that "the people up there seem to be considering their options—Islam or Christianity—and we sensed a real embarrassment on the part of those who could not say they were one or the other."

Social justice issue lies behind boycott, farm organizer says

A farm labor leader says that church groups have been receptive to joining in a boycott against products of Campbells and Libbys because the issue is one of social justice—"to help Midwest farm workers get a living wage." Baldemar Velasquez, president of the Farm Labor Organizing Committee (FLOC) of Ohio, said the conflict is over wages paid to

Mexican migrant farm workers for picking tomatoes.

Under the existing procedure, he said, farm workers' wages are determined by contracts which the tomato farmers have with the processors (Libbys and Campbells in this case). FLOC is seeking a three-way negotiation involving farmers, migrant workers, and the processors.

Church groups are among the leading supporters of the Libby-Campbell boycott, Mr. Velasquez said. Boycotts have been started in some dozen cities.

Congress offers little hope that postal funds will be restored soon

"The postal situation facing the nation's religious press is potentially devastating," the editor of a leading church magazine told Congress. With the passage of the Reagan budget, the U.S. Postal Service can expect a more than \$600 million reduction in subsidies to religious and nonprofit organizations.

The result, said Edgar R. Trexler, editor of *The Lutheran* and spokesman for the 750 publications of the Associated Church Press, American Jewish, Catholic, and Evangelical press associations, will be that postal rates for these groups will "more than double" and "much of the religious press will collapse under the burden."

"If I were to fire all my staff, including myself, the savings from their salaries and benefits would only offset the additional postage costs for four months," he said.

Historian Commager calls religious fundamentalism a serious current danger

A noted American historian asserted that the challenge posed by religious fundamentalism "is perhaps more dangerous now than at any time since the struggle over slavery broke up the Union." Henry Steele Commager, professor of history at Amherst (Mass.) College, said this is so because "the stakes are greater—what might be called both the negative and the positive stakes."

According to Dr. Commager, "religion addresses itself now, more ostentatiously than at any previous time in our history, to the issues of private, not public, morals. The most popular of American religious spokesmen—Billy Graham, Oral Roberts, perhaps Jerry Falwell—and their camp followers concern themselves not with public sin, but with private vice, or what they have concluded is vice...."

The historian commented that "it is not surprising, then, that true moral leadership has passed pretty much from the church to the scientific establishment—the medical profession, nuclear physicists, biologists—or to the poets and philosophers, who address themselves to the endless war between survival and extinction."

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At the grass roots

The organized work of the church is said to be done on behalf of people at the grass roots or the persons-in-the-pew. Whatever is done is expected to be acceptable to these mythical persons, and the ultimate putdown for church leaders is to assert that their work or ideas are not acceptable to the grass roots.

Just who are these root people is never made clear. By implication, however, it is suggested they are suspicious of intellectual nonsense. Jargon appalls them and whoever tries to speak to the roots must speak plainly. The people at the roots (translate also in the pews) are practical-minded. They expect results from church leaders and if the Mennonite trumpeter blows an uncertain sound, they will listen instead to Pat Robertson or Jerry Falwell, who are said to trumpet plainly.

It is useful to be reminded now and then that work in the church is work for people and not the other way around. As Jesus asserted, when pressed about sabbath breaking, "The sabbath was made for man" and not the other way around. One of the more blatant assertions of the other point of view is a statement attributed to one of the less pious popes: "The Lord has given us the papacy, now let us enjoy it!"

How could a pope make such a statement? An analysis provided by Ed Stoltzfus for the "Model for Ministry" consultation (see news story, p. 505) helped to explain how this could be. Drawing from a background in church history, Ed asserted that although the Hebrew faith had at its heart an emphasis on relationships, as Christianity moved into the Greek world, a new system gradually developed which gave church control into the hands of the clergy.

There was a system of seven sacraments: (1) baptism, (2) confirmation, (3) penance, (4) the eucharist, (5) extreme unction, (6) marriage, (7) ordination. "All heaven and earth," said Stoltzfus, "was now controlled by the priesthood."

The Anabaptists, he said, cut this system and established their churches on the basis of relationships, on community, instead of sacramentalism. Yet as time went on strong leadership emerged—and it was needed—and the ministry came to be seen as a divine office with special authority beyond that developed out of relationships. So he wondered if our church life today is to emphasize relationships in the Anabaptist manner, what style of ministry is appropriate?

Certainly, one would expect, a ministry that is useful at the grass roots, to those in the pews. But what is needed in the pews?

From what I hear, I conclude that one thing most sought after is understanding. Throughout our fellowship there are various persons and groups who feel that their perspectives and dilemmas are not sufficiently understood. This sense of need sometimes comes through letters to the *Gospel Herald*. It is also occasionally evident in special-interest meetings.

Can it be that our broad-based definitions of ministry and of ethical responsibility have laid on people burdens which the church has not provided the means to carry? If the church were a system in which designated holy persons provided grace through specific concrete activities, it seems there would be more clarity about when one has fulfilled the responsibilities of one's calling.

But if all are seen as equally responsible for the work of the church, then all must face the question of how we are fulfilling the call to be productive as members of Christ's team. Since not all serve in the same context, have the same problems, or live with the same temptations, we have an instinctive feeling that those in other sectors should recognize our dilemmas and accomplishments. People in pews, at the grass roots, at work in out of the way places crave understanding for their point of view, dilemmas, and sacrifices.

Closely related to this is a yen for power. Who if anyone, in the Mennonite Church today has power? Ultimately, we say, power resides in Mennonite congregations—the mythical grass roots. And so it does. But power is negative if there is no means of communication. Unless they are working cooperatively, congregations can destroy, but scarcely build. How does power become effective in the relational church? According to Acts 1:8, for the early disciples it was through the Holy Spirit and witnessing.

For the church, the power of a united witness is the most effective means of influence. If this is to happen, power flows both ways between those who seem to be leaders, on the one hand, and the members of the body, on the other, between the grass roots and their opposite. (What is the opposite of grass roots? Grass seeds?)

For a relational church to be effective, adequate communication (read, an effective exchange of power) is needed. Who is responsible to bring this about? All of us, for if, as the Anabaptist churches have assumed, leadership is important, it is authenticated only as it receives support among the united band of witnesses, at the roots, in the pews or wherever we are.—Daniel Hertzler

Gospel Herald

June 30, 1981



Mennonite General Conference at Belleville, Pa., in 1927

I enjoy churchwide meetings

by Wayne North

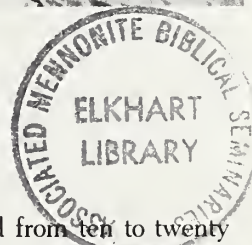
Conference goers are a hardy lot. They brave hazards, inconvenience, and the unknown to be able to say, "We were there." Consider this account by former Hesston College president Tilman Smith of Goshen, Indiana.

"As a young teenager I accompanied my father and two uncles to the Missouri-Iowa Mennonite District Conference. We drove our new 1913 Buick C37 from central Illinois. There were no detailed road maps nor any road markings. There were no hard-surfaced roads. We had a book which gave directions from one town to another with such information: 'Go one mile south, two west, turn left at the elevator.'

"At the conference hospitality was excellent, even though facilities were limited. There were few Men-

nonite homes and each entertained from ten to twenty visitors. Most slept eight or ten to a room on straw, covered with blankets nailed to the floor, with slats at either end." With those interesting accommodations, small wonder Tilman didn't comment on the program at that conference. But why all the effort to be there?

Those conference goers had good reasons to make it. And it wasn't just for one or two special years. They returned year after year and biennium after biennium. Even in this day of many options, families, retirees, youth, leaders, and lay people have the dates of General Assembly circled on their calendars a year ahead. Here are some reasons why churchwide meetings are seen as a priority.



Marjory Yoder Rohrer of West Liberty, Ohio, says that one of her reasons for being there is "to see the folks and eat peaches," a reason given by her mother for doing some inexplicable thing. Marjory says, "Since I have met many people from near and far, while in school, traveling or in service, what better place to renew these friendships than in a churchwide meeting. My heart is 'strangely warmed' as I sense the spiritual maturity which has developed among us between then and now. What better time for sharing than over peaches or a cup of coffee."

"To see the folks and eat peaches" is simply a description of fellowship. Arlene Mark of Elkhart, Indiana, says, "General Assemblies have been called 'Mennonite family reunions.' Spontaneous fellowship gives opportunity to share varying viewpoints and candid concerns. Sensing the pulse of the church on any subject is broadening and necessary for accepting fellow Christians and building unity. Talking to people at General Assembly is always significant."

A family experience. Driving 450 miles in a 1913 Buick is one way of having family togetherness. But families have had good experiences even without that added attraction. Arlene reports, "Our teenagers look forward to MYF activities with so much enthusiasm that a churchwide convention is the event of first priority in their work/study schedules for the summer. They have had such good experiences in past years that they want to be at the next. The conventions have paid rich dividends in building a positive acceptance of Mennonite Church identity."

Tilman Smith reports that getting acquainted with church leaders was significant to him as a young person. In the *Mennonite Yearbook* is a list of moderators and conference sermon speakers from 1897 to the present time, and Tilman remembers every one of them from either meeting them personally or hearing them speak. This is an unusual record, and a testimony of being counted part of the church family even when a restless youngster.

Church business. A primary purpose of churchwide meetings is to conduct business. And business does not hold much glamor for many people. However, Marjory says, "I want to know the direction the church is going, what is new, what needs to be emphasized, what is important now."

Arlene in reflecting on business says, "We feel that to be up-to-date, we need to hear reports, ask questions, reflect on issues, and sharpen convictions. Non-delegates have to work hard to hear and be heard, but there are ways of sharing and hearing opinions with respect and appreciation. We want to be informed, and for us General Assembly is the scene of the action."

Tilman remembers action. He recalls the 1925 General Conference held at Eureka, Illinois, which included some frank confrontation. "T. K. Hershey, missionary from Argentina, spoke on the subject of church discipline, making reference to his missionary experience. He conceded that not every North American rule was enforced similarly in Argentina. He suggested that some pruning was part of their husbandry among the churches. His moderate stance was

challenged by George R. Brunk I, who stated that pruning was not enough. He called for dehorning."


We don't expect that kind of confrontation in present-day meetings. The action is more of the type at the meeting of the Mennonite Board of Missions in 1947 at Mackinaw Dells, Illinois. "Out of this meeting," reports Tilman, "came the Mennonite Youth Fellowship spearheaded by Paul Erb."

The 1969 General Conference sessions were memorable for the number of controversial issues on the agenda. A proposed new structure, a black proposal for a compassion fund, and a request for acceptance of draft resisters were each highly significant. Beyond that there was the presentation and dedication of a new hymnbook. The delegates and others who traveled to Turner, Oregon, for this meeting knew they had received their money's worth.

Building faith. An atmosphere pervades a churchwide gathering which is no doubt the result of many factors coming together. The result of whatever goes into it is sometimes called inspiration or simply blessing. Arlene Mark calls it the "re-energizing of faith." She says, "Who can forget the excellent addresses, the inspiring call to growth in Bible studies, and the exhilaration of making music together? We come with anticipation for spiritual recharging."

Kathryn Snyder of Hesston, Kansas, tells of attending a Mission Board meeting at Kalona, Iowa, in 1919. It was at a crucial point in her life—she had just been awarded a scholarship to a state university. However, her sister's death left her plans uncertain. At the meeting a small interest group discussed commitment to God's will and response to his call. As they sang the closing song, "I'll go where you want me to go, dear Lord," Kathryn yielded to the Lord. For her it meant giving up the scholarship, attending Hesston College, and a life of service for the church.

Much more goes in the church than is reflected in any conference or General Assembly. However, those events are significant in their impact on individual lives and in determining the direction of the church. Tilman concludes, "Through attendance at literally dozens of churchwide meetings in every area of the Mennonite Church and having become personally acquainted with hundreds of church workers, my respect for the church continues to grow."

Marjory sums it up when she says, "I love the Lord and his church. I want it to grow, and I want to keep alert and grow with it." 

Editor: Daniel Hertzler

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Invitation to hope

by Robert Hartzler

In *The Divine Comedy*, Dante reports a sign over the entrance to hell bearing the words "All hope abandon, ye who enter here!" One of John Bunyan's characters in *Pilgrim's Progress* was the muckraker. "He gave heed to the raking up of earthly straws and sticks and dust rather than to the call of Him who proffered a celestial crown."

Western civilization seems to be on a "downer." The optimism and challenges of the sixties have given way to a pervasive pessimism and gloom. We are searching harder for fossil fuels, digging into the earth for security, while the future seems to grow gradually darker.

Paul tells us in Ephesians 4:4 that we are called to one hope. *The Living Bible* paraphrases, "We are all parts of one body, we have the same Spirit, and we have all been called to the same glorious future." This is good news!

What is your view of the future? Are you looking down or looking up? Are you optimistic and encouraged or pessimistic and discouraged? It is probably true that our view of the end pretty much determines how we live in the present.

Jesus told his disciples, "Now when these things begin to take place, look up and raise your heads, because your redemption is drawing near" (Lk. 21:28). What is this hope, this glorious future, this redemption which draws near?

In Ephesians 4:1-6 Paul is teaching church unity. He begins with a "therefore" which points back to all that God has done for us in Christ (chapters 1-3). The rest of the Ephesian letter (chapters 4-6) deals with the practical implementation of God's grace in his body, the church. In verses 4, 5, and 6 Paul lists seven "ones": one body, one Spirit, one hope, one Lord, one faith, one baptism, and one Father God.

What is the meaning of this hope? How shall we define the term? The *Interpreters Dictionary of the Bible* says, "Hope is expectation expressed in faith, confidence, patience, endurance, and eagerness." In other words, for us, hope is expecting the best from a future which seems to be full of obstacles and negatives.

Two Old Testament examples symbolize the biblical hope very well. The rainbow in Noah's sky after a dark period of change and decay gave him the courage to take up life again. That same hope gave Ezekiel the faith to believe that even a field full of dry bones could once more live and serve a gracious God.

But more specifically, what is the content and object of our hope as Christians? What is that common expectation which draws us together as a church? Our hope is in Jesus! If you want to raise your hope, read Hebrews. Begin with Hebrews 2:9, "But we see Jesus." He is our hope. He is God's sufficient answer to all our failure and despair. The

Negro spiritual challenges us to "look away to Jesus."

Paul begins his first letter to Timothy by referring to "Christ Jesus, our hope." The ultimate basis of our hope is God's saving power as revealed in his Son, our Savior. Our hope rests on the God of promise who is one hundred percent faithful. This hope is not of human origin or design. It is solely set on him who promised. Therefore, "Let us hold fast the confession of our hope without wavering, for he who promised is faithful" (Heb. 10:23).

From where does this hope come? Is it something we generate by religious discipline? No. Hope is both a reality created by and a gift given by God. We are created with the capacity to anticipate and plan for the future. Without hope, life becomes an exercise in futility. But the believer receives his hope from God. Peter reminds us, "By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead" (1 Pet. 1:3b). It is a reality given by God, the helmet of salvation (1 Thes. 5:8), and an anchor of the soul (Heb. 6:19).

We are called to one hope, namely, a literal bodily resurrection after the manner of Jesus Christ. This is as specific as my eyes of faith can comfortably go. The rest of the unseen glories of the future await the great day of his coming.

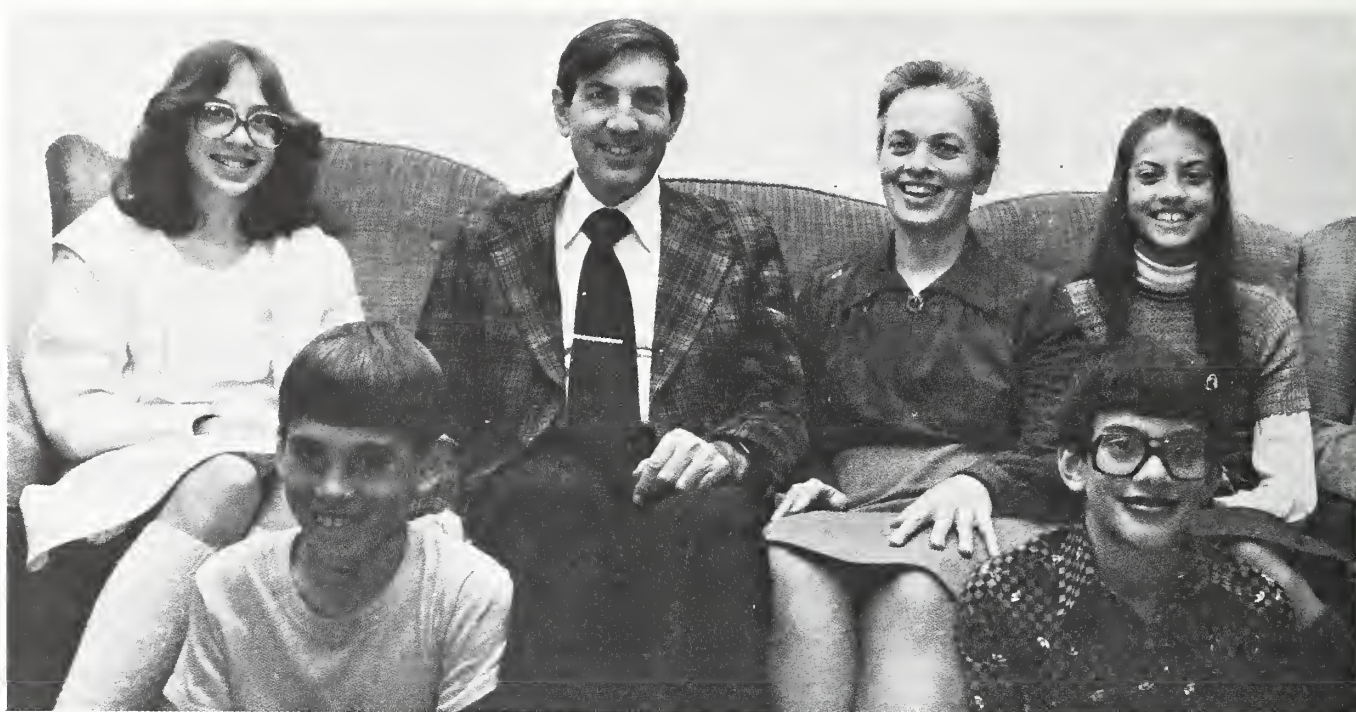
But in the meantime our hope has an immediate and present dimension. We are also called to a regenerated resurrected life right now which anticipates the actual event yet to come. As such our hope becomes a quality of life intended by God. We are called to a life of hope, a life of forward-looking faith and positive anticipation.

Sometimes Christians are accused of escapism, of being so caught up in heavenly thoughts that they neglect earthly responsibilities. It is a fine line, but our hope is best expressed in the paradox of **now, but not yet**. Christian hope, while presently imperfectly fulfilled, provides the necessary perspective and confidence for responsible discipleship right now.

Finally, this hope, this quality of life intended by God, has within it the seeds of its own purification. "And every one who thus hopes in him purifies himself" (1 John 3:3). Hope is a great purifier. By its very nature, it helps us prepare for that on which our hearts are set and in the process of preparation we become more and more like the object of our hope. May it always be so!

God invites us to hope—hope in the resurrection and a life which anticipates that glorious event. We are not of those who enter at Dante's sign of despair, nor are we like the man with the rake in Bunyan's dream. Rather, we are looking up. We see Jesus with his gift of eternal life, which is both now and not yet. One body, one Spirit, one hope, one Lord, one faith, one baptism, and one God. To this we are called.





The Zehrs, from left: Karla, Daniel, Paul, Mary, Timothy, Marcia

Another Paul

by Sanford and Orpha Eash

What does it take to be a church executive? Does it take an educated person, or a preacher with experience as a pastor? Must he be a writer, a family man, or a lecturer, or a promoter? Put these all together and add on being born in northern New York state, the middle one of nineteen children, who had to quit school at sixteen, and spent six years of hard work on the farm in the north woods, before he continued his education. These qualifications can apply to only one person: Paul Zehr.

Paul M. Zehr was born in 1936. His parents are still living and so are all his 18 brothers and sisters. His ancestors came from Alsace-Lorraine, France, and moved into northern New York in the middle of the last century. Paul's parents worked hard to raise their family and the children had to help—in the forties.

In the spring they made maple syrup. (Croghan, New York, is in the heart of sugar maple country.) They made fences for livestock and seeded the various crops, and there was the harvest in the fall. In the winter it was back to the woods, cutting logs. Sometimes the snow was so deep they used snowshoes.

The Lord called Paul out of the woods, and he went to Eastern Mennonite College at the age of 22. Then four years later, he went on to seminary. At EMC he met Mary Martin,

who was from Pennsylvania and she too had to quit school to help at home. Their romance bloomed after they had passed their early youth. Paul was 27, and she was a bit older when they married in 1964. After Paul graduated from seminary in 1965, they were called to Florida, where Paul became pastor at First Mennonite Church in St. Petersburg. It was an integrated church, and VS personnel helped in the work. It was a period of learning. Paul says, today, "I came out of college and seminary and was too idealistic, and made some mistakes.

"A Baptist minister had made a copy of the Hebrew tabernacle in the late forties and was lecturing to Florida tourists as long as he lived," continues Paul. "The Mennonites became interested in it and bought it." Paul also became interested and lectured there for a few years in addition to his pastoral work.

On a broader scale. From here, Paul's responsibilities began to broaden. Daniel Hertzler persuaded him to write Sunday school lessons for Mennonite Publishing House. He was elected to the General Board of the Mennonite Church. Their four children were born. All this happened during the eight years Paul and Mary spent in Florida.

Paul felt he needed more theological training, and so he applied at Princeton Theological Seminary. They moved north to Lancaster, where he was asked to become the pastor of the hearing group of First Deaf Mennonite Church, and

Sanford and Orpha Eash are a Mennonite journalist team from Goshen, Ind.

commuted also to part-time study at Princeton. The Mennonite Information Center bought the tabernacle from the Florida group and moved it to Lancaster. Paul directed the work of setting it up and trained a few people to give the lectures. By this time, our minds were becoming a bit overwhelmed, thinking about what all Paul Zehr could do.

"I learned a lot from my father," he says. "He was a good administrator. He had to be, with his family of 19 children. Dad always outlined our work for the day at the breakfast table after family devotions. We were expected to carry it out." It is evident that Paul learned what hard work was like in those years before he went to college.

In 1978 Paul was chosen as moderator-elect of Region V of the Mennonite Church. Region V is not as widely scattered as some regions are, but it includes over 40,000 Mennonites of various district conferences. Paul is excited about Region V because it brings people together for communication on a loosely structured basis. He says, "We have had enough divisions here in the East. We don't need more."

In the meantime, along with Paul's work at the tabernacle, he also became director of the Mennonite Information Center that was just next door. After a short time the Lancaster Conference asked Paul to get someone to take his place there and become involved in restructuring the conference organization. As a result the conference today has four divisions: Board of Missions, Board of Education, Board of Brotherhood Ministries—which includes hospitals and nursing homes—and the Board of Congregational Resources. Paul has worked as staff person on the latter board for a number of years. Paul has worked as staff person for the conference coordinating council. He has now been released from his responsibilities with the Congregational Resources Board and is spending one third of his time with the coordinating council. He set up an evening school for adults at Lancaster Mennonite High School. Another third of his time is given to directing the school and teaching courses two evenings a week.

Where does the family fit into all this activity? That is no small problem. During the eight years Paul served on the General Board, the family often traveled with him to Mennonite General Assembly meetings. Mary says that was a good experience for them. Now, when new demands come for Paul's time, the family usually agrees to it, although sometimes reluctantly.

Mary works part time in the Provident Bookstore at Lancaster. They are trying to be a one-car family, so she works on Tuesday and Thursday, when Paul is at home preparing to teach. Paul cooks the evening meal for the family on those days. "By nature, Paul is a scheduled person," Mary says. She seems to be more easygoing and has a marvelous sense of humor, which makes a good combination.

The first time we called on Paul he was at home cooking the evening meal. It was October 31, Halloween night. After the meal Mary took Paul to his teaching assignment, the two girls left, and the two boys got ready for a neighborhood party. The first thing we knew there were neighborhood children streaming through the house, in one door and out the other. We didn't see it happen outside, but someone threw a broomstick in the air in the dark, and Tim tried to catch it and missed. It hit his two front teeth and broke pieces out of them. Mary returned about that time and

called the dentist. They were leaving for upper New York the next day but Tim's teeth had to be taken care of first. It was serious for Tim. It took us back to family days.


Wide differences, but still a kinship. We asked Paul, "What do you think of the church today?" Some of his thoughts: "We used to think if people would say, 'I'm from Lancaster,' we would expect them to all be alike. Now there are wide differences; it all depends on the congregation. But there is still a deep kinship even between the differences."

"People who have left often come back because their roots are here. We can have a Merle Good, a man of the arts, and also have people strongly opposed to the arts, all in the same conference. I think one of my deep concerns is the theology of conference." Paul continues, "Many of our pastors haven't had a lot of training; lay people study their Bibles too. Some listen to and watch the electronic church and can't tell the difference between that theology and our own. Theologically my faith in Christ leads me to be optimistic," Paul says. "His church is going to heaven and not to the dogs. I feel we Mennonites have a theology that other groups will be looking to for guidance. Our emphasis on the person and work of Christ, on salvation, discipleship, and peace is attracting attention. We Mennonites got started late in missions, but we have had tremendous success. We have been able to pull together word and deed, along with beliefs and practices. This will stand the test of time. I think we have a beautiful blend of living and believing in the right things."

Then Paul gets back to Region V. "We have a lot of large cities at our doorstep. We already are living in them. I think if we can apply our faith and practice to urban living and adapt it to church building, we have a great future. Again my largest concern is that we can discern the differences between liberalism and fundamentalism on the lay level and find our own theology. Many people here stay with the church because of the cultural ties, but if we are going to be urbanized, that will no longer hold us together."

We asked Paul about tourism in Lancaster County. He feels little can be done about it, except to give out the correct information, and to show our faith. The Mennonite Information Center is concerned about that, and also to provide a place where people can study our faith.

A sermon that reaches people. Two groups use the First Deaf Mennonite Church building. The deaf people use it first at 9:30. The hearing group comes in at 10:30. We attended both services. For us, the service for deaf persons was quite unusual—silent except for the interpreter and some crying babies. Paul preached the sermon in the hearing service. He spoke on the words of Jesus: the way, the truth, and the life. He is the way, he is truth, he is life. Paul is able to preach a sermon that reaches people where they are.

What can we conclude from this glimpse of this conference leader, the man who matured in the cold north woods? He seems as solid as the timber he left behind. He certainly has skills in many fields. He still has many years ahead of him to be useful in the Lord's service. Let the church not overburden him. A man of forty-five and going strong will keep on with administrating and planting. But give him time to smell the roses along the way. 

The vision

Editor's note: The following statement was prepared by the coordinating council of the Mennonite Church. The present draft was written by General Secretary Ivan Kauffmann and is published here as a statement of position by Mennonite Church staff people, a basis from which the work of the boards and staff is to be conducted.

For every generation the urgent and primary task of the church is to witness that Jesus Christ is the only Lord and Savior of the world. This is the vision which needs to be reasserted, even though restating it may seem to be self-evident. Too often this vision has been merely assumed by the church rather than asserted.

Church leaders in congregations, in conferences, and in churchwide agencies are saying that the Mennonite Church needs to recover and focus on the vision of the centrality of bringing people to Jesus Christ in all of his fullness. This vision has many implications which need careful application to church structure, congregational life, and the lifestyle and discipleship of all of God's people.

1. The present situation

a. Our vision of the centrality of Jesus Christ for all of life has been dramatically influenced by the technological, social, economic, political, religious, and environmental changes of the past fifty years. Some tend to see salvation and the unique message of Jesus Christ as relating only to the here and now, while others interpret salvation as being confined to the next life. This polarization has caused misunderstanding, distrust, and at times doubts about the relevance of the message of Jesus Christ for this time.

b. Our vision about the place of Christ in the modern world is further confused by our discomfort with the revival movement of the past eighty years. Methods were sometimes used which distorted the biblical message, causing negative reactions and a decline in evangelistic zeal.

c. Patterns of decision-making were changed by many of us. On the one hand, accepting Christ for many means participation in a baptismal class rather than an individual decision. On the other hand, important decisions like choice of vocation and post-high school education are often thrust on individuals instead of using the help of the discerning community. This leads to an individualistic faith and attitude.

d. For many Mennonites, this switch produced a gap between profession and practice. Popular, individualistic, nationalistic, and nonbiblical forms of church filled this vacuum and provided little discipline. The electronic church is one attempt to meet the needs of a generation that has lost its perspective and has come to think of church as an audience rather than a community of believers and a disciplined way of life.

e. Criticizing wrong methods of revivalism diminished much conviction and zeal to bring people to faith in Jesus Christ. Perceiving this criticism as a negative attitude about Jesus Christ, some of our children have rejected Jesus, as unique Savior and Lord, and have shunned the church. In so doing they failed to discover the springs of life and the answers to difficult questions in our modern life.

2. The message

a. The message we are called to share is Jesus Christ and him crucified. But in many places the Christ being preached is not the same as the Christ of the Bible. We must discern clearly as a church in North America who he is and what his call means to us for this time. We must not call people to follow a "soft Jesus" who offers "cheap grace." The task is to proclaim and follow the Jesus who hung on a cross and died as a traitor, but who also conquered death in all its forms and rose victoriously and lives among us now in power. In his power, we "proclaim release to the captives, recovery of sight to the blind, set free the downtrodden, and proclaim the jubilee."

b. Christ calls and leads his pilgrim people to be a living demonstration of his new order, the kingdom of God. Committed, caring communities of faith are the bases from which the true Christ is proclaimed in word and deed. Living examples of love and care by disciplined believers give meaning and authenticity to the spoken word and credibility to his unique call and claims. These fellowships invite and nurture new believers.

c. We are saved through God's action in the person of Jesus Christ. We stake our witness on the testimony that "there is salvation in no one else; for there is no other name under heaven given among men, whereby we must be saved" (Acts 4:12).

d. The church today faces the prospect of world devastation by human miscalculation. In such a world peacemaking is indeed the good news of Jesus—right relationship with God and with one another. Such reconciliation is salvation to human beings enmeshed in sin, polarization, and conflict. The Christ of the Bible came to bring God's wholeness. We are called to live with him in his *shalom*, and invite others to the same.

3. The challenge before us

a. We need to reinforce the conviction that humankind outside of Jesus Christ is "lost and without hope."

b. We must center biblical preaching on the Christ of the Bible, God incarnate, Lord of the church, despised leader of a remnant people in a secular age. The task is to call for discipleship as a way of life which runs counter to the ways of a dying world.

c. God is at work in many places. For the disciple, every ministry is in the name of the master, Christ.

d. In the church, the body of Christ, we participate in a corporate witness to his lordship and the calling of men and women to faith in him.

e. Each congregation needs to arrange its structures so that those people being brought to faith are fully included in the life of the congregation. It should be an inviting and nurturing community for those seeking meaningful, caring relationships and wishing to join in the "God movement." The goal should be for every congregation to be a mission outreach.

f. Training for witness should be a top priority in each congregation. Opportunity should be given for using a wide variety of gifts: teaching, leading, witnessing, listening, etc.

g. Every congregation should be encouraged to support, financially and in other ways, missionaries at home and worldwide for the work of evangelism (calling people to faith), nurture in the faith (teaching and leadership training), and

service (giving the cup of cold water, healing, and development).

h. As missionary congregations we need a style of life which reflects faithful stewardship before God who has entrusted great resources to us. In using them we must give first priority to kingdom interests.


4. The call

In demonstrating his authority and leadership, Jesus modeled a servant stance. We are called to follow his example in leading people to salvation.

Let us follow Christ with the clear conviction that we are on the winning side. For Jesus Christ is already Lord and his kingdom has come. We look forward with him to that great culmination when all shall acknowledge his lordship. The message of his kingdom is dynamic, exciting, and always new. We must share it locally and worldwide in every possi-

ble way.

We work against great odds in following Jesus, because the world does not accept him with open arms. So we can expect persecution, and even death, when we faithfully follow Jesus and put into practice his liberating message and freedom. But we need not be afraid, for Jesus has conquered death—he is the victor.

The call to the church is a mighty spiritual ministry, that of joining God in the re-creation of the world. Let us not be afraid of making mistakes even though there will be many opportunities for dramatic failure. Let us be more afraid of being unfaithful. Let us therefore experience in Christ the deep lessons of prayer, silence, meditation, confession, simplicity, self-sacrifice, and celebration. Let us be keenly aware that if anything good is accomplished through us, it will be through the power and guidance of his indwelling Spirit. 

The gift of presence

By Katie Funk Wiebe

I nearly rushed past. But then I stopped to say hello. Small, frail, silent, she sat alone at the end of a row of chairs in the area where untidiness soon sets in after a church service.

"How are you?"

Her voice answered automatically, "Fine," but her eyes, dimmed with age, checked me over. When recognition arrived, the voice said "Fine" again, this time a smile outlining the soft voice.

She was waiting for someone to pick her up and deposit her back home. "My, it's good to have someone even ask me how I am," she added. It didn't happen often anymore.

I sat down. There were many empty chairs around.

We talked. Briefly. About her family, now all gone. About mine, going. A few other things like that. Then they came to take her away. She thanked me for the conversation. She considered five minutes of small talk a gift. I had almost bypassed her in my hurry to get to what I considered more important activities.

Some people hand out time and conversation freely, like free samples at the fair, assuming every contact, even a few backslapping moments, constitute dialogue. Others of us are so "parsimonious," writes Oswald Chambers, we won't "spend a thing in conversation unless it is on a line that helps us." Unless we're sure the person has something stimulating to offer us, we move on.

So, with eyes straight ahead we rush ahead, hoping the person whose every sentence digs deep into our personal lives like a dentist's drill will accept the hint. We steer away from seats beside people who might engage us in small talk. We raise the newspaper high when someone sits beside us. At home we turn on the TV or turn up the radio to silence unwelcome contacts. Our message is clear: "You may be spouse, child, acquaintance, co-worker, or stranger; don't bother me."

In *The Meaning of Success*, Michel Quoist has strong words for people who never have time to make contact with others, even briefly, but keep apologizing for being so busy. "To the degree that modern methods of transportation and communication bring people closer together, they must learn to increase their contacts and also to make them more meaningful," he states.

Hebrews 13 encourages hospitality as a ministry of Christians. Usually the word is interpreted to mean overnight lodging and meals—the full-course treatment. In those days Christians, particularly those fleeing persecution, needed a place to stay. Traveling preachers looked for the home of a believer to spend the night.

Another kind of hospitality is alluded to in Scripture—the hospitality of one's person in addition to one's home. Quoist speaks of this kind of hospitality as being present to the people we meet in our daily round of activities and welcoming them into our lives.

Jesus accepted the full-course treatment of hospitality from people like Simon the leper, and Mary and Martha. We read they prepared banquets for him. But he offered people the other kind of hospitality—the only kind he had—which was an open door to himself.

Probably these encounters started with small talk, for he was the friend of publicans and sinners. Not at first meetings will there have been the profound statements about eternal life. Later on, yes, but at the beginning perhaps a question about Mary's garden and the state of taxes to Matthew.

The chance or the planned encounter is often the opportunity for friendship evangelism. But it requires selflessness—a concern for the other, and not for ourselves. Then, if in us the other "encounters the Lord," writes Quoist, that person will go away "refreshed, experiencing a new peace and a new joy, for genuine contact should place us in the presence of God."

So I rush to my next appointment. Someone approaches. Shall I lower my eyes and move on? Then I'll avoid the wearisome questions, "How do you like your apartment?" "What will you be doing this summer?" I remember Quoist's words, "It is the Lord—these are invitations to make contact."

I smile. I stop. "How are you?"



Katie Funk Wiebe is a member of the Mennonite Brethren Church and teaches English at Tabor College, Hillsboro, Kan.

World peace tax fund studied; may be as close as five years away

The day when conscientious objectors in the U.S. are given a legal way to designate the military portion of their taxes for alternative approaches to peace may be as close as five years away, according to Frank Branchini, outgoing executive director of the national council for a World Peace Tax Fund.

To help grassroots persons better understand and support the effort needed for enactment of the World Peace Tax Fund (WPTF) bill, Branchini and five members of the national council attended the organization's first regional conference held in Elkhart, Ind., May 30-31.

"If there's going to be a World Peace Tax Fund, persons are going to have to get their congressional representatives to sponsor it," Branchini said.

Under a new plan adopted at the council's annual meeting on May 1, regional offices are proposed for up to five locations across the country. The regional offices would "promote more work in communities as opposed to direct lobbying," Branchini said. Conscientious objectors have not been making themselves heard on the issue, congressional office staff in Washington tell Branchini.

Beginning with about 10 supporters in the Congress in 1972, the WPTF bill now has 35 sponsors. In 1977 Senator Mark Hatfield introduced similar legislation in the Senate. Under the bill, taxpayers morally opposed to war would, by checking a box on their tax form, be able to elect to have their income, estate, or gift tax payments spent for non-military purposes.

The peace portion of one's taxes, based on the percentage of the previous year's spending for military purposes, would be placed in a government trust—the World Peace Tax Fund—and used for such projects as peace research and education, retraining workers where conversion from military to civilian-based industry takes place, and support of a national peace academy.

The fund would be administered by an 11-member presidentially appointed board of trustees who have demonstrated a consistent commitment to world peace and international friendship and who are experienced in peaceful resolution of international conflict. The board would consider funding requests from public and private agencies and would annually recommend to Congress appropriations from the fund.

Branchini sees the prospects of greater sup-

port for the WPTF as the percentage of tax dollars for military purposes increases. The revised 1981 budget projections of the U.S. office of management and budget for fiscal year 1986 show 64.9 percent of tax revenue going for military spending with 15.8 percent earmarked for human needs.

Many people, including some conservative Republicans, are expressing concern about the government committing itself to a politically intolerable program, Branchini said. "There'll be a backlash to such a budget shift," he said, given continuing inflation, human services cuts, and the struggling economy set over against "no real improvement in security from the increased military spending," he said.

David Bassett, one of the WPTF founders and honorary chairperson, believes passage of the bill will occur partly as a result of similar moves in countries such as Canada, Great Britain, Japan, Switzerland, Netherlands, Australia, and New Zealand. "It's unlikely the bill will pass if it's just an American bill," the Ann Arbor, Mich., physician and University of Michigan associate professor of internal medicine said.

Bassett and others cited the "inconvenience factor" of current war tax resistance to the IRS as further incentive for change in the tax laws.

The conference attracted 35 people from Michigan and Indiana to the regular sessions and workshops, and about 100 to the Saturday evening meeting. Scheduled evening speaker Secundino Ramirez of the Human Rights Commission of El Salvador was involved in an auto accident en route from Chicago. With less than an hour's notice, conference coordinator Janet Reedy arranged an alternative program, using the film *War Without Winners* from the national office of CROP, Church World Service, in Elkhart.

In the discussion which followed the film, George Alexenko, a Russian immigrant living in Goshen, Ind., five members of his family, and a local high school civics teacher, Abraham Hoogenboom, took issue with the WPTF supporters.

Alexenko, a friendly but outspoken critic of conscientious objectors, said, "Why should we deliver America and the rest of the world to the Bolsheviks?" His son said in support, "Defense is a public good."

Atlee Beechy, professor at Goshen College, said the point of the film was, "No one wins in a nuclear war." Frank Branchini said, "We're asking to be exempt from requirements that contravene our religious beliefs." He added, "You can have weapons, but don't ask us to betray nonviolence." Another person said, "Either we learn to live together or we go down together."

After adjournment at 10:00 p.m., the discussion continued for another hour and a half

Assembly delegates will rev

Two major publications are being prepared for the 1981 Mennonite Church General Assembly to be held in Bowling Green, Ohio, Aug. 11-16.

The first, *Kingdom Call*, in newspaper format, will be mailed in bulk to every congregation for distribution to each family. This will contain reports and other materials relative to General Assembly and is being edited by Jon Kauffmann-Kennel.

The second, *The Assembly Workbook*, is a 135-page document for use of the delegates in the business sessions of the assembly. It contains a summary report from the leadership and authority task force. The report has been revised in line with counsel received from congregations, conferences, and individuals resulting from a two-year consideration of the 1979 report and study guide. A summary report from the task force on litigation is also included.

"Justice and the Christian Witness" is a study report prepared by a conjoint committee comprised of Mennonite Church

Once some brief heated exchange between Alexenko and Adolfo Puricelli of Argentina cooled, the two moved on to a lively dialogue.

Alexenko's point of view that communism represents the principal threat to world order and security met with the counter charge from Puricelli that in Latin America people are suffering and living in fear not because of communism, but because of "Christian" governments supported by the U.S. The two shook hands and agreed to talk again.

Coordinator Janet Reedy plans to call a follow-up meeting of local people interested in the WPTF to consider how, when, and if to set up a regional office in the area.

Saturday sessions were held at City Church of the Brethren, Elkhart, while Sunday sessions took place at Greencroft Center in that city. Loretta Force of Elkhart led the Sunday worship which included readings, music, silence, and prayer. Other local persons helping with the conference were Ann Marchand, Ellen Miller, and workshop leader Helen Dick.

Twenty denominations and other organizations currently endorse the World Peace Tax Fund. In a workshop, Bassett called nuclear war "the last epidemic." The tragedy would be, he said, "that it was preventable."—John Bender for the General Conference Mennonite News Service

Kingdom Call

A report of the boards of the
Mennonite Church
in preparation for Bowling Green 81,
August 11-16, 1981

Called to One Hope theme of Bowling Green 81

The business of the biennial sessions of the Mennonite Church General Assembly and the inspiration and fellowship of adult and youth conventions will be combined at Bowling Green 81. The General Assembly and churchwide conventions will be held August 11-16 on the campus of Bowling Green State University in Bowling Green, Ohio.

The theme "Called to One Hope" was selected last fall. Bible studies, addresses, seminars, and drama will focus on the message in this phrase from Eph. 4:4. A youth convention and children's and junior high activities will be featured along with the adult programming. Nearly 300 delegates from the 22 district conferences are expected to register and attend the daily business sessions.

The daily Bible studies on 1 Thessalonians will be led by Don and Anna Ruth Jacobs, of Landisville, Pa. Major messages will be presented by Assembly Moderator Glendon Blosser of Harrisonburg, Va.; Warner Jackson of Cleveland, Ohio; Martha Smith Good of New Hamburg, Ont.; James Lapp of Albany, Ore.; and J. C. Wenger of Goshen, Ind.

Youth and adults will meet together for the Bible studies and two of the five evening worship services. Other Youth Convention speakers are June Alliman Yoder of Goshen, Ind.; Raymond Jackson of Philadelphia, Pa.; and Anthony Campolo, a professor at Eastern College in St. David's, Pa.

A major highlight of Bowling Green 81 will be the dramatic performance of the Book of Revelation by Stephen Shank, missionary to Belgium. "Through lighting, a few props, and his mastery of the entire book, Revelation comes alive in a powerful way," states David Miller, Youth Convention coordinator.

General Assembly sessions will be held in the University Union which will also house convention offices, displays, bookstore, and coffee shop. Bible studies and the evening worship services will meet in Anderson Arena. A large recreation facility will be available for a variety of physical fitness activities.

A wide variety of seminars will be offered in the late afternoon. In addition to the Book of Revelation drama, after-nine activities will include special interest groups, music groups, coffeehouses, discussion, and relaxation.

Nursery facilities will be provided with children's and junior high activities arranged for both on and off campus. Historical and local interest tours are being arranged.

"While the campus is relatively compact, we are planning to provide shuttle service for those needing assistance," says Wayne North, convention coordinator. "We want to make every event as accessible as possible."

Most of those attending the convention will be housed in four dormitory complexes on the Bowling Green campus. A smaller number will be staying at campsites or in area motels. Due to the 40-mile distance from Mennonite homes, few are expected to arrange housing in the Archbold or Wauseon communities although some commuters are expected and encouraged.

Registration forms were sent to congregations across the Mennonite Church in April. Further details are included with the preregistration form.

Assembly issues

There are a number of statements up for review and approval before the General Assembly at Bowling Green. In addition to these and other ongoing issues there is also a new study statement proposed for the 1981-83 biennium.

Leadership and authority

In all areas of the Mennonite Church, authority has shifted from the conference to the congregation over the past thirty years. Some congregations are ready to exercise authority but many are not.

Another shift in many areas of the church has been from "the bench" (three or four ordained persons) to the pastor (one ordained person). This shift from plural leadership to the single pastor has brought some problems.

Concerns among conference leaders over these shifts were heard by the General Board during 1973-75. To prepare for a churchwide study on leadership and authority, the General Board appointed a task force to prepare a statement of position on these areas for study by congregations.

The task force reported its work in bringing the topic within a manageable scope to the General Assembly at Estes Park in 1977. In response to the counsel given at Estes, the task force prepared the statement for study and presented it to General Assembly at Waterloo in 1979. The statement on *Leadership and Authority in the Church* was recommended for study by congregations who were invited to report the results of their study to help in the revision of the statement.

The task force statement and a study guide were printed together by Mennonite Publishing House for use in congregations. By March 1980 more than 4500 copies had been sold.

This is the largest statement General Assembly has ever had to review and approve, both in size and subject matter. It presents several ways in which leadership can be handled and includes the controversial subject of leadership roles for women.

As of this past May, forty-two reports had been received plus a number of letters from individuals. A considerable diversity of views is evident among congregations across the church.

While the statement as a whole was affirmed by most reporting groups, this was not so for some sections. Some congregations strongly affirmed the sections on women in ministry and ordination while others did not. Some felt the models of leadership were well done while others felt the task force was biased against one or another of the models. Most reports agreed the language and style of the statement should be simplified.

Some congregations found the study guide adequate while others wanted more study helps. Some reported the role plays were very useful while others felt they were greatly exaggerated or not useful at all.

The task force met on April 21 to revise the statement in the light of the reports. A number of substantial revisions were made. The statement was completely rewritten to simplify its language and style. The revised statement is in the *Workbook* for Assembly 81 where it will be presented to the delegates for any further revision and action.

Harold Bauman, staff person for congregational leadership with the Mennonite Board of Congregational Ministries and author of the study guide materials, observes that "many congregations do not work the churchwide studies into their agenda until very late in the two-year cycle, often too late to be involved in the reporting. Still others do the study following the biennium."

Noting that past statements from the Assembly, such as the ones on the Holy Spirit and on biblical interpretation, have been greatly strengthened by the study process, Bauman adds, "I sincerely pray that an increasing number of congregations will become involved in the next study during the next biennium."

Use of the law

As early as 1959, Mennonite Mutual Aid suggested that some official statement ought to be made concerning the use of law. As a church institution involved in complex matters of legal and financial nature, MMA found the statement in the *Mennonite Confession of Faith* one which did not take into account the increasing scope of governmental statutes and regulations.

"Actually," said Carl Kreider, then an MMA Board member, "MMA tried to avoid litigation, but there were some cases in which litigation seemed desirable. MMA officers and the Board felt uncomfortable with a simplistic view of litigation." MMA approached the Peace and Social Concerns Committee and suggested this was a matter to which the church ought to speak.

A conference sponsored jointly by MMA and the Peace and Social Concerns Committee in Goshen, Ind., prepared a paper which was presented at General Conference in 1963. It was not acted upon at that conference but was intended to receive final approval in 1965.

However, with the transition of chairpersons on the Peace and Social Concerns Committee the question was dropped. For more than ten years, nothing happened. In 1976 MMA

reminded the General Board that this was an unresolved issue. The Board took action and appointed a special task force, chaired by Carl Kreider, to study the issue.

In 1977 the task force presented an interim report at General Assembly and in 1979 presented a study document. It received tentative approval at Assembly but was returned to the task force for further study of minor details.

Previous thinking about the use of the law meant that there was not always a way to deal with injustices adequately, according to Dwight Stoltzfus, president of MMA. "The new dimension (in the study) is that after all other processes have failed, it might be the decision of the church to litigate. But any such decision is still made in counsel with the church, rather than being an individual decision."

The revised statement on *The Use of the Law*, in its latest form in the Assembly *Workbook*, is now ready for Assembly review and approval.

Justice and the Christian witness

Justice and the Christian Witness is the major issue proposed for congregational study in the 1981-83 biennium. The study was first proposed by an ad hoc group on social justice at Estes Park and affirmed by the 1977 General Assembly. Specifically the 1977 action asked the General Board "to initiate procedures to renew and update" statements on *Peace, War, and Nonresistance* (1951) and on *The Christian Witness to the State* (1961). Together these two statements had been printed and circulated in pamphlet form under the combined title *Peace and the Christian Witness*.

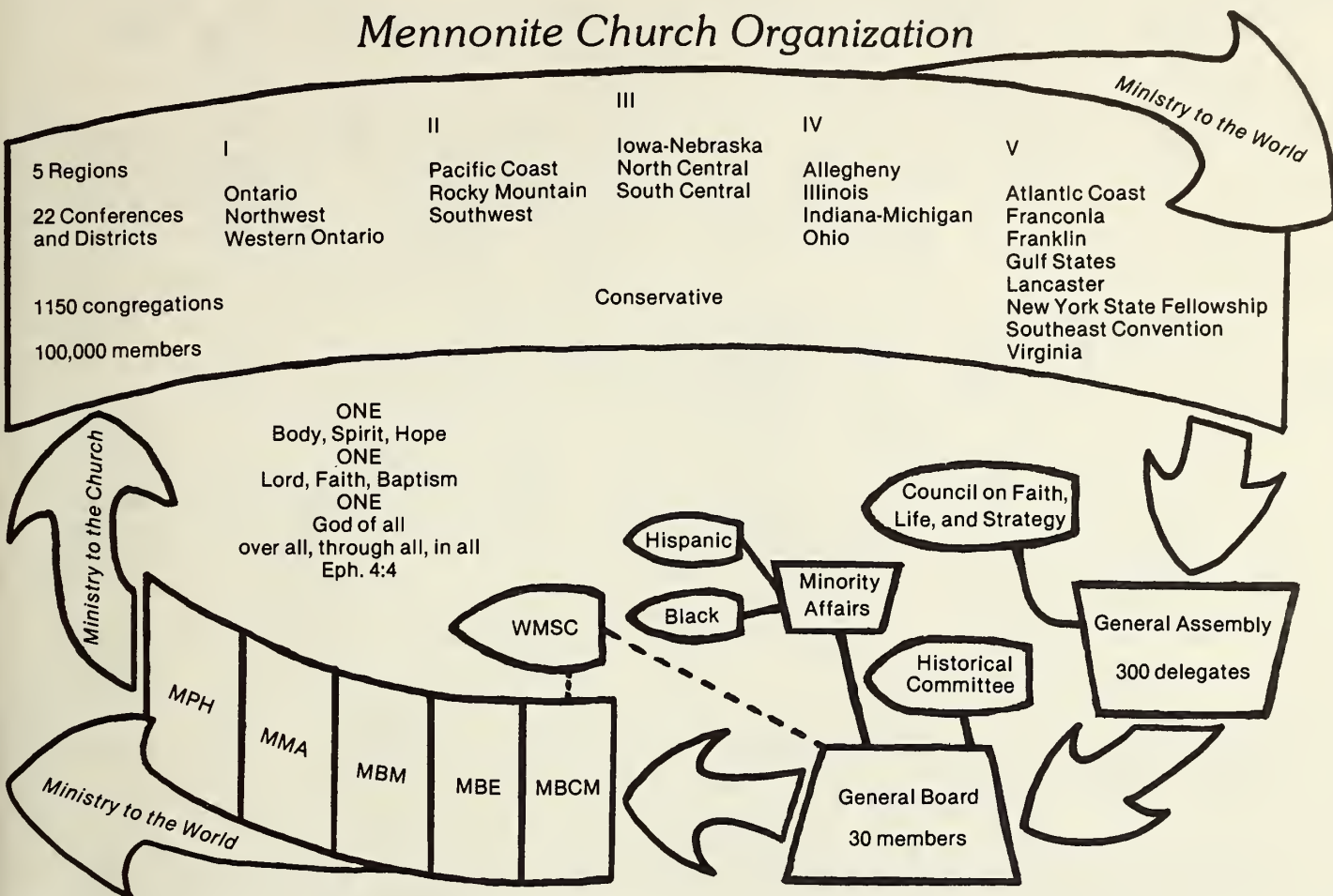
The General Board assigned this task to the Mennonite Board of Congregational Ministries, which in turn appointed a study committee, first chaired by Daniel Zehr and later by Edward Stoltzfus. Gordon Zook, MBCM executive secretary, acted as staff person for the committee.

Initially the committee anticipated an entirely new statement blending together the earlier documents with more recent concerns under the title *Peace, Love, and Justice in Christian Witness*. A progress report at the 1979 General Assembly offered a tentative outline including almost two dozen separate sections spelling out applications of peace, love, and justice in areas such as missions, family relations, human rights, criminal justice, war, wealth, and poverty. The resulting manuscript extended to forty single-spaced typed pages, yet was too brief to deal adequately with each subject.

Following the Waterloo Assembly, overtures were made to representatives of the General Conference Mennonite Church inviting their collaboration in further development of the study. In response Robert Hull, the GC secretary for peace and justice, participated in the December 1979 meeting of the study committee and a parallel General Conference committee was assembled several months later. Their triennial General Conference in July 1980 gave official approval to working jointly with the Mennonite Church, anticipating congregational involvement prior to the next triennial session in 1983.

In its first meeting the GC committee affirmed much of the current MC draft but proposed some revamping of contents and a considerable shortening. When the two committees finally met jointly in November 1980 a new outline emerged. While retaining most of the previous biblical material, it abandoned the attempt to provide application for every situation, proposing instead a number of principles and guidelines for faithful and just Christian witness. At the same time it was hoped that some specific

Mennonite Church Organization



application could be included in a congregational study guide. The title was also eventually shortened, to *Justice and the Christian Witness*.

Central to the study report is tracing of the biblical concern for justice/righteousness from Genesis to Revelation. In describing the character of justice in the Bible the report asserts that the context for justice is covenant, the foundation for justice is God's saving acts, and the doing of justice is acting for the oppressed. The report stresses the importance of discerning God's will with the help of fellow Christians and affirms that principles of righteousness/justice need to be modeled first of all within the covenant community.

The "next to the last draft" of the study report was approved by the Mennonite Church General Board in April for inclusion on the General Assembly agenda at Bowling Green. The GC General Board was also expected to review the document in its May meeting. Members of both committees will attend the General Assembly sessions and participate in further revisions based on delegate discussion there. The revised form will then be printed in a congregational study guide to be used throughout the churches in 1982.

Kingdom Call

Kingdom Call is a report to the Mennonite Church from its six boards (General, Congregational Ministries, Education, Missions, Mutual Aid, and Publication). It appears as preparation for the Bowling Green 81 biennial General Assembly, adult convention, and youth convention of the Mennonite Church.

Editor: Jon Kauffmann-Kennel
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Don Garber (MBE)
Steve Shenk, Joel Kauffmann,
Willard Roth (MBM)
Mary Hochstetler (MMA)
Nelson Waybill (MPH)

Vision

The churchwide boards have put into words a Vision statement of their belief and a base for their programs. This is not being brought to the Assembly for formal action, although the boards are seeking response to the statement. (The full text can be found in the June 30 issue of *Gospel Herald*.)

Urban concerns

Issues of urban concerns and ministry were brought to the attention of the 1977 General Assembly at Estes Park. Since that time with further affirmation at Waterloo in 1979 the church agencies and conferences have given special attention to these concerns. A detailed report of activity will be available at Bowling Green.

Finances

The churchwide budgets for Fiscal Year 81 and FY 82 will be reviewed by the General Assembly. They have already been approved by the General Board. The financial reports of the churchwide boards for FY 79 and FY 80 will also be available for review. These reports indicate that the church has contributed more dollars for the total churchwide mission than ever before. Also, largely due to inflation, a larger number of dollars is being requested.

Mennonite Church General Board

Vision

Vision is essential. Without vision there is only aimless existence and hit or miss activity. With vision there is meaningful life and purposeful endeavor. Lloyd Weaver, Jr. reports he once tried driving down an Interstate highway looking only in the rearview mirror. He also reports it doesn't work. Progress without self-destruction requires clear forward vision.

Vision is specific. "In every generation the urgent and primary task of the church is to witness (by word and deed) that Jesus Christ is the only Lord and Savior of the world." Brothers and sisters of Mennonite Board of Missions felt led to articulate this vision that the Lord was sharing with them. Many others shared in restating the vision. It was affirmed by the Coordinating Council and the General Board. It eventually took the form as found in the June 30 *Gospel Herald*.

Vision is to share. This statement will be used by the General Board, the churchwide program boards and agencies to evaluate their direction. It is hoped that conferences, committees and congregations will also use it to focus all efforts in the essential work of the kingdom of God. This is not a study document in the sense that other issues were studied, reported, and accepted. It is simply shared with the church in the hope that it will be used of the spirit in renewing vision.

Vision is to live. If it is true that visionless people perish then it is also true that people with vision live. Conferences and congregations are invited to study the Vision statement with a view to letting it form action and stimulate life. Sunday school classes, committee meetings, fellowship groups, and board sessions are appropriate forums for these discussions.

Money

God has entrusted many resources to the members of the Mennonite Church. At the same time God has given the Mennonite Church many open doors and opportunities for using these resources in the church's MISSION, at home, in surrounding areas and around the world.

We are living in a time when programs at the congregational, conference and churchwide level are increasing and expanding. Because of inflation each program needs to have an increased number of dollars in order to continue to exist. Can and will the church support increased programs at all levels of church life? Will the answer be "yes," "yes, but" or "no"? How are priorities set for the best use of resources?

The By-laws of the Church charge the General Board with the task of leading the Church in its financial decisions:

"The General Board reviews the work and plans of the Program Boards including approval of program priorities, annual budgets, fundraising procedures... It exercises final responsibility to the General Assembly for implementation of budget priorities, quotas, askings and fundraising" (Article VII Sec. 1 b,h)

In light of these responsibilities the General Board has approved the formation of a Task Force for the purpose of giving special attention to the total stewardship and fundraising services in the Mennonite Church with the following directives:

- Review and evaluate the present stewardship and fundraising services being provided.
- Propose a stewardship and fundraising vision for the next five to ten years.
- Propose a plan and lines of accountability for carrying out the vision including persons and gifts needed.
- Propose a time schedule for the various stages of the plan.

Mission

In 1979 the General Assembly in session at Waterloo, Ontario approved a set of goals for the decade of the 80's. These goals as proposed by the Council on Faith, Life and Strategy related to four different parts of the Christian life:

- | | |
|-------------------------|----------------------------------------------------------------------|
| A. Faith in Christ | = 1. Christology. |
| B. Following Christ | = 2. Spiritual Life; 3. Peacemaking; 7. Non-conformity; 8. Humility. |
| C. Witness for Christ | = 4. Mission; 5. Church Growth. |
| D. Fellowship in Christ | = 6. Community; 9. Church Unity. |

The General Board sees its new and enlarged membership as a means of carrying out the Mennonite Church MISSION. During the past piennium the Board has included members from each of the 21 conferences.

This direct kind of representative membership is an effective way to relate to each of the conferences. Concerns can be brought directly to the General Board from the conference by its representative. Actions of the General Board are then taken by the Board member to the conference for counsel or implementation. It provides the opportunity to unite the total church in the MISSION as perceived and directed by the General Assembly. The General Board is a means whereby conferences can address each other on concerns and in carrying out the church's MISSION.

Unity

The Mennonite Church participates with other Mennonite groups in relief, service and peace programs through Mennonite Central Committee. General Board appoints four members to MCC—additional members are appointed by Lancaster, Conservative, and the Canadian Conferences. Once per year our MCC appointees and the MCC Executive Secretary meet with the General Board for a consultation.

The Mennonite Church participates with other Mennonite groups in the fellowship of Mennonite World Conference. General Board appoints three members to MWC General Council. Once per year our appointees and the MWC Executive Secretary meet with the General Board for a consultation.

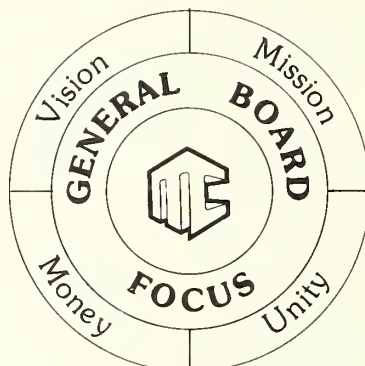
There is an annual meeting of the Council of Moderators and Secretaries. This includes the Moderator and Executive Officer of each of the participating groups of which there are four at the present time—Brethren in Christ, General Conference Mennonite, Mennonite Brethren, and Mennonite Church. The annual meeting consists in reporting denominational projects and concerns, and finding ways to support each other and to work cooperatively.

At the present time there is an increasing number of efforts to work inter-denominationally at the conference level. A case in point is the joint annual meeting in April of 1981 of Illinois Conference and the Central District Conference of the GC's.

There is an increasing number of dual conference congregations—between 35 and 50. A meeting is planned at Bowling Green 81 for representatives of these congregations to discuss common concerns and to discern directions for the future.

Our 1983 church-wide meeting which is to be held in eastern Pennsylvania is to be a joint observance with the General Conference Mennonites of the 300th anniversary of the coming of the Mennonites to North America.

It is the desire of the General Board to work cooperatively rather than competitively so that all of our energies and resources are used to the best advantage. UNITY in Christ is the desired goal.



Minority Concerns

Fifty years of faith in the Hispanic community

According to the Introduction of Acts, the early church developed a theology based on events as they saw Jesus and his disciples in action. The church bloomed and the scattered church moved in all directions, then heresies began to emerge. Prior to the Reformation days the church life was limited to clarifying their creeds, dogma, and it was not an event oriented faith, but a faith based on propositions and confessions. At that point, the reformers entered in the picture and faith was seen again as an invitation to discipleship, to express the faith in a daily commitment to Jesus, not a mere recital of credal statements.

As Hispanics look to 1982, as the 50th year anniversary as accorded by the Comité Administrativo, the crucial question is how to bring together the events that have happened in the last fifty years that brought into being the Concilio Nacional de Iglesias Menonitas Hispanas. A Council has emerged out of displaced farm workers, migrants, and other Hispanics that have come to the United States for the various reasons. A second generation of Hispanics is emerging in the congregations and some professionals and businesspersons are surfacing among the young adults. Younger pastors and lay leaders that were raised in our congregations will begin to assume leadership by the mid-eighties.

If we follow the natural pattern of church history, there will be a demand to write about our faith, thus a literature will emerge. Others will take initiatives in defining our creeds, organizational structures, confessions of faith. In the first stage imitation was the way to get things done; in the future that will not be good enough.

One of the gifts that will be needed is a leadership that allows for a balance for evangelistic activism at the same time reflecting on what it means to be part of the total Mennonite Church, and above all faithful to the Scriptures. Looking at the experiences of the Book of Acts, being alert to the events that took place in the Reformation, and keeping a balance between the two will be part of the agenda for the future. It is actually a call to faithfulness. —Jose Ortiz

Hope and vision in the Black community

"Where there is no vision the people perish" is a fact (Proverbs 29:18, KJV). Let's look at a few people who have been given a vision. The Black community of the Mennonite Church has chosen these persons to give leadership and to be visionary people: William Scott of Saginaw, Mich., Raymond Jackson of Philadelphia, Pa., Georgia Lovett of Charlottesville, Va., Charlotte Jackson of Philadelphia, Tennessee Barry of Saginaw, Richard Reese of Los Angeles, Cal., LeRoy Bechler of Inglewood, Cal., and Janie Holloway of Wichita, Kan., who make up the Black Council.

These are persons with vision interested in God's will being done in the Black community. They are interested in a holistic approach to aiding the Black community by spreading the Gospel and having a plan of outreach as well as having a plan of building a church community that meets human need.

The vision that has been received by these brothers and sisters was transformed into goals like the following:

1. Establish a witness in every major U.S. city by the year 2000 which would lead to the building of a network for church planting in the Black community.
2. Each existing congregation would plan a satellite witness within the next five to ten years.

3. To fully develop congregations in relationship to leadership, congregational life, evangelism, nurture, finance, and community involvement.
4. To help move congregations to a point of financial self-sufficiency in five to ten years.

There are pastors who are running out in front of the vision and leading the way of its implementation in the Black community. Leslie Francisco, pastor of the Calvary Mennonite Church in Newport News, Va., has led his congregation to financial self-sufficiency and is establishing a witness in the next town in close proximity to them, Hampton.

John Moore, pastor of North Side Chapel in Omaha, Neb., in less than two years is filling an empty church and is developing a pastoral team that will work at the total ministry of his community.

Hubert Brown, pastor of the Calvary Mennonite Church of Inglewood, Cal., is working at developing fully the life of his congregation, with programs like a leadership institute which contributes to their day-school and provides for persons to be prepared for leadership.

Freeman Miller, pastor of Diamond Street Mennonite Church, has worked at the development of a community center which involves meeting many needs of the community in their Philadelphia area as well as the spiritual needs being met by the church. A team of committed people have been significant to this work.

A partnership with conferences, program boards, and pastors will continue to be needed to make the vision of a strong Mennonite witness in the Black community a reality. My hope is that this is a vision realized. —Dwight McFadden



Historical Committee

Three centuries in a new world

A Foretaste of "1983." We are approaching another landmark in our ongoing life together as Mennonites. In 1975 many of us were again made aware of our Mennonite beginnings 450 years earlier in Europe. In 1983 we shall have completed 300 years in North America.

The first Germans to land in the New World were Mennonites (Germantown, 1683). We participated in an early protest against slavery (1688); we went on record with our words and lives, countering human conflict during the Revolutionary Era (1775).

We migrated, and migrated again—to the North, South, and West, coast to coast, to most provinces and states. Yet somehow we managed to retain our identity as one of the peoples of God, with purpose and mission.

Prospects for "1983." All Mennonites will have some interest in our focused times of celebration at the General Assembly in the summer of 1983. Many will attend, and still more will read special Meetinghouse articles in the *Gospel Herald* and other materials being planned for that year.

Our one hope, over and beyond historical reflection on a 300-year tradition, is for each Mennonite congregation in North America to wrestle with what it has been under God's rule ("our congregational past"), what it now is as the body of Christ ("seeing ourselves in relation to society as nonconformists, to the world as missionaries, and to the nation-state as witnesses"), and how the congregation wills to respond ("renewal of our commitment and covenant as a gathered people").

Plans are underway to develop a congregational guide to serve congregations in the process of self-analysis, and to work with conference and congregational historians in updating special congregational histories that will provide the backdrop for developing a deep congregational self-awareness and consciousness, under the Lordship of Christ.

—Leonard Gross

Mennonite Publishing House

New warehouse major asset for MPH books distribution

The new warehouse is making an important contribution to the MPH literature service, according to Ben Cutrell, publisher. "During the year ending January 31, 1981, we handled over 2,000 tons of materials, we shipped 92,438 cartons of merchandise, a 2.9% increase over the previous year, and did it with 4.9% less hours of labor. We believe much of this can be attributed to the increased convenience of storing and retrieving merchandise. We are also grateful for the safety with which we can handle the heavy skids of paper coming in and supplies going out. The Lord was good to us in protecting our employees while we used the former inadequate facilities. But it feels good to know we are not unduly tempting the Lord."

Donations from the church to cover the cost of the warehouse and other capital improvements have been slower than hoped for. About one third of the congregations which relate to General Assembly have made contributions. However, solicitation is just beginning in the Illinois, North Central, Pacific Coast, and Ontario conferences and is still to be started in Atlantic Coast congregations.

Forty-eight churches have given 100% or more of the goal suggested. It will take an average of \$8.00 per member to cover the full cost of the program.

Income from the sale of books was 30.4% over last year, reaching \$1,341,297. *More with Less Cookbook* was again the

fastest-selling title—84,191 copies. The three next most active titles were *Living More with Less*—38,604 copies, *Meditations for the New Mother*—20,561 copies, and *Loaves and Fishes*—15,556 copies. Many people are picking up the concern for responsible use of world resources and finding encouragement and practical help in Herald Press publications.

Last year 36 titles were published, an unusually high number. The normal schedule is about 30 new titles each year. Sale of Herald Press books through publishing house-owned Provident Bookstores accounted for 9.8% of the total. The remaining 90.2% of sales were through private stores, chains, book clubs, and non-house-owned sources. The circle of influence continues to expand as persons become aware of the Christ-centered, practical discipleship exemplified in Herald Press publications.

According to one user, "Many times I've been told to loose the shackles of materialism. Doris Longacre (*More with Less*) handed me a hacksaw."

It appears that books will continue to exert a strong influence on how people think and act. According to Maynard Shetler, director of book publishing for MPH, "Our strength lies in the fact that we publish the kind of book that will help the Christian face the ethical and moral issues in the days ahead. *Living More with Less* and *Dial 911* are samples of what is needed."

Photo by David Hiebert



Focus of adult congregational education in the 80s

The decade of the 80s is an opportunity to emphasize the education of adults in the congregation. This follows the focus on the education of our children and youth in the 60s and 70s. Many influences shape the 80s' emphasis on adults.

1. There is growing awareness that as a believers' church we need to take Christian discipleship seriously. When faced with the spiritual and social problems of our world, disciples ask, "How can I join with God in doing God's reconciling work?" This question focuses the need for alive and growing congregations, as well as informed and skilled disciples who can address such social needs as prison reform, racism, and violence. Adult congregational education can help us in being faithful disciples.

2. Diminishing resources require changes in living patterns. We need each other's help in the task of forming new life patterns. The communities where our congregations are located need help too. Here we see congregational education as an opportunity for mission.

3. We are discovering in our congregations that adults change and grow. No longer do we lump all adults into one broad category. One of the many ways to classify adulthood is: young adulthood, middle adulthood, and late adulthood. Each stage has unique growing edges and tasks to be learned. These insights are important in the development of curriculum and congregational educational programs designed to address the immediate needs of members.

The Congregational Literature Division is responsible to provide adult educational resources for congregations. We believe that The Foundation Series for Adults is a basic core curriculum which will be a prime resource for the 80s. It blends thematic biblical study with historical reflection and current needs. Specific congregational studies are being developed: how to live more with less, family life, ethical driving patterns, and congregational evangelism. These will speak to the issues of the 80s. Biblical studies will continue as an important emphasis through the Uniform Series, as well as in the future, through the probable Herald Bible Commentary Series.

The 70s began on the theme "Education for Mission." An appropriate emphasis added to our thinking and planning for the 80s is "Education Is Mission."

—Laurence Martin

You've heard about it. You will be using it. Join us in celebration for the new Youth/Adult Foundation Series during the Publication Board report to the Assembly.

If Iowa City can have one why can't we?

Let me assure you quickly that I wish I could say, "All you need to do is let us know you're interested." But even though we're happy with the Iowa City experiment we are not yet ready to start a Provident Bookstore in another location.

When eastern Iowa Mennos wondered what it would take to get a store in their area we said: 1. We must have qualified people; 2. We must have capital; 3. There must be sales potential so that the store can become financially independent; 4. We are not interested in squeezing out other established stores.

We believe deeply in Provident Bookstores. How many non-Mennonite Christians have you had in your congregation last year to whom you could speak about our understanding of discipleship? How many non-Christians have come to your congregation and been confronted on every hand by the gospel? We have those opportunities every day at a Provident Bookstore through our merchandise and staff. Excuse me, I'm getting carried away with what we can do in addition to providing you the materials you want. But you can see I get excited about what the Lord is doing through our bookstore work.

Back to your question of getting a bookstore. It may be several years before we're ready to open at additional locations. There are two chief reasons. Capital accumulation at MPH is steady but not rapid. Right now there are other projects like reducing the borrowings on the warehouse, remodeling and redecorating some of our present stores, and purchasing a new printing press which will use up the capital we generate. So even if you put up half the initial cost like Iowa City area churches did, our half is needed by other programs.

Perhaps I should have talked about this second reason first because it is basic. It's this: We want to be sure we have a good system for operating small stores before taking on any more. Small retailers have been having a hard time—some of the big ones too. As more and more retail outlets open, the number of customers available is spread thinner and thinner. You know what Jesus said about counting the cost before you decide to start something? We need time to do that with our small stores. Opening a new store is a time investment as well as a money expenditure. We want that time right now to fine-tune our management skills.

Ten years from now, the Lord willing, we dream of working in an additional ten communities—whether as copartners with you or as a Provident franchise. We believe that the Word of God is powerful if the reader is reached. We will do our best to be where the reader is.

—Nelson Waybill



Story Bible volume I released

Eve MacMaster, Bridgewater, Va., is author of a major new Herald Press project—a retelling of the Bible for children, issued in perhaps seven volumes during the next several years. Book one of the Story Bible Series, *God's Family*, is scheduled for release July 11. Some see this project as similar in significance on the children's level to the new Anabaptist commentary series for adults.

Is it worth a dime a week for postage to receive the Gospel Herald?

Each year postage takes a bigger share of the cost of providing our periodicals for the church. This shows dramatically in the budget of the *Gospel Herald*. In 1976, the total direct costs of producing and distributing the *Herald* were \$185,519, an average of \$7.75 per subscription. Of this, 24.9% was editorial costs, 50.5% printing cost, and 9.6% postage. The postage costs were about 75 cents a subscription for the year. (Another 15% was used for other distribution expenses.)

By 1980 editorial cost had dropped to 23% and production cost to 47% but postage cost had jumped to 18.9%. This was now \$2.00 per subscription. Postage as a percentage of the total nearly doubled and the actual cost nearly tripled.

Now it may be observed that 75 cents a year to mail the *Herald* is not a large amount. That was 1½ cents a copy. And \$2.00 a year is less than 4 cents a copy. However, as I write, a Reagan administration proposal would double our postage expense next October. This would add \$2.00 to our subscription price.

All of our periodicals will be affected by this dramatic increase in postage costs.

Are there ways to avoid passing on these increases to our readers? One idea being considered is to mail *Purpose*, *On the Line*, and *Story Friends* quarterly instead of monthly. Thirteen weekly issues would be sent to the congregation at one time. This would make less pieces to mail and thus less postage.

Another option may be to send our publications for Canadian readers to Kitchener by truck and mail them from there since mailing from the U.S. to Canada is more expensive.

An option which many congregations already use is to receive publications in bulk and distribute them at the church.

Other cost saving ideas are to use lighter-weight paper, publish the *Herald*

Bible commentary report

The editorial council for the new Bible commentary series to be published by Herald Press has been appointed. The members are Harold Bauman (Mennonite Church), Allen Guenther (Mennonite Brethren), Estella Horning (Church of the Brethren), Arthur Climenhaga (Brethren in Christ), and C. J. Dyck (General Conference Mennonite).

Harold Bauman was elected chairperson of the council and Allen Guenther secretary.

The editorial council is in the process of appointing an editor for each of the Testaments.

biweekly, or cut the number of pages drastically and make it a newsletter.

A number of these solutions involve providing less material or less convenient service. It would help us to know how you readers feel about this.

How much is it worth in postage to receive the *Gospel Herald*? Ten cents a week? Twenty cents? This would still make the total cost of the *Herald* less than coffee in many restaurants and half as much as a Sunday paper.

A *Gospel Herald* reader wrote recently and named three or four articles which he said were worth the cost of a year's subscription to him. This is most pleasant for an editor to read, but how do you view the prospect of doubling and tripling in postage costs? Shall we simply pass them on? Shall we seek every means to economize, including reduced services? Or some of both? —Daniel Hertzler

Large-print congregational materials

"Why don't you print The Foundation Series/Adult in large print? I am eighty years old and I read more now than earlier in my life."

This inquiry came from an alert church member in one of Laurence Martin's Foundation Series seminars. Why not a large-print edition of Foundation Series/Adult, *The Mennonite Hymnal*, or *Adult Bible Study Guide*?

"Come to think of it," observes Laurence, "there are times I enjoy large reading type too, even with average sight capability. What about you or members in your congregation? Let the Congregational Literature Division hear your opinion."

Mennonite Board of Congregational Ministries

Life Planning

Lavon Welty, youth ministries staff person with MBCM, has given key leadership in development of the Life Planning Program. Life Planning is a resource to help young persons develop good decision-making skills. An adult "advocate" from the congregation aids the young person in processes leading to conscious, deliberate decisions for the young person's life after high school.

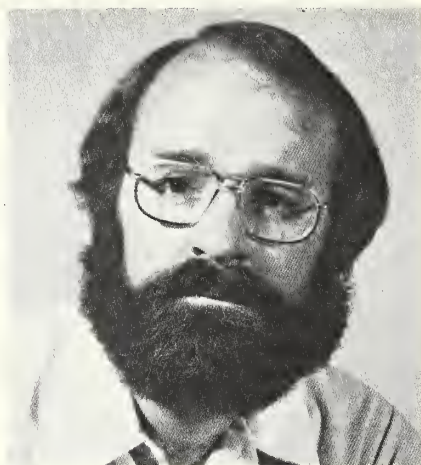
The setting allows youth personal freedom and responsibility for choices within the context of a caring, concerned congregation. The Life Planning Program provides resources that work toward the development and clarification of personal identity, interests, and abilities; of faith, values, and lifestyle choices; and of patterns of relationships.

The home is a resource, and so is school, for helping youth develop decision-making capabilities. The congregation ought also to be a vital resource in helping youth develop their capabilities and in making good decisions. The stories, experiences, and accumulated wisdom of the older generations should be available to youth in their thinking about the future. The Life Planning Program provides resources for congregations to help this to take place.

The key element in the program is the regular interaction between the young person and his or her adult "advocate" in the congregation. The **Life Planning Manual** has instructions for approximately twenty such meetings each year, both informal and structured. The long-range focus of these encounters is on making a good decision for the years after high school, although advocates are encouraged and helped to deal with current matters in the young person's experience.

Pilot materials have been tested in twenty Mennonite congregations in nine conferences during the past year. Each congregation named a Life Planning Coordinator who was trained for implementing the program and is a resource person for the advocates. The Coordinator is in turn given support through a coordinator for the district conference.

Some congregations are looking to the Life Planning Program as their primary approach to youth ministry. Smaller congregations may find it particularly helpful when they do not have enough youth for a conventional youth group program.



Other congregations will maintain an active youth group in addition to Life Planning relationships. Sometimes Life Planning agenda provides focus and content for MYF group programming. It may be necessary for MYF to scale down some of its activities in order to provide time for the youth/advocate relationships.

This summer Lavon Welty will move from half-time to full-time service with MBCM to enable more focus on Life Planning development. The increase in Lavon's time will make possible necessary revisions in the pilot materials and training of conference youth ministers and congregational coordinators.

Resources for the additional time will be provided through a restricted fund seeded initially by money volunteered by Mennonite Church colleges through the Mennonite Board of Education. While special grants and contributions have been designated for developing the Life Planning Program, and both MBCM and Goshen College have provided staff time for the program, continuing development will need to be financed through the program itself. A user fee per youth involved will be established to cover the cost of the materials and provide funds for ongoing development as the Life Planning Program is expanded to new congregations. A goal of approximately fifty new congregations annually is envisioned.

More information about Life Planning is available by contacting your conference youth minister on the person responsible for youth ministries on your conference nurture commission, or Lavon Welty at MBCM.

Curriculo Anabautista

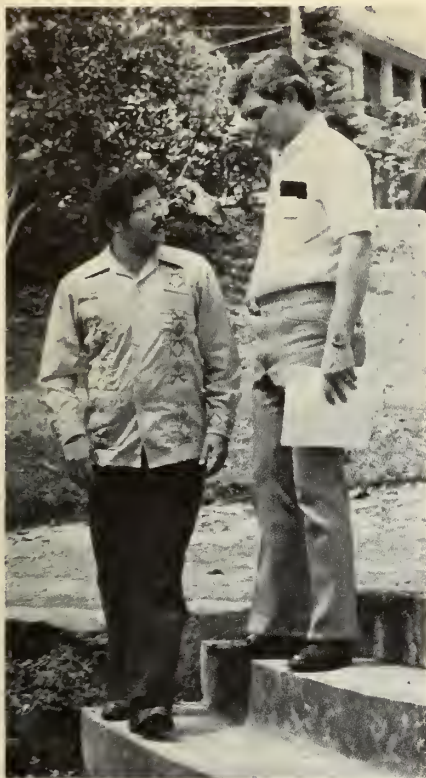
During December 3-6, 1980, representatives from eleven Spanish-speaking countries met at the American College in Cachipay, Colombia with the intent of developing an Anabaptist Sunday school curriculum in Spanish. Representing all the Mennonite and Brethren in Christ groups, they came from Panama, Honduras, Mexico, Guatemala, Nicaragua, Costa Rica, Puerto Rico, Uruguay, Argentina, Colombia, and the United States.

The consultation was coordinated by Arnoldo Casas, staff person in Spanish education and literature with MBCM, with a planning group composed of Héctor Valencia, of Colombia; Rafael Falcón, Goshen, Ind.; Lawrence Greaser, Elkhart, Ind.; and Gordon Zook of MBCM joined in Colombia by Raúl García, of Argentina, and Milka Rindzinski, of Uruguay. Costs for the meeting were underwritten by the Council of International Ministries, which represents all Mennonite overseas mission agencies, and the Schowalter Foundation.

The program was comprised of four principle presentations: "Theological Perspectives of an Anabaptist Curriculum" by José Ortiz of Goshen, Ind.; "Present Social Realities: The Context in Which Curriculum Will Be Used" by Manuel Uribe from Bogotá, Colombia; "A Sketch for the Foundation of Christian Education in the Anabaptist Curriculum" by Daniel Schipani from Puerto Rico; and "The Developmental Process of a Curriculum" by David Powell of Puerto Rico. Helen Dueck, missionary in Uruguay, shared from her experience of translating and adapting materials from the Foundation Series for the German colonies in South America.

The participants were divided into small groups to focus on four basic factors necessary to a developing curriculum: the theological emphasis; the audience to be addressed, which reflects cultural, social, and economic considerations; the educational principles to be used; and the structures to be followed.

Following considerable discussion it was agreed to produce an Anabaptist curriculum in Spanish and that priority should be given to the adult level with the future possibility of development at other levels. The official name of the project is "Curriculo Anabautista de Educacion Bíblica Congregacional."



Rafael Falcon and Arnaldo Casas in discussion at the consultation on an Anabaptist curriculum in Columbia.

An Executive Committee was elected to further study the structure of the project, to develop a work plan and objectives, and to obtain support in the areas of personnel, finances, and promotion. The members represent the six Spanish-speaking regions. Lupe De Leon is president and represents North America. Arnaldo Casas will continue as coordinator until an official appointment is made.

Although some suggestions were made as to financing the project, the executive board was to deal with this in its next meeting, held in Guatemala in June 1981.

Those at the consultation asked for support in prayer and other practical ways for the work begun. They closed their resolution with thanks to God for definite leading in this direction as well as for the human instruments that were used in formulating the process.

Ministry, movies, money

The Ministerial Information Center of MBCM is directed by Harold E. Bauman and assisted by Kathy Harshbarger. The Center develops a profile of each person who registers, then releases their names to conference leaders every month or two. Congregations looking outside themselves for leadership are encouraged to work with their conference leaders.

From Sept. 79 to Aug. 80, 30 men and 5 women registered with the Center. In the nine months since, an additional 25 men and 5 women have registered. Of these 65, 27 have found places of service, a number are in conversations with congregations, and about half a dozen have decided not to move.

Robert Yoder's half-time Stewardship ministry has been much in demand. In 1980 he filled about forty speaking appointments in nine conferences. When he's not working for MBCM, Robert is farming at home in Eureka, Illinois.

A new edition of the MBCM Audio-visuals catalog is expected to be ready by the time of Bowling Green 81. The 1977 edition and several supplemental lists are available until the new catalog is produced.

The Evangelism/Church Growth Resource Team cosponsored by MBCM and MBM Home Missions in 1979 and 1980 visited nineteen conference mission committees and participated in a dozen church growth resource events. While no longer functioning as a team, members Richard Showalter, David Kniss, Eldon King, and LeRoy Bechler may be invited to help with particular programs or planning.

A second New Call to Peacemaking national conference was held during Oct. 2-5, 1980 at Green Lake, Wisc. Winifred Beechy of the MBCM office facilitated the selection of the 55 Mennonite Church delegates among the 350 persons in attendance. Copies of the Findings Report are available.

Edward Stoltzfus, of Harrisonburg, Va., is the Mennonite Church representative on the NCP Central Planning Committee. He was recently reappointed to a two-year term by the MBCM Board of Directors.

MBCM staff changes

David Helmuth began working half-time in family life education along with half-time in congregational education and literature, at which he had previously been full-time. Beulah Kauffman, secretary for family life education since 1975, resigned last August. Because of financial limitations the family life position remained vacant until Dave picked it up in February.

David B. Miller joined the MBCM staff last September. He is the coordinator of the Mennonite Youth Convention which will be part of Bowling Green 81. Dave's employment is part of the Youth Convention budget. Originally from Perkasio, Pa., Dave, Mary (Schmidt), and 8-month-old Emily attend East Goshen Mennonite Church.

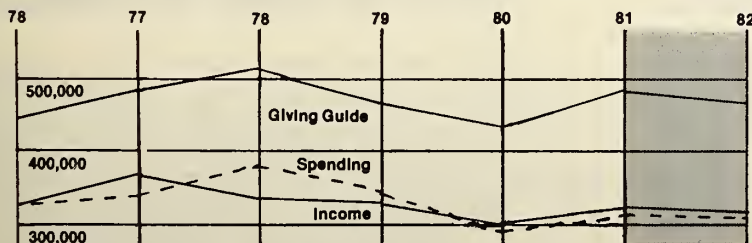
Edgar Metzler will become half-time secretary for congregational peace and social concerns with MBCM and quarter-time national coordinator for the New Call to Peacemaking. He will work at both assignments from the MBCM office in Elkhart, Ind., starting July 1. After two months on the job Ed will leave for a six-week term in Asia with MCC, then return to Elkhart.

At MBCM he will succeed Winifred Beechy, who served as coordinator for peace and social concerns on a one-third time basis since 1979.

Metzler, since last fall, has been interim Peace Section (U.S.) staff person at Mennonite Central Committee's Washington, D.C. office. Previous to that he was director of addictions services at the Oaklawn Center in Elkhart from 1977-80, a development education consultant for Church World Service during 1976, a Peace Corps director in Nepal, India, Iran, and Thailand from 1967-74, executive secretary at MCC Peace Section in Akron, Pa., 1962-67, and a pastor in Kitchener, Ontario from 1957-61. He also served on the findings committee at both New Call to Peacemaking national conferences in 1978 and 1980.

Edgar and Ethel (Yake) attend the Assembly Mennonite Church in Goshen, Ind., and are parents of four grown children, Michael, Mary, Peter, and Philip. Ethel is a marriage and family therapist with Family Counseling Services in Elkhart, Ind.

Metzler's work with MBCM will include leadership in congregational peace education, stimulation of peace and social concern committee activities in the twenty-two conferences, developing sensitivity in the church to social evils and injustice, helping formulate Mennonite response to conscription issues, keeping aware of and promoting available resources, and serving as a liaison with the larger church (including MCC Peace Section U.S. and MCC-Canada Committee on Peace and Social Concerns) in co-operative witness and service.

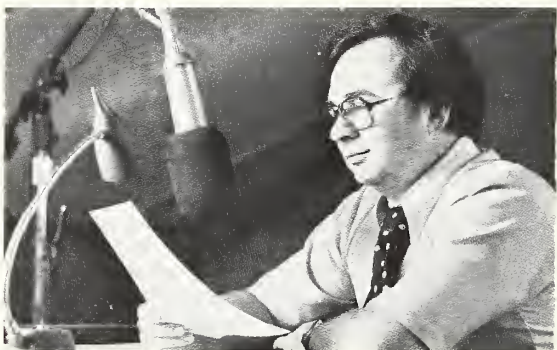


Except in 1980, MBCM has always received more dollars than the previous year. But this graph, which converts previous income to 1980-value dollars, shows how MBCM purchasing power has declined since 1977. Adjustments have been made by reducing programs and staff. Projections for 1981 and 1982 anticipate a leveling of purchasing power and program.

Mennonite Board of Missions

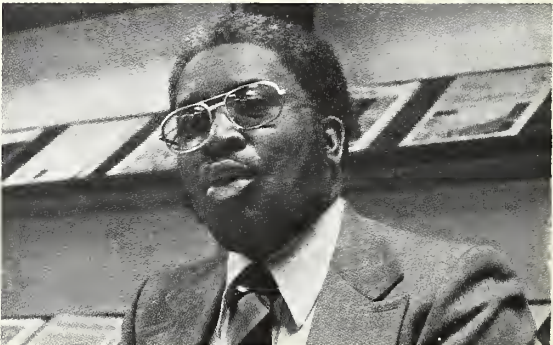
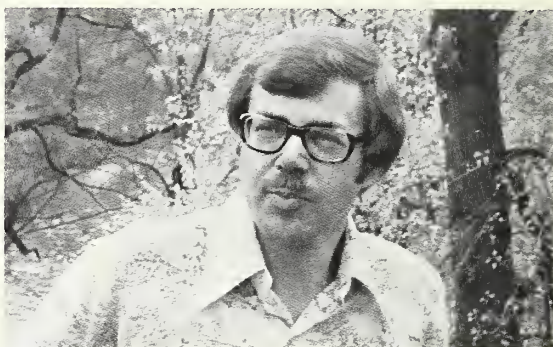
In Christ Jesus, Calling people to faith, growth, service

Faith



Myrna Burkholder, Art McPhee, and Bertha Swarr call people to faith in Christ. Myrna helps young Mennonites start fellowship groups in New York City and on university campuses in the East. She is a worker with Student and Young Adult Services. Art chats with thousands of radio listeners each day on Media Ministries' *In Touch* program and conducts Friendship Evangelism seminars. Earlier this year, he decided to practice what he preaches by moving to Florida to start a church with some friends who were touched by his radio messages. Bertha pours her energy into nurturing persons toward faith one-on-one in Israel—where conversion to Christianity is vigorously discouraged.

Growth



Gene Herr, Jeanette Krabill, and Ed Taylor help people grow as Christians. Gene is co-director of the Discipleship program in Phoenix, which provides intensive spiritual growth experiences for young Mennonites through study, service, reflection, and group living. Jeanette and three team members offer Bible teaching and other nurture in Ivory Coast with African independent churches. Ed has a deep concern for the spiritual and professional growth of minority pastors and others on the front lines of North American mission. As Home Missions director, he provides opportunities for these people to get enrichment and in-service training.



Clayton Bender, Tom Bishop, and Wendell Amstutz help people who are in need and encourage other Christians to consider service as well. Clayton serves developmentally disabled children and youth as administrator of Sunshine Children's Home—the closest MBM Health and Welfare facility to Bowling Green. Tom recruits workers for a Voluntary service program he is organizing in eastern Ohio. It will serve the hearing impaired—especially those who have other handicaps as well. Wendell introduces new agricultural methods in Bolivia by working side-by-side with his neighbors as a farmer. He is not the only self-supporting MBM missionary, but he is one of only two who earn their living through farming.

Meet these workers and hear their vision for mission at Bowling Green 81 when Mennonite Board of Missions reports to the General Assembly, Thursday, August 13, 1:30, Grand Ballroom, University Union.

Our vision for mission

Jesus Christ is the only Savior and Lord of the world. On this claim we stake our witness.

The urgent task of the church is to proclaim and follow this Jesus who hung on a cross and died as a traitor, but who also conquered death and lives among us now in power. In Christ Jesus' power we "proclaim release to the captives, recovery of sight to the blind, set free the downtrodden, and proclaim the jubilee."

Jesus calls his pilgrim people to be a living demonstration of his new order. Committed, caring communities of faith are the bases from which the true Christ is proclaimed, and through which new believers are nurtured.

Peacemaking—reconciliation with God and with one another—is the good news of Jesus, offering salvation to human beings enmeshed in sin, enmity, and conflict.

This is the vision.

As the Mennonite Church seeks to implement this vision for mission, we must:

- see every congregation as a center for mission vision—calling neighbors to faith, and believers to growth and service.
- support the task of calling people of every nation, culture, and circumstance to faith, growth, service.
- reinforce our conviction that humankind outside Jesus does not share in his promise of eternal life.
- center our preaching on the Christ of the Bible.
- learn the deep lessons of prayer, silence, meditation, confession, simplicity, self-sacrifice, and celebration.
- entrust our resources to God, and follow a style of life which reflects this stewardship.
- expect persecution and even death as we follow Jesus faithfully and incarnate his message of liberation in every corner of a hostile world.



**Let us not be afraid of making mistakes;
let us be more afraid of being unfaithful!**

Paul

Paul M. Gingrich, President

When the Mennonite Board of Missions reports to the General Assembly at Bowling Green, we will be asking the question, "Is this the Mennonite Church's vision for mission?"

Come to Bowling Green prepared to share your questions, concerns or affirmations of the above statement. If you are not attending, register your comments with someone who is. If that is not possible, send your comments to me by August 1. We would like everyone in the Mennonite Church to truly agree that our mission task is, in Christ Jesus, calling people to faith, growth, service.

Paul M. Gingrich
Our Vision for Mission
Box 370
Elkhart, IN 46515

Mennonite Mutual Aid

Dealing with health and money

Health and money. Sometimes people give up one to gain the other. But at Mennonite Mutual Aid, there is an effort to work positively on both. Right now, MMA is working to help congregations deal with money issues and to help individuals toward a life of wellness.

In the past few years a new concept of health has been emerging at MMA. Dwight Stoltzfus, president, now sees MMA as "promoting health rather than just sharing the cost of illness."

Part of the new concept is a perspective that considers health in broader terms than medical care alone. Jerry Troyer, health services manager, explains the difference between the two. "Health is not only the absence of illness. It is a positive state of wholeness, of well-being. Medical care enters the picture when we have an illness." MMA is trying to point out the distinction and emphasize the importance of health.

Why this concern about health? As medical costs skyrocket and insurance rates go along for the ride, people are beginning to worry. In 1950, \$12.7 billion was spent on medical care in the United States. In 1980 the figure stood at \$244.6 billion. No relief is in sight with the per capita cost of medical care expected to triple by 1990. With such a dismal forecast, MMA feels a responsibility to help its members stay healthy and be good stewards of their health dollars.

Technology pushes up costs

Medical costs have risen for a number of reasons. Troyer believes that along with inflation more sophisticated care and advanced medical technology pushed costs up. "Technology is developing faster than we can pay for it. We have become dependent on technology for medical cures," says Troyer. Troyer believes "the whole system tends to get bigger than the people and we get caught in it." To avoid entanglement in the upward spiral of medical costs, people must move away from overdependence on the medical profession and its technology, and take responsibility for their own health.

Along with rising medical costs have come higher insurance rates. On April 1, 1981, MMA's own members felt the shock of rising rates. On that date, premiums on MMA's largest health plan increased an average of 45 percent. Ron Litwiller, vice-president of mutual aid services, says people are not happy. He explains, "It is not us but the whole system. We are doing a service and charging only enough to meet obligations."

The effect of rising rates and costs will, Litwiller says, "get people to think about medical expenses and they may make decisions that are less costly."

MMA staff believes that if individuals take more responsibility for their medical expenses they will see the benefit of good health practices. Marvin Nafziger, in charge of health promotion at MMA, says, "You must be responsible enough to take care of yourself. You are God's temple and that is the reason to practice stewardship of the body."

In an ongoing effort to promote good health, Nafziger has tested blood pressures, eyes, and physical fitness and distributed literature at church conferences to expose the church to good health practices.

The education process is happening right at home too. MMA employees are encouraged to take fitness classes, health information is provided through literature and an occasional movie, and classes on health and exercise are being planned for workers this fall. But pop and candy machines in the employee lounge indicate MMA still has a way to go.

MMA also helps congregations set up wholeness lifestyle seminars. Nafziger works with the church in using local resources to plan workshops on nutrition, exercise, stress, and a variety of other topics. In one session of the seminar, Nafziger explains wholeness as an inter-relating of the body's basic parts within itself and with others. Nafziger says "The church is where you work at wholeness because if you want a spirit that is healthy and growing, the body has to be too."

Books promote wellness

This past spring every member of MMA's health plans was offered, free of charge, the book, *Take Care of Yourself: A Consumer's Guide to Medical Care*. The book provided practical medical information that could help reduce unnecessary visits to the doctor.

MMA is now working on a book tentatively titled *A Life of Wholeness*. The book will contain 13 chapters on different aspects of health and wholeness. The book will be written by four persons from three Mennonite denominations and will be published at the Mennonite Publishing House in the spring of 1982.



Ruby Snyder, of the MMA auxiliary staff, packs copies of the book, *Take Care of Yourself*, to mail to MMA health plan members. By the end of May, MMA had received nearly 9,000 requests for the book from members interested in taking more responsibility for their health.



Dan Kauffman clarifies his financial views during the Landisville (Pa.) Mennonite Church seminar on Money Concerns. John Rudy of MMA considers.

Money matters too

MMA is concerned not only about health education, but also Mennonite attitudes towards money. The culture in which we live today is a money culture and many of our decisions are based on the dollar. Stoltzfus recognizes the need for more stewardship teaching in the church. In 1979, MMA reviewed its mission and decided part of it was to help congregations deal with their attitudes toward money. Stoltzfus believes MMA "can help the church begin a good-willed process that will lead to a more wholesome view of money and economic concerns." The Money and Economic Concerns Project was born out of this belief.

John Rudy, vice-president of financial services, and Daniel Kauffman, on a one-year sabbatical from his administrative position at Goshen College initiated the project. For a number of years Rudy had been making observations about Mennonite attitudes toward money. "We weren't really talking about money very much beyond our giving," says Rudy. People basically had a negative, sinful concept of money. "A lot of people have money through no fault of their own or are beneficiaries of the system," observed Rudy, but "we were making those people feel guilty." In the New Testament, Rudy saw Jesus as "never anti-money. He said money was dangerous, but not evil or sinful." Rudy recognized a need in the church for more teaching on stewardship.

Kauffman also recognized the need and decided to use his sabbatical year to administer the Money and Economic Concerns Project. Both Rudy, working part-time with the project, and Kauffman designed a year-long program which they hoped would lead people to a more positive view of money. The idea, Rudy says, "was to nudge people to greater faithfulness in money and economic concerns."

Eleven congregations were asked by conference executive committees to be a part of the Money and Economic Concerns Project. The churches entered into a covenant to participate actively in the project beginning September 1, 1980.

Kauffman and Rudy introduce the project to congregations using the "organic approach." They do not go to a church with a prepared agenda, but help the congregation identify the agenda. The object is not to impose a program on the congregation but, as Rudy says, to "let it grow out of their own life and experience."

The first step in the organic approach is a weekend conference at the church. Kauffman and Rudy meet with the leadership of the church, usually 30 to 40 people, to identify the money issues in their congregation. On Sunday morning the whole congregation is introduced to the project. Both Kauffman and Rudy talk about making stewardship practical. Sunday afternoon the leadership group meets again to look at the money issues facing the congregation and try to discover why they are not being dealt with.

The next step in the organic approach is to help the congregation work through these obstacles. Following the weekend, Kauffman and Rudy write a 20 to 25 page report offering suggestions to help the congregation.

An important part of the project is that the church continues to deal with money issues and their obstacles after the weekend conference. Sermons, Sunday school electives, Bible studies, meetings with resource people, and books in the church library are all ways churches implement the project. The congregation appoints a local coordinator who continues to consult Rudy and Kauffman and is responsible for the program in the church.

Garald Beck, local coordinator for the Central Mennonite Church in Archbold, Ohio, is pleased with how the project is taking shape in his congregation. Beck has noticed a "broad range of reactions" to the project. A few members in the congregation wondered if people's attitudes toward money is any of the church's business. For the most part, however, Beck has heard positive comments about the project.

One issue identified by the Central Mennonite Church was the need for more help in Christian estate planning. Kent Stucky, Mennonite Foundation Manager, came to the church to assist

members. The response was enthusiastic and Stucky was booked for appointments two days. After meeting with Stucky, some people drew up wills who had none before. One member made an investment change on Stucky's advice. The change increased the person's income \$100 a week.

A Wednesday evening Bible study made up of members from Central Mennonite is focusing on money issues. The group is using James Fairfield's book, *All That We Are We Give*, as a guide. The goal of the study, Beck says, is to "start to discuss economic concerns as brothers and sisters and constantly be in a frame of mind to discuss them."

Charles Gautsche, pastor of Central Mennonite, is planning to give a sermon once a month on stewardship topics. Sunday school electives will also center around money concerns. Gautsche sees the project as showing the church "how important the issue of money is to the life of the denomination."

Rudy believes the organic approach to the project "really worked beautifully. Congregations like to do things themselves. They don't like experts coming in and telling them what to do." Since the churches have made a commitment to work on the money and economic concerns facing their congregation, they take the project seriously.

Because of the success of the project, it has been extended another year. Kauffman is returning to his position at Goshen College, but Rudy will continue as part-time director of the project. He will be working with the present 11 congregations and others as well. Rudy says, "We have the momentum so we want to keep the project going. If we stopped it now, it wouldn't be complete."

Stoltzfus is pleased with the results of the Money and Economic Concerns Project. He has observed that many people's response to dealing with money concerns in the church is, "Well, it's about time." Stewardship is a constant decision-making process that involves listening to and helping each other. MMA believes the project can aid people in that process.

MMA's promotion of good health and the Money and Economic Concerns Project is creating an enthusiasm at MMA. Stoltzfus sees MMA's role in the church as both educator and agent of change. MMA works alongside the church in changing old lifestyles and developing new ones. Helping the church think about health and money is one way MMA hopes to improve people's lifestyles. As Stoltzfus says, "We almost get carried away here at MMA. We believe that if people would get their lifestyles straightened out, there would actually be a revival!"

Rebecca Burkholder, the author of this article, is a senior English major with a Communications minor at Goshen College.

Mennonite Board of Education

Our Mennonite schools respond to three needs that confront us as we face the future:

1. We need prepared and committed young people. Our schools help our young people enlarge their vision of the work of the church in the world and prepare them to take their places in that work.

2. We need leaders. Our schools prepare leaders for our congregations and for our churchwide mission in word and deed throughout North America and the rest of the world.

3. We need insights and understandings, rooted in God's acts in the past, that help us respond to the situations we face as God's people in today's world. Our schools provide opportunities for interaction among people, books and ideas. This thinking and study on issues we face as a people contributes directly to our vision and work in the church.

We have various kinds of schools to meet various kinds of needs. Some programs focus on direct work with young people. Some focus on the need for pastoral leaders. Others focus on the need for new insight and vision.

A group of congregations or a conference can found a high school. An even smaller group can sponsor an elementary school. But a single congregation or conference cannot have its own full-fledged college or seminary. Congregations and conferences need to work together at the higher education level.

The development of good cooperation among the colleges and seminaries has been most encouraging in recent years. Within this past biennium the Eastern Mennonite College Board of Trustees and the Mennonite Board of Education developed a three-year covenant that enables the colleges and seminaries to work together more closely. The college

deans are working on coordinating academic programs. The development of officers of the colleges and seminaries have worked with the Mennonite Board of Education in responding to church interests in being able to give to the schools in a more unified way. The fruits of some of these labors are immediately evident. The fruits of other longer-term efforts will become evident only in years to come.

There are times of excitement on our campuses as our school people go about their work—when, for example, a speaker stirs the whole faculty and student body with a fresh word or when a new president is inaugurated. But much of the real teaching and learning work in our schools takes place more quietly from day to day in the classroom, office, library, or dormitory room. This work is not proclaimed in headlines or recorded in written biennial reports. But it is evident in the lives of young people who build Christian families, leaders who plant and build churches, and workers who live and witness around the world.

Church responds to need for minority ed

Next fall ten to twelve black students will be part of the new Mennonite Church Urban and Black Ministries leadership training program—a program begun only last year. Enrollments in the three-year old Hispanic Ministries program already exceed expectations. Earlier projections had been for 20 students by 1983, and between 25 and 30 Hispanic students are anticipated for next fall.

The Hispanic Ministries program began in 1977 as a Spanish-language program under Hesston College at the Nazarene

Bible College in San Antonio, Texas. Upon the recommendation of the minority caucuses and in consultation with the Mennonite Church General Board, the Mennonite Board of Education moved the program to Goshen in the fall of 1979, and planning for the Urban and Black Ministries program got underway.

When initial planning for these steps began in early 1979, there were two factors to consider: On the one hand, the planners didn't want to start new programs when budgets were tight, and then "present the bill" to the church afterward. On the other hand, the need for minority congregational leaders was urgent.

"We knew something had to be done without delay," says Albert J. Meyer, executive secretary of the Mennonite Board of Education. "For this reason, we plunged ahead with programming that could be modified as needed to reflect the church's commitment."

The kind of priority and the financial support Mennonites want to commit—both for the near future and for the longer term—are becoming clearer. And planning the future size and shape of these two churchwide programs is being based on responses from the 22 conferences and the Black and Hispanic caucuses of the Mennonite Church.

These new programs are part of a larger minority education effort in the Mennonite Church. Eastern Mennonite, Goshen, and Hesston colleges have been offering scholarship assistance for minority liberal arts students—students in regular college programs. This support will continue. Last fall 115 minority students (including those in the Black and Hispanic Leadership Education programs) were enrolled at our Mennonite colleges. Half of those are from Mennonite congregations.

On the high-school level, the High-Aim program continues to provide opportunities for minority youth at Mennonite schools. Mennonite minority students with financial need who show academic and leadership potential are eligible. Fifty to sixty such students are being placed in Mennonite high schools each year. The High-Aim central office offers resources to help the schools meet the special needs of their High-Aim students.

Minority education has been a priority for the Board of Education and the schools in this biennium. Leaders are being prepared and will in the next months and years be available for service in the Mennonite Church.

High schools ask, Are we faithful?

"Our faith must affect what we do every day. We all know this theoretically, but it's something else to spell out the implications in black and white."

This comment from a teacher at Western Mennonite School is a typical response at the end of a three-year project among Mennonite high schools. The goal was to help the schools gain a better understanding of Anabaptist theology and how it applies in their individual settings.

Introducing Richard and Kirk . . .

Leaders of our schools are leaders in our church



Two college presidents have assumed office since Assembly 79. Richard Detweiler, pastor and educator from Pennsylvania, took over the helm of Eastern Mennonite College and Seminary. Kirk Alliman, a native Iowa scholar and Church World Service administrator, is at the head of Hesston College. Let us support—with our prayers, and encouragement—these and other school administrators in their leadership roles.

The schools' first step was to evaluate how closely they reflect Anabaptism in every aspect of school life, from classroom activities to use of facilities.

"Examining the Anabaptist vision in the context of the school made us more aware of how we are expressing the vision," responds a member of the Rockway Mennonite School faculty.

"We became aware of possibilities that we either had taken for granted or ignored before," echoes a faculty member from Iowa Mennonite School.

Following the self-studies, teams of local church people and educators from the broader church visited the schools. The visiting teams affirmed the schools in areas of faithfulness and recommended changes in areas needing attention.

"Self-evaluation was a first step toward change, not simply a written exercise to be put on the shelf," says Glen A. Roth, director of the project for the Mennonite Board of Education and the Mennonite Secondary Education Council. "The schools were proposing specific changes that would help them more authentically express the Anabaptist vision."

How are the recommended changes being handled? Some have been effected immediately and easily. Major changes, of course, are taking longer. But the schools are making good progress in putting the recommendations into effect.

Change can be a threatening experience. However, Jesus calls us to grow and change so that we may become more like Him. The schools are not changing just for the sake of change. They are responding to Jesus' call to become more faithful disciples.

Elementary education grows to meet needs

The Mennonite involvement in elementary education is growing—more schools, higher enrollments, increased support from the church. Most of the 80-plus elementary schools are supported by local congregations; many are located in eastern United States.

More congregations have been asking for help in providing programs in areas where public education is seriously inadequate. This need is especially urgent in urban settings. Chicago-area Mennonites have begun working together to find ways to meet this need for their young people. They had hoped to start a new school last fall, but couldn't find a suitable building. They now plan to start with four grades in a church building, and then add another grade each year following.

The directors of this "Chicago Mennonite Learning Center" have been working hard to build a good curriculum for the school. Some financial questions still need to be answered. But Illinois Conference and the Chicago people are working together, with counsel from the Mennonite Board of Education, to meet the needs among them.

Pastoral training: church/school together

Ed Miller is pastor of a small congregation in the Midwest, founded about 25 years ago by a lay church planter couple. Membership now is about 75, with twice that number involved in Sunday morning worship and other church activities.

Ed is the congregation's third pastor. He was called as youth minister about ten years ago. When the senior pastor was asked to assist a struggling congregation in a nearby state three years later, Ed was tapped to take his place.

Ed grew up in the congregation. He was called to return just as he and his wife were completing a voluntary service assignment. They had planned to spend several years in seminary before assuming congregational responsibilities, but that was not possible. Ed took a few courses at a Bible institute while in VS, but other than that has had no formal training.

Ed has been preaching for eight years now, and the congregation continues to grow. Ed has some areas where he himself would like to grow: He would like to spend some time in concentrated Bible study. He would like to work at some of the theological questions with which his congregation is wrestling. He would like some help in pastoral counseling.

What Ed needs is a way to spend some time in study while carrying on his pastoral responsibilities.

Other pastors and congregations have similar needs—pastors of Mennonite congregations who come from other traditions, pastors of scattered

urban and minority congregations, congregational lay leaders (elders and deacons). More than four out of ten Mennonite pastors have had no college or seminary experience.

The church is responding to these needs. Three years ago the Ontario conferences, in cooperation with the Elkhart seminaries, formed a pastoral leadership training committee to provide counseling and to assist pastors in continuing education. Ralph Lebold, currently president of Conrad Grebel College, has provided leadership for this program.

Two years ago Richard Detweiler and a Franconia Conference committee began offering courses in cooperation with the Elkhart and Harrisonburg seminaries. Now the Lancaster and Atlantic Coast conferences are joining in with programs of this kind. A new program was initiated in central Kansas this past year.

A pastoral survey conducted jointly by the Associated Mennonite Biblical Seminaries and Eastern Mennonite Seminary is helping to assess what may be the future training needs of Mennonite ministers. A consultation last December brought together conference leaders and seminary and church agency people for beginning discussions on ways to meet these future needs.

Richard Detweiler, now president of Eastern Mennonite College and Seminary, continues his interest in providing in-service training for congregational leaders. As Marilyn Miller, president of Goshen Biblical Seminary, says, "Simply offering conventional seminary-type courses will not meet all the leadership training needs of the Mennonite Church. We should begin with the specific needs and then work together at developing ways to meet those needs."

Life Planning is working with youth

Career choice, school preparation, service involvement—young people need help sorting through these questions as they face the future. We have had pre-baptismal classes and Sunday-school classes for youth. But we have not always had satisfactory ways to relate personally and in small groups with them. This is especially crucial as they discern their gifts and plan their life direction in light of Christ's call to discipleship in all of life.

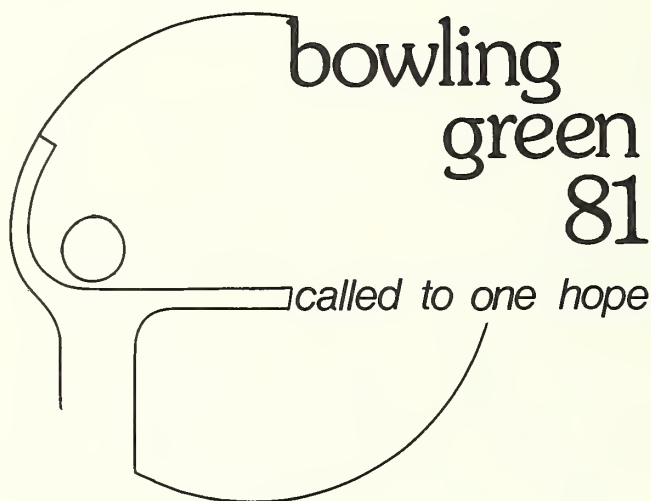
Usually these questions are left to the young people and their parents. Decisions about choosing an occupation and preparing for that occupation are treated like decisions about moving from one job to another—of interest to friends but not to the congregation as a whole.

But should these questions concern the church? The experience of the Oak Grove congregation in Ohio and of 16 other congregations studied more recently shows that college choice can affect church involvement. Education in Mennonite colleges can prepare young

people as church members and leaders. Says pastor Peter Wiebe, "Whatever affects the spiritual life and commitment and growth of our members should concern the church. And that includes our young people."

The church is rallying to meet this need. The Mennonite Board of Congregational Ministries is working closely with 20 congregations in a pilot "life planning" program, which provides resources for adults in the congregation who build intentional relationships with young people as they develop skills in making life choices. Goshen and Eastern Mennonite colleges have been actively involved in developing this program.

All our churchwide colleges are taking steps to provide for life planning in their own programs. The schools want to build in the best way on the foundations laid in the congregation, preparing youth to take their places in the work of the Kingdom.



Called to one hope

The Bowling Green 81 theme "Called to One Hope" assumes that there is hope in a world where much hopelessness prevails. And indeed there is!—for God "has given us new birth into a living hope through the resurrection of Jesus Christ from the dead (I Peter 1:3, NIV).

1. We will gather at Bowling Green to define, affirm, and celebrate our Christ-centered hope. The study of I Thessalonians, the sermons on hope, and the other parts of the large group worship experiences will focus on our hope in the Lord Jesus Christ. These are intended to kindle, re-light, and inspire the spiritual fires of our Christian lives.

2. The 1981 General Assembly will be in session for about 20 hours to help determine the course of action for the Mennonite Church in its mission to share hope. Items for which the Spirit's guidance is being sought are the urban mission, the Christian use of law, leadership, finances, justice and Christian witness, and church organization for mission. All of these

issues and how they are decided will have their effect on how effective we will be in our total mission.

3. The Coordinating Council (churchwide board executives) is bringing a **Vision** statement for sharing with General Assembly. Its purpose is to inform the church of the stance which churchwide staff are taking with regard to the central purpose of our mission. The statement is printed in *Gospel Herald*, the same issue in which *Kingdom Call* is inserted. The **Vision** expresses the base from which churchwide boards are developing and operating churchwide program. We think this statement will serve as a challenge to greater faithfulness in living out our hope.

4. Bowling Green 81 is an opportunity to express in fellowship the unity of one hope. Mennonites are a decentralized group with a decentralized kind of organization which tends to divide and pull us apart. We need the occasional opportunity to be with each other and listen to one another's testimony of faith and hope in Christ. This meeting is one of those much-needed occasions to unite us and to get us pulling together. It is worth more than any amount of dollars that it costs.

5. All of us are tempted to become comfortable with the present. But God's will for the Kingdom here on earth has by no means been fulfilled. So we need to learn more fully what the implications of our future hope mean for the present.

What is Christ's will for the Mennonite Church for bringing hope to the world in the next biennium 81-83? That is the question with which we need to go to Bowling Green.

Ivan Kauffmann

General Secretary
Mennonite Church General Board

authority, litigation, justice

and General Conference Mennonite Church members. The MC participation comes under the direction of the Board of Congregational Ministries.

The *Workbook* includes additional reports, slate of nominees, proposed amendment to Mennonite Church bylaws, a proposal for evaluating and updating Mennonite Church organization, and review of churchwide budgets and allocation of funds.

All who register for Bowling Green 81 are entitled to a copy of the Assembly *Workbook*. It will be available at the time of registration in Bowling Green. All delegates and alternates should receive their *Workbook* by mail in June so there is opportunity for study and discussion of the issues before General Assembly.

Those who do not plan to attend Bowling Green 81 or who desire advance copies of the *Workbook* for study and discussion may order copies at \$1.50 each postpaid. Send your order to the Mennonite Church General Board, 528 East Madison Street, Lombard, IL 60148.

Zaire Church president visits congregations and institutions on U.S. tour

Pastor Mbonza Kikunga, recently appointed president of the Zaire Mennonite Church, affirmed Mennonite Central Committee's close relationship with the church in Zaire during a June 8 and 9 visit to MCC headquarters here.

"MCC serves as a bridge between Zairian and North American Mennonites," he observed. "We appreciate not only the goods and material things MCC sends, but the men and women as well."

Pastor Mbonza and his wife, Dimuka Ana, are on a 16-week tour of North America visiting Mennonite churches and institutions. As president of the 40,000-member Zaire Mennonite Church, he heads one of the largest national Mennonite churches in the world.

Before taking on his new leadership role, Pastor Mbonza held a position with the provincial government in the field of education. He has also served in various teaching and chaplaincy positions, and was the first member of the Zaire Mennonite Church to graduate from a university-level theological training school. He and his wife will be returning to Zaire in July.

Restrictions easing on Mozambique Christians though freedom is not realized in all areas

The Mozambique government has eased restrictions on Christians in recent months, but numerous churches remain closed, according to Mennonite Central Committee Swaziland country representative Ron Mathies, who visited Maputo Apr. 13 to 17.

"It continues to be inspiring to see Mozambique Christians counting the cost and continuing to speak and act their Christianity," said Mathies after his third visit to this southern Africa country.

He and his wife, Gudrun, of Elmira, Ont., were in Mozambique to meet with church leaders and government officials and also check on the use of maize sent by MCC for drought and flood-stricken areas.

Twenty-eight Anglican and two United Methodist churches are among those still closed six years after President Somora Moisés Machel took power with the pledge to transform Mozambique into "the first truly Marxist state in Africa." Machel's "Frelimo" (Front for the Liberation of Mozambique) party, which drove out the Portuguese in 1975 after 500 years of colonial rule, looked upon the church—the Catholic Church in particular—as a relic of colonial rule and severely restricted its activities.

Protestant pastors in some areas have recently regained the right to conduct weddings and funerals, pray for the sick in hospitals, and even work in cooperation with the

government in some assistance programs. "We no longer hear the old slogan 'Down with religion—God does not exist,'" said the Rev. I. D. Mahlalela, general secretary of the Christian Council of Mozambique (CCM). "We are now free to play our role as a church."

Mathies notes that government officials everywhere acknowledged "with considerable, sometimes embarrassing thanks" the assistance the CCM has given with the help of MCC. Using money donated by the World Council of Churches, MCC has purchased in Swaziland and arranged for the transport of about \$250,000 worth of maize to Mozambique during the past year. Once at the border the maize is handed over to the CCM and eventually distributed by government relief committees to the most needy areas.

Severe drought during the past three years has resulted in serious food shortages in six Mozambique provinces. Some farmers have been forced to eat their seed supply for the next planting due to lack of food.

Mathies urged MCC to continue to assist the relief efforts of the CCM, and also "to give visible evidence of the oneness of the church" through regular visits. "I've considered this one of the key reasons for visiting," says Mathies. "The benefits have been reciprocal, and acknowledged by both sides as such. To speak and pray with these people of God is invaluable."



Zaire Mennonite Church president Mbonza Kikunga and his wife, Dimuka Ana, talking with MCC Africa secretary Ray Brubacher, who has served in Zaire.

Eastern board organizes discipleship ministries

Eastern Mennonite Board of Missions, Salunga, Pa., has organized a new department called Discipleship Ministries. The department will administer Voluntary Service (VS), Youth Evangelism Service (YES), and special projects.

The purpose of Discipleship Ministries is to provide for and govern the activities of a discipleship training, service, and evangelism program which will give opportunities for all age-groups to participate.

Currently 100 VS workers and 25 YES workers serve under the department. As an example of a special project, a Summer Training Action Team (STAT) is being recruited from among high school students to assist in construction of a church building in Belize, Central America. The team will first participate in a four-week training program on Staten Island, NYC.

The Discipleship Ministries Committee—composed of six persons representing various Lancaster Mennonite Conference boards and five members at large—held its first meeting May 29 at Salunga. Don Sensenig, employed by Mennonite Central Committee in refugee resettlement, was elected chairman. Sam Thomas continues as director of Voluntary Service and also serves as secretary of the new department.

Eastern Board president Paul G. Landis says the new department will focus on discipleship and the spiritual growth of persons. He believes Discipleship Ministries will provide experiences which will equip persons to serve longer term in the mission outreach of the church.

The effects of a peace testimony in Florida

Should the Sarasota County, Fla., School Board release the names of juniors and seniors to military recruiters? The county school had open hearings to discuss the issue. Most of the board members favored such a policy, and administrators assumed majority support from the community. It seemed inevitable that the board would pass such a policy—probably 4-1 in favor.

The morning of Apr. 21 a local pastor in the area heard of the final hearing to be held that night and called the convention office to express his concern. A concerned Quaker also asked for Mennonite support.

Martin Lehman wrote a brief statement on behalf of the peace and social concerns committee which included the following:

"The members of the Mennonite Church are grateful for the consideration given by the U.S. Government to persons conscientiously opposed to war in all forms. . . . Recruiters for the armed forces cannot do their job well without misrepresenting the purpose and

In mid-May the media office of Mennonite Board of Missions moved into a new enlarged sound recording complex in Harrisonburg, Va.

The new wing, coupled with renovation of several adjacent rooms, provides larger facilities and upgraded equipment for both in-house radio program work and custom recording services for all types of audio productions by Christian groups.

"We can now produce the finest sound recordings at the lowest comparable cost," reports Lowell T. Hertzler, director of customer services for Alive Recordings. "Our custom service includes record albums, stereo cassettes, 8-track cartridges, or reel-to-reel duplication."

Media services expanded

The new complex contains a large variable-acoustics music studio, a smaller voice studio, a recording console that can mix up to 20 mikes or inputs simultaneously to 16-track tape.

It contains a new Baldwin grand piano, and a full range of instruments is available at a modest fee when arranged for in advance. Producers and back-up musicians are also on call for a fee.

The \$220,000 loan for the facility and equipment will be amortized from operations during the coming years, and long range, the custom service is expected to produce enough to maintain top-quality equipment and subsidize in-house radio programs.

New international program offers service apprenticeship

Throughout its 60 years Mennonite Central Committee has been committed to serving those in need. In addition, it has been a channel for those in North America who wanted to serve. For most of its history the majority of those providing service have been young people in their early twenties.

In the last 10 years that emphasis has shifted; currently, the average age of MCC workers is 32 years. MCC has sought more experienced and highly trained workers for specialized and leadership tasks, and persons in their late twenties and early thirties have been better able to commit themselves to three-year

terms in the often difficult situations where MCC works.

To again emphasize a commitment to provide service experience to younger constituents, MCC has launched a pilot program for 18-to-22-year-olds, SALT International. Through SALT (Serving and Learning Together) from 10 to 15 young people will be selected from Canada and the U.S. this fall to spend 12 months in an overseas service setting. After one year, the program will be reviewed.

Young adults eligible include those who are committed Christians, ready to participate in the local church and MCC unit life where they are assigned. Applicants will come to MCC headquarters for an orientation in September, after which they will leave directly for assignments in Latin America, Asia, and Africa.

The SALT program differs from regular service, since it emphasizes education for the participants as much as the service they will be able to provide. Through this internship in service, the young adults will grow to a deeper discipleship. The program's goals express the hope that the experience will "enable participants to interact with Christians in the areas served and to discover in more depth what it means to be the church, relevant within our society, actively witnessing in word and deed."

Volunteers and their home churches will be expected to contribute to the cost of the program. MCC will pay half of the costs of international travel, medical expenses, and other specific costs. Where possible it is expected that national churches in the country of assignment will also contribute toward local program costs.

SALT International is named after a similar SALT program begun by MCC (Canada), in which young people are service apprentices in Canada.

Service witness extended into church planting in Northeast Brazil

Mennonite Central Committee has often been described as a "forerunner of missions." But at the request of Mennonites in Brazil the MCC program there is becoming directly involved with them in church planting.

Working in the Northeast region—one of Brazil's poorest—MCC volunteers have in a conscious though scattered way sought to verbally witness to the faith that motivates their "deeds"—work in community development and organization, health, agriculture, housing, and water resources.

Brazilian Mennonites, mostly located in the southern part of the vast South American country, have looked upon the Northeast as an area ready for mission work, especially because MCC as a program has established a witness of social involvement and its volunteers have planted seeds of faith.

In 1980 the Brazilian Mennonites' Association for Social Assistance (AMAS) suggested that MCC support and administer a Brazilian church worker, partly because present Mennonite churches and administrative offices are distant. MCC Brazil is closely affiliated with AMAS.

MCC agreed, so long as it would be clear, said secretary for Latin America Herman Bontrager, "that it is not primarily an MCC program, but rather a Mennonite church outreach."

Former AMAS volunteers Rodolfo and Traudie Ens are now in Recife, the major city in the Northeast where MCC has its headquarters. Rodolfo Ens is dividing his time between study at Recife's Baptist seminary and work with three home Bible study groups begun by volunteers. One of his goals is to begin preparing local leadership in groups at an early stage. MCC provides half of the Ensens' financial support.

Also contributing to MCC Brazil's efforts at a more coordinated outreach is John Hess-Yoder of McMinnville, Ore., who is a pastor to volunteers and a part-time teacher of ethics and Anabaptism at the Baptist seminary. Part of his task is to help volunteers integrate their assignments with evangelism and social action. Hess-Yoder serves on the administrative committee that guides Ens' work.

In working toward the church planting effort country representative Lloyd Kuhns of Arthur, Ill., and some volunteers saw MCC's work leading to what one missionary in the south called "the natural step . . . of gospel proclamation that focuses on the formation of committed Christian fellowships."

Other volunteers had misgivings. A number of Protestant denominations have done mission work in the Northeast, sometimes in a competitive and divisive spirit, according to some volunteers. Mennonites might only contribute to that denominational confusion. Furthermore, MCC programs have had ties with the socially active Catholic Church of the region

and some volunteers have participated in Catholic renewal groups. Mission work might alienate Catholics.

Yet a strong reason for Mennonite church building is that no church option in the region seems to adequately integrate social involvement with encouraging personal commitment and relationship to God. Concerned with ministering the gospel to "the whole person," almost all volunteers have been frustrated with having to choose between participating in Catholic and evangelical churches.

So perhaps Mennonite churches can take a role within the religious configuration of Northeast Brazil that integrates rather than divides. At least that is what one evangelical leader in Recife believes, according to Glenn Musselman, executive secretary of the Evangelical Mennonite Association, who made an exploratory visit with Ens to the Northeast in September 1980.

Robinson Cavalcanti, active in Inter-Varsity Christian Fellowship for many years, told them

he believes Mennonites have a unique opportunity to become something of a model to stimulate other churches to both engage in social concerns and found spiritual fellowships through evangelistic proclamation.

In order to avoid competition with other Christian groups, explains Kuhns, the outreach will direct its call to faith commitment "toward those who have not made such a commitment in either a Catholic or Protestant church."

MCC's involvement in church planting in Northeast Brazil suggests a deepened commitment to work there long-term.

But at the same time, Musselman expects Brazilian Mennonites to become increasingly involved too: "As the church continues growing, financial resources and personnel will become available to reach out into new ventures of church planting. The launching of these activities in Brazil's Northeast would present challenges to Mennonite young people to dedicate their lives to Christ in a spiritual ministry of proclaiming the Word of God."

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resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSONS

A Retreat for **Hearing-Impaired Persons** will be held from July 17 to 19 at Laurelville Church Center. The weekend for deaf and hard-of-hearing persons and families is planned and subsidized by Mennonite Board of Missions' Deaf Ministries Office, directed by Pam Dintaman Gingrich. The main program feature this year will be Chip Green and The Tenth Coin from Batavia, N.Y. He will share studies from Ephesians on the theme "Breaking Down Walls." For more information contact the Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

"The Bible and Law" is a summer session at the Associated Mennonite Biblical Seminaries. Held from July 23 to August 6 it will focus on the meaning and function of law in the Bible from Moses to Jesus to Paul. Teachers are Millard Lind and John Toews. For costs, other information, and applications contact Weyburn Groff, Registrar, AMBS, 3003 Benham Ave., Elkhart, IN 46517.

PRINT

How to Teach Peace to Children by J. Lorne Peachey surveys what has been written in Mennonite, Brethren, and Friends publications since World War II on how parents can pass peace values on to children.

These suggestions have been brought together in 21 specific ideas that parents and others who work with children can use today. There is also a section on what the church can do to aid in this task. Peachey helps adults to look at their own lifestyles to see how they are communicating to



children. \$1.00 (U.S.) from Provident and other bookstores.

Leading the Family of God by Paul M. Miller should become an important handbook on administration for all who share in congregational leadership. Miller affirms the familial model as the central biblical, theological, practical understanding of the living church. When the church exists as a community of the Spirit, it is an extended family, a family of families which forms a network of relationships, covenants, loyalties, and joint commitments to witness, service, and faithfulness. \$7.95 (U.S.) from Provident and other bookstores.

Cry Justice: The Bible on Hunger and Poverty, edited by Ronald J. Sider, brings together biblical texts, with brief commentaries and references for further study, arranged to help understand more clearly God's gift of salvation as the source of service, the character and extent of God's concern for the poor, the nature of the redeemed economic relationships God desires, questions of property and possessions, God's concern for justice, and the biblical invitation to faithful stewardship and costly discipleship. Valuable for individual and group study and prayer. \$2.45 (U.S.) from Provident and other bookstores.

AUDIOVISUALS

Jesus said, "I am a light to the world." He proclaimed the gospel, fed the hungry, healed the sick. **A Light to the World** shows that the church is also called to be a light—called to proclaim, to feed, to heal. The filmstrip features stories of mission in Indonesia, Upper Volta, Brazil, and Bangladesh. And it calls us in North America to respond here to Christ's call to discipleship. The 17-min. filmstrip with cassette is available for free rental from any MCC office or MCC Audio-Visuals Library, 21 S. 12th St., Akron, PA 17501, and for a \$3 rental fee from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

mennoscope

Nelson E. Kauffman, 76, died June 18 in Largo, Fla., where he lived with his wife, Lois. Most of his life had been dedicated to pastoral work and evangelism. He was secretary of home missions and evangelism for Mennonite Board of Missions from 1956 to 1970. Nelson also served many years as a home missions pastor, evangelist, bishop in the Indiana-Michigan Conference, and president of the Mennonite Board of Education. The funeral was held at Peace Mennonite Church in Clearwater, Fla., and the burial at Prairie Street Cemetery. A memorial service was also held at Belmont Mennonite Church.



Nelson E. Kauffman

A new fellowship of believers held its first meeting in the Community Chapel of South Avis, Pa., on June 7. Started as an outreach from Agape Fellowship, Williamsport, Pa., the group had met in homes in Jersey Shore, Pa., during the past year. Recently, the fellowship

Eastern board arrivals and departures

Arrivals and addresses. Richard and Joyce Showalter and son Craig from Belize on May 15 for a three-month furlough: 725 Fir Gardens NW, Salem, OR 97304; Laura Kúrtz from Tanzania arrived in the U.S. on June 3 for a six-week leave: address is Box 75, Route 3, Elverson, PA 19520; Victor and Viola Dorsch from Tanzania on June 8 to Canada: Box 641, 21 Stone Street, New Hamburg, Ont. N0B 2G0; Ed and Gloria King and family from Honduras in mid-June: c/o Elam B. Horst, R.D. 2, Baden, Ont. N0B 1G0; Jerry and Sara Shenk, and son Joseph from Yugoslavia on June 14 for a three-month furlough: R 3, Box 310, Mount Joy, PA 17552; Harold and Annetta Miller and family from Kenya in mid-June for a two-month leave. The Millers will terminate their assignment with Eastern Mennonite Board of Missions and transfer to a Mennonite Central Committee assignment in Nairobi, Kenya: through August, 76 Greenfield Road, Lancaster, PA 17602.

Departures. Arlene Kreider, Mountville, Pa., returned to Ethiopia on June 2: P.O. Box 1165, Addis Ababa, Ethiopia; Lester and Lois Eshleman spent the month of May in the U.S. following five years of missionary service in Zaire and Tanzania. They were reappointed by Eastern Board for a three-year term to the staff of the Kilimanjaro Christian Medical Centre, Moshi, Tanzania. Lester is a urologist and serves as director of education; Lois serves as hospital economist.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

acquired the use of the Community Chapel and moved its meeting place to the new location. Jason Denlinger serves as pastor and the new name is The Praise Center. Sixty-eight persons were present for the first meeting at the South Avis location.

R. Wayne Mumaw, Hutchinson, Kan., area representative for Mennonite Mutual Aid for the last nine years, has resigned to take other employment. Mennonite congregations, individuals, and businesses in Arkansas, Colorado, Kansas, Missouri, New Mexico, Oklahoma, and Texas formerly served by Mumaw, now will be served by Harold D. Thieszen until Mumaw's successor is named. Thieszen may be contacted at MMA's western area office in Hesston, Kan.

Word Fellowship, Stratford, N.J., celebrated its move to a larger building on Easter Sunday, Apr. 19. The congregation exchanged its former facility with the VFW Hall which seats 450 people. Word Fellowship was begun in a home by church planters Richard and Lois Landis in 1977. When the group outgrew the living room, it moved first to a school auditorium, then to a renovated two-car garage before the recent move to the VFW Hall. The Hall, located across the street from the former facility, has ample room for Sunday school classes and is equipped with a large kitchen. The congregation, which now numbers about 100, has assumed responsibility for repaying the mortgage loan of \$138,000 over a period of 18 years. Settlement for the purchase was made on June 8.

In 1950, the 54 churches in one governate of the Coptic Evangelical Church's Synod of the Nile in Egypt, had only 11 pastors among them. Thirty years later the situation is no better, and many churches have simply closed. In all, 70 of the synod's churches are now without pastors. Working to fill those gaps is the Coptic Evangelical Seminary of Cairo. Currently 30 students are enrolled in a four-year program of theological and pastoral studies designed to equip them for the ministry. Mennonite Central Committee volunteer Bruce Wallace of Willowdale, Ont., serves as one of three full-time teachers at the school. He teaches English and Greek.

Henry Smiley, Chinle, Ariz., has recently been awarded the certificate of lay leadership

from Cook Christian Training School in Tempe, Ariz. This is a two-year certificate. He will continue on to complete the four-year pastoral training course. Henry and his wife, Eleanore, are members of the Black Mountain Mennonite Church and Henry will assume the leadership of that church upon his graduation. The home missions division of Mennonite Board of Missions has provided a grant to cover part of his school costs. This summer Henry is serving an internship at his home church at Black Mountain under the supervision of pastor Naswood Burbank.

readers say

We have appreciated X Menno's letters. They have presented many and different viewpoints and reasons for leaving a church. Many of the feelings we have ourselves experienced, but with the help of the Holy Spirit have overcome. Perhaps each of X Menno's viewpoints exist at the same time now in one congregation—yours and/or mine. How does one body meet such a variety of needs? They all entail a different stage of spiritual growth. Our prayer is that God makes us sensitive, discerning, and understanding concerning other people's faith walk, when we communicate with one another during those stages, it isn't necessary to write letters of explanation later.—Ken and Penny Jans, Beaver Crossing, Neb.

In returning to my desk this morning, I reviewed the copy provided by Ivan Kauffmann relating to first quarter contributions (June 9, p. 476). It is generally well done.

One correction, however, should be noted. The copy observes that "two of the boards, General Board and Mission Board, began the year with a deficit left over from the previous year." Mennonite Board of Congregational Ministries should also be included in boards which began the year with a deficit.

We were fortunate enough to reduce slightly the deficit which we had carried forward from the previous year, but unfortunately we still need to acknowledge that situation.—Gordon Zook, Executive Secretary, MBCM, Elkhart, Ind.

Along with all the well-deserved furor aroused by the article "Sexist Language in Hymns," I'd like to quote a columnist in a local Collegeville newspaper.

"... while the women's lib advocates have been fighting to eliminate the male image in almost every category, we have yet to hear anything about changing the *devil* from a *him* to a *her* or even an *it*."—David J. Brunk, Collegeville, Pa.

Some changes in the "sexist language in hymns" may well be in order, as the joint Mennonite-Methodist Sunday school class in Kansas City suggests (Apr. 28, p. 335). Nonetheless, I have several comments to offer regarding their working statements and proposed changes in the wording of a number of hymns.

(1) In all three of the hymns from *The Mennonite Hymnal* that they propose to alter, "inclusive" substitutes have been recommended for "father," in reference both to God and to forebears. While it is true that over half the human race, i.e., women and celibate men, is excluded by biology or by choice from ever attaining this status, it is also true that each

Opportunities: Warehouse supervisor (shipper, receiver, packer) needed Sept. 1 for Mennonite Central Committee material aid center, North Newton, Kan. Write to Griselda Shelly, Box 235, North Newton, KS 67117. Phone: (316) 283-2720; evenings, (316) 283-0518.

New members by baptism: four at Central, Archbold, Ohio; five by baptism and nine by reaffirmation of faith at Portland, Ore.; ten at Bethel, Gettysburg, Pa.

Change of address: Addona Nissley from Trinidad, W.I., to 980 Chicago Avenue, Harrisonburg, VA 22801.

female and male member of the human race has been engendered by a father. I fail to see what is not "inclusive" about a metaphor (when used in reference to God) that points to a relationship in which all men and women have participated.

(2) Is the use of Father as a way of talking to or about God to be understood as a denial of God as Mother, or rather as the expression of a relationship of parent to child? Krister Stendahl suggests that the opposite of Father is "unrelated coldness without involvement," and, thus, that "the Father language is

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\$198,401

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$198,401.52 as of Friday, June 19, 1981. This is 26.5% of the total needed. Contributions have been received from 292 congregations and 111 individuals. Individual gifts represent \$37,088.46 of the total.

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the glory of the Christian faith." Changing the image of God from that of a male parent into the Creator of the world, as was suggested for hymns #274 and #49, replaces the language of parent-child intimacy and trust not with more "inclusive" language but with that of less personal vibrancy.

(3) I would suggest other possibilities for offering a genuine choice of church language to congregations. Commission new hymns with new language to be composed for congregational use. Propose that those who so desire sing "Dear Lord and Mother of Us All" or "God of Our Mothers" or "This Is My Mother's World" (having a mother is no less an "inclusive" human experience than having a father). In these ways, new metaphors and language could be introduced and used, while at the same time allowing those who find nothing lacking in Father language to continue to sing their present "inclusive" version.—Robert Charles, Bruxelles, Belgium

Permit me an observation and comment on the "Readers Say" column (June 9, p. 476) about the prayer veiling. Verse 10 of 1 Corinthians 11 speaks about the angels. These are, as Fred Dickason in his book *Angels, Elect and Evil* (Moody Press) states, two kinds, those good and those evil. Now according to Hebrews 1:14 the (good) are assigned to the "ministry of the saints" so "Christian" woman will not be afflicted by that group, but rather assisted. Thus, the recognition of the symbolism of woman's place in divine order so that she not be attacked by the evil ones.

When the day comes that the church recognizes the "powers of darkness" for who and what they are, and deals with them according to its God-given mandate, (Eph. 1) then this symbolism will take on relevance and not be discarded as archaic. Meanwhile there are those who maintain the symbolism, but for the wrong reason.—Dean Hochstetler, Napanee, Ind.

births

Armentrout, Greg and Betty (Shank), Port Republic, Va., first child, Michael Scott, May 19, 1981.

Byler, Joseph and Sally (Lalli), McVeytown, Pa., fourth child, second daughter, Julia Kay, June 6, 1981.

Cable, Randy and Vanessa (Pugh), Hollsopple, Pa., triplets, second son, Mitchell Robert, second and third daughters, Megan Dell and Molly Lea, May 31, 1981.

Carr, Robert and Laura (Beachy), Sarasota, Fla., second child, first daughter, Amanda Joy, June 9, 1981.

Derstein, Randall and Deb (Delikat), Telford, Pa., second child, first daughter, Jodylee, June 4, 1981.

Eyre, Paul and Phyllis (Diller), Markham, Ont., first child, Scott Douglas, Mar. 7, 1981.

Garber, J. Kenneth and Nan (Schlabach), Elizabethtown, Pa., first child, Jared Kendall, May 22, 1981.

Greene, J. Michael and Bonnie (Showalter), Union Level, Va., first child, Scott Michael, June 7, 1981.

Hostetler, Don and Cynthia, Wellman, Iowa, second daughter, Clarice Ann, June 4, 1981.

Janzen, Steven and Bonny (Nyce), Harleysville, Pa., second child, Aaron Steven, May 4, 1981.

Kraybill, Mark and Ferne (Ruth), Morgantown, Pa., first child, Dawn Renee, May 21, 1981.

Lehman, Vernon and Mary Jane (McIntyre), Bolivar, N.Y., second daughter, Sarah Louise, Feb. 4, 1981.

Matthews, Lawrence and Louise (Lehman), Bluffton, Ohio, second child, first daughter, Cherilyn Louise, June 4, 1981.

Miller, John and Jody (Melzer), Wooster, Ohio, third daughter, Sara Marie, June 3, 1981.

Mock, Vernon and Celene (Yoder), Hollsopple, Pa., second son, Timothy Vernon, May 23, 1981.

Myers, Greg and Sheri (Vogt), Harper, Kan., first child, Stephanie Renee, June 11, 1981.

Phillips, Terry and Suzanne (Chittick), Billings, Mont., second child, first daughter, Johanna Sue, May 14, 1981.

Rice, Donald and Kathy, Pipersville, Pa., second child, first daughter, Melissa Sue, May 30, 1981.

Stoltzfus, Vernon and Carla (Handrich), Glenelg, South Australia, first child, Jeremy Michael, Mar. 12, 1981.

Toews, Randall and Diane (Wade), Salem, Ore., first child, Andrea Diane, May 28, 1981.

Wagler, Allen and Connie (Swartzendruber), Sarasota, Fla., first child, Jared Alan, June 4, 1981.

marriages

Beachy—Miller.—Lewis Beachy, Sarasota, Fla., and Alice Miller, Sarasota, Fla., Ashton cong., by Kenneth E. Nauman, Apr. 21, 1981.

Blank—Godshalk.—Robert Steven Blank, Salford cong., and Lori Godshalk, Groveland cong., by Loren Swartzendruber, May 9, 1981.

Borntrager—Kolb.—Arnie Borntrager, Denver, Colo., and Barbara Jean Kolb, Sarasota, Fla., Ashton cong., by Dave Beachy, May 23, 1981.

Faries—Feick.—Steve Faries, St. Jacobs, Ont., and Winnifred Feick, St. Jacobs, Ont., St. Jacobs cong., by Richard Yordy, May 23, 1981.

Hochstetler—Martin.—Ledru Hochstetler, Crawfordville, Iowa, Bethel cong., and Sheri Martin, Albany, Ore., Salem cong., by John Willems, June 5, 1981.

Hochstetler—Yutzky.—Robert Hochstetler and Mary Beth Yutzky, both of Plain City, Ohio, Sharon cong., by Eugene and Mary Herr, uncle and aunt of the bride, Apr. 18, 1981.

Hostetler—McInroy.—Mike Hostetler, Harper, Kan., Pleasant Valley cong., and Betty McInroy, Harper, Kan., by Doug Peck and Elmer Wyse, June 7, 1981.

Musselman—Metzger.—Wayne Musselman and Brenda Metzger, West Montrose, Ont., St. Jacobs cong., by Richard Yordy, May 30, 1981.

Miller—Borup.—Orlin Miller, Sarasota, Fla., and Lisa Borup, Sarasota, Fla., Ashton cong., May 30, 1981.

Miller—Brundt.—Richard Miller, Salford cong., and Gay Brundt, Brethren-in-Christ Church, by Loren Swartzendruber and J. Andrew Stoner, May 16, 1981.

Miller—Smith.—Douglas Miller and Linda Smith, both of Phoenix, Ariz., Trinity cong., by Ray Keim, May 15, 1981.

Miller—Sutter.—Paul E. Miller, Kalona, Iowa, East Union cong., and Deyonne R. Sutter, Milford, Neb., Beth-El cong., by Bob McKelvey and Lonnie Yoder, June 6, 1981.

Moyer—Nase.—Justus Dale Moyer, Perkasia, Pa., Blooming Glen cong., and Brenda Sue Nase, Sellersville, Pa., Lutheran Church, by Sheldon W. Burkhalter, June 6, 1981.

Mullet—Kropf.—David Mullet, Bloomfield, Mont., White Chapel cong., and Jan Kropf, Paoli, Ind., Paoli Mennonite Fellowship, by Tom Kauffman, June 6, 1981.

Sigler—Lisle.—Jeff Sigler, Wooster, Ohio, and Joyce Lisle, Creston, Ohio, Wooster cong., by Glen A. Horner, June 4, 1981.

Stutzman—Jones.—Curt Stutzman, Albany, Ore., Plainview cong., and Kristi Jones, Albany, Ore., by Byron Gingrich, June 6, 1981.

obituaries

Alderfer, Susan, daughter of Jacob and Caroline (Alderfer) Alderfer, was born in Upper Salford Twp., Pa., Jan. 5, 1884; died at Eastern Mennonite Home, Souderton, Pa., May 19, 1981; aged 97 y. On Mar. 15, 1902, she was married to Rein Alderfer, who died on Apr. 21, 1962. Surviving are 2 daughters (Caroline Alderfer and Naomi Moyer) and 5 sons (Ralph, Allen, Abram, Sanford, and Harold). She was preceded in death by one son (Jacob). She was a member of Salford Mennonite Church, where funeral services were held on May 22 in charge of Willis Miller, Loren Swartzendruber, John Lapp, and Henry Ruth; interment in Salford Mennonite Church cemetery.

Good, Lillie V., daughter of Otis G. and Frances (Brunk) Wilkins, was born in Rockingham Co., Va., Apr. 14, 1889; died at Mennonite Memorial Home, Bluffton, Ohio, May 24, 1981; aged 92 y. On Jan. 10, 1914, she was married to Irvin Good, who died on Feb. 12, 1969. Surviving are 4 sons (Otis, LeRoy, George T., and Albert F.), 3 daughters (Rosella—Mrs. Lowell Hershberger, Alveta—Mrs. LaVerne Good, and Nettie—Mrs. Harry Burtchin, Jr.), 35 grandchildren, 42 great-grandchildren, 5 great-great-grandchildren, and one sister (Annie—Mrs. Isaac Miller). She was a member of Salem Mennonite Church, where funeral services were held on May 27, in charge of Larry Rohrer and Paul Dyck; interment in the Salem Church cemetery.

Hartzler, Elizabeth, daughter of Christian and Christina (Good) Cult, was born in Allen Co., Ohio, Jan. 12, 1885; died at Walnut Hills Nursing Home on May 20, 1981; aged 96 y. She was married to Phares Brubaker, who died on Jan. 16, 1942. Later she married Enos Hartzler, who died on Sept. 14, 1958. Surviving are 2 daughters (Vera—Mrs. Donald Payne and Ruth—Mrs. John Miller), 2 sons (Wilmer and Mark Brubaker), 3 stepsons (Earl, Lloyd, and Paul Hartzler), 26 grandchildren, 54 great-grandchildren, and one sister (Mrs. Ada Berry). She was a member of the Salem Mennonite Church. Funeral services were held at the Crown Hill Mennonite Church on May 23, in charge of Glenn Martin and Earl Hartzler; interment in the Crown Hill Cemetery.

Schweitzer, Viola Fern, daughter of Arthur and Myrtle (Roth) Schweitzer, was born at Shickley, Neb., June 16, 1920; died of cancer at Iowa City, Iowa, June 8, 1981; aged 60 y. She was a member of First Mennonite Church, Iowa City, Iowa, where funeral services were held on June 11, in charge of Wilbur Nachtigall and J. Stanley Friesen; interment in Memory Gardens Cemetery.

P. 516 supplied by Sanford Eash; p. 521 by Jim King

calendar

Northwest Conference annual meeting, Tofield, Alta., July 2-5
Mennonite Board of Missions Board of Directors, Elkhart, Ind., July 16-18
Indiana Michigan Mennonite Conference, Yellow Creek Mennonite Church, Goshen, Ind., July 19-21
Mennonite Board of Education, Elkhart, Ind., July 20-21
South Central Conference, Heston, Kan., July 24-26
Virginia Conference Assembly, Rhema Lake Camp, Staunton Va., July 29-Aug. 2
Iowa-Nebraska Conference, Riverside Park, Milford, Neb., July 31-Aug. 2
Allegheny Conference, Mattawana, Pa., Aug. 6-8
Black Council/Black Caucus Assembly, Bowling Green, Ohio, Aug. 6/7-10
Mennonite Church General Board, Bowling Green, Ohio, Aug. 10, 11
Conservative Mennonite Conference, Iowa Menn. School, Kalona, Iowa, Aug. 10-14
Mennonite Church General Assembly, Bowling Green, Ohio, Aug. 11-16
Franklin Conference, Chambersburg, Pa., Aug. 22
Moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982
MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23, 1982

items and comments

Church-run schools held to be exempt from jobless tax

In a unanimous ruling, the U.S. Supreme Court has declared that church-related schools that have no corporate identity apart from a church or association of churches are exempt from paying unemployment-compensation taxes. The decision reversed a ruling of the South Dakota Supreme Court, which had held that two Lutheran schools in the state had to pay the tax. In its ruling the high court did not address the constitutional question of whether the government may apply the tax to employees of religious schools.

National Council condemns Reagan administration, Jews uncertain

The National Council of Churches issued a sweeping condemnation of the Reagan Administration, saying its programs threatened "the vision of America as the model and embodiment of a just and humane society."

In a message to its 32 Protestant and Orthodox member denominations, the NCC governing board expressed its "fundamental disagreement" with the Reagan proposals and asked churches to assess their own vision for the nation's future.

In their semiannual policy-setting session, the NCC governing board said that in the administration's "vision of America, the fittest survive and prosper, and there is little room for public purpose since it interferes with private gain. Compassion is a weakness in the competitive struggle of each against all, and charity is the voluntary option of individuals."

In a shift from its traditional leanings toward liberal and democratic stances, the Jewish community in America has not made up its mind on whether it supports the Reagan administration on foreign and domestic policy.

University counselor finding fundamentalism affecting more students

Unlike concerned parents of college students in the 1960s who complained about long hair and slipping morality, today's parents are calling places such as Indiana State University's Student Counseling Center, worried because their young people are "too hung up on religion." Patrick Utz, director of the center, reported he has received several such calls this year. "And we are not talking about extreme versions where a student is leaving home to join a commune. I'm talking about young people who are abandoning preparation for careers."

The religious mood he perceives is not a socially active one. Rather than attempting to

cure society's ills, it's really about establishing a personal relationship with God, he said.

John Paul, in a message on communications media, hits stress on violence

In a document signed three days before he was wounded in an assassination attempt, Pope John Paul II warned the mass media against "extolling violence." He also called on parents to guard their children against the "aggression" and "artificial traumatization" he said children and young people encountered in the mass media.

In his message, Pope John Paul warned against media manipulation of the minds of the reading, listening, and viewing public. "The communicator has to fulfill his task with the maximum objectivity," said the pope, "and not turn himself into a 'hidden persuader' out of personal interest, for reasons of conformism, or for financial gain."

Black Americans' dilemmas described by Charles King

Baptist pastor Charles King was interviewed for *Sojourners* Magazine by Kathy Maxwell. As reported in May 1981 he described the social and economic problems of blacks in the following statistics. "One third of all blacks still live on or beneath the poverty level. Thirty-five percent of all black families are matriarchal. Most of these matriarchal families are on welfare.

"Almost five million black children from welfare families are in segregated school systems; 75 percent of all men in prison are black; 65 percent of all women in prisons are black; 70 percent of all the crime in urban areas is committed by blacks. We cannot allow the sight of middle-class blacks who have assimilated into white culture to blind us to the problems that lie beneath the horrifying statistics."

Nicaraguan revolution called first inspired by gospel, Catholics

"This is the first revolution inspired by the gospel and promoted by many Catholics," says Father Peter Marchetti, SJ, of the Sandinista revolution of Nicaragua. A sociologist and land reform expert, Father Marchetti has been in Nicaragua since February 1980 as a coordinator and adviser to the Nicaraguan land reform. He is the liaison between the University of Wisconsin's Land Tenure Center and the Nicaraguan Agriculture Ministry's Research and Study Center.

To Americans who might think that Nicaragua's revolution is going the way of Cuba's, he says the possibility is minimal. "Governments are the result of social forces" he says. Unlike Cuba, Nicaragua has a strong Christian tradition that penetrates all levels of society. The Nicaraguan people are deeply at-

tached to their religious faith and practices. Contacts between Cuba and Nicaragua are tending to "subvert" Cuba, he says, rather than the reverse. Nicaragua "is showing Cubans that being Catholic is not against social progress and reform."

U.S. center reports abortions numbered 1.1 million in 1978

The national Center for Disease Control (CDC) in Atlanta, Ga., said more than one million abortions were performed in the United States in 1978, an increase of 7 percent over the previous year. One abortion was performed for every three live births in 1978, the last year for which complete figures are available, the CDC reported.

Continuing the trend of recent years, women who obtained abortions in 1978 were found to be often young, white, unmarried, and low income. Some 74 percent were unmarried.

NCC aide says influence of religious New Right could become good thing

An official of the National Council of Churches told a gathering of ecumenical leaders that Moral Majority and similar groups still have "a lot to learn about the give and take in a democracy" but the active political involvement of the religious New Right may in the end be a good thing.

"If we receive whatever God may be saying through these passionate believers, perhaps we will be refreshed in our own convictions to live out more faithfully the truth that is in us," Peggy Shriver told an audience at the National Workshop of Christian Unity.

"We may need to read each other's Scripture," she told the group. "Each of us has certain Scriptures that we are comfortable with. It may be that we will have to force each other a bit with uncomfortable passages."

Giving to nonprofits fails again to keep pace with inflation

Giving to the nation's 300,000 nonprofit institutions, including churches, hit a record \$47.74 billion in 1980, but the 10.2 rise again did not cover the 12.4 percent inflation rate. According to the American Association of Fund-Raising Counsel, which issues that annual statistical report, nonprofit organizations are threatened further by the Reagan administration's proposed cuts in federal spending.

"Our nonprofit institutions and agencies must deal with this lost ground in painful ways, curtailing some programs while eliminating others," said John J. Schwartz, president of the association and an authority on trends in American philanthropy. A year ago, the same group reported that giving to nonprofits rose 9 percent in 1979, compared to an inflation rate of about 13 percent.

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The American dream

It is said that the name "America" comes from Amerigo Vespucci, an Italian who first referred to the new world as a "continent" and who made four trips from Europe between 1497 and the early 1500s. As such the word America refers to the whole land mass from Northern Canada to Tierra del Fuego.

However, it is commonly used for the United States only, both as a noun and as an adjective, American. Though both confusing and arrogant, this has been done so persistently that there is no other word to refer to a citizen of the U.S. as one would refer to a Mexican or a Canadian.

Gabriel Moran discusses this issue in an article "The American Experience" (*Religious Education* magazine, May-June, 1981). Moran points out that America is nearly 300 years older than the United States. He notes also that America is an experience or state of mind whereas the United States is a place. He stresses the importance of separating America both as a continent and as a dream from the United States as a specific part of the continent and as an expression of the dream that does not always support it.

Confusion about the dream as general and pervasive on the one hand and the place as specific and less than ideal on the other has prevented many from separating what is good about America from its dark side enough to recognize the two. "If United States and America are equated," says Moran, "then American means Christian, white, and male. . . . Women, blacks, and natives become almost invisible; they could never be fully American in the moral sense of perfection" (pp. 248, 249). Even Christians of certain persuasions were found a problem. "The Boston Synod of 1680 gives as evidence of a decline of godliness the presence of Quakers and Anabaptists among us" (p. 252).

In the early days, America was to be a place of freedom for people with vision and energy, not like the bad, old world of Europe where the poor and dissenters were persecuted and privilege was passed on by means of titles.

It takes dreaming and ceaseless activity to bring about a new social order, and a place open enough to make new rules. The dark side of the dream emerges when the opportunity is exploited at the expense of those with other priorities. When the specific is confused with the general, it becomes easy to justify this exploitation. Since the native Americans did not appear to share the dream, they would be

eliminated. Slaves, too, were not in the know, so they would be assigned inferior status. Quakers and Anabaptists were threats because they refused to participate in violence.

The heart of the American dream is good. Liberty to the captives and opportunity for the oppressed are noble aspirations. But it is easy to define them too narrowly. When America is equated with the United States, Canadians and Mexicans rightly become restive, for they too cherish aspects of the dream, though expressed with different specifics.

The fanatical pursuit of the American dream has brought the world to the edge of destruction. If the U.S. alone is America and thus the chief protector of the dream, as some reason, then any method must be used to protect it. Indeed, some would seem to justify destroying the world to save the dream. But of course the dream of liberty would die along with the world. Indeed it is threatened by the efforts to save one specific place—the United States—at the expense of others, equally deserving.

There may be a lesson in this for us Mennonites. We too have had a dream. We have dreamed of life with integrity—local specific integrity. We have believed that unless the church is local, specific, and visible, it is not the church. We have insisted that integrity be maintained in spite of objections from all sides. At times this has developed in us a persecution and righteousness complex and split us into fragments.

But like the American dream, the Mennonite dream suffers if taken captive by one specific group. Its thrust is outward toward the inclusion of people from every tongue and nation. If it does not apply to everyone, the Mennonite dream is a contradiction, for by nature it is an inclusive dream, of salvation free to all, not just the privileged or those of a specific group. Yet it must be local and universal at the same time.

Indeed, the Mennonite dream is intended to follow Jesus, in whose parables as A. W. Wilder observes, "The particular religious tradition becomes indistinguishable from a universal humanity . . . and the son of Abraham becomes the Son of man" (*Early Christian Rhetoric*, p. 87).

Neither the American dream nor the Mennonite dream is valid if tied to one locality alone. Liberty to the captives and integrity in relationships become paradoxical and even false if restricted to one place or people.—Daniel Hertzler

Gospel Herald

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Bringing the outs in

by Weldon Schloneger

Frank was new in the community. On the first Sunday he walked through the front door of the only Mennonite church in town. He didn't receive a bulletin—the ushers stood only at the other entrance—but he enjoyed the worship service anyway. After the service, everyone stood around and talked. He knew no one, so he went home. Almost a year later, someone asked Frank, "You come to church every Sunday, but why don't you ever stay for Sunday school?" An astonished Frank replied, "I didn't know you had a Sunday School—nobody told me."

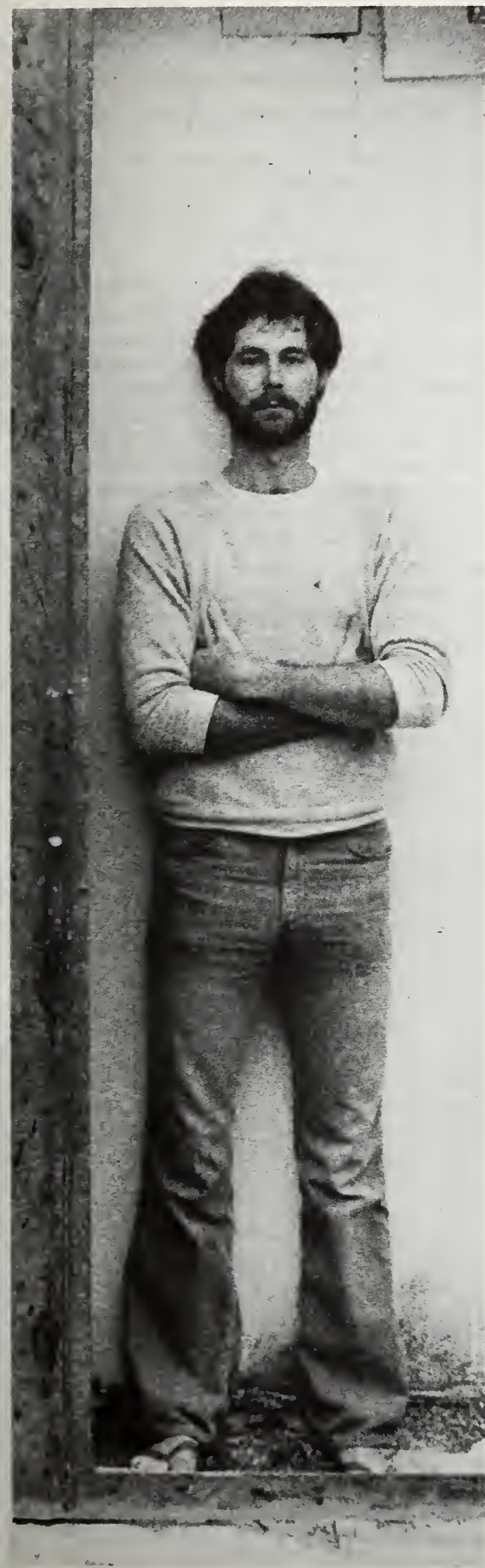
Ruth was amazed at the love and warmth that she received at her new church. Hugs and affectionate smiles surrounded her. Many persons quickly shared deeply and intimately of themselves and invited her to do the same. But gradually she noticed that there were church groups from which she was excluded, there were parties to which she was not invited, and there were committees that proved to be closed to newcomers. She told a nonchurch friend, "I think they just use their affection to keep me coming. On the surface, they're a really loving group of people, but underneath they maintain clear boundaries to separate the persons who are really 'in' from everyone else."

Gary was in his first year as pastor. He was immediately involved in working with committees, meeting personal needs of people, and preparing sermons and Bible studies. He enjoyed his work, but expressed a nagging frustration to a fellow pastor, "I have plenty of 'parishioners,' but no friends yet. It's hard working for a group of people before really becoming part of them."

Obviously, feeling "out of it" is unpleasant. It's happened to all of us: when we've started a new job, when we've attended someone else's party, and when we've visited a different church. Any new person in a group is "out" at first.

In the church, too, that initial experience of feeling outside the group is unavoidable. Even when the new person in the congregation is a lifelong Mennonite and has five relatives within the congregation, at first that person is *out*, not *in*. It is every congregation's job to work at the task of group formation—the task of bringing the outs in.

Jesus shows us the way. As the following outline taken from the



Every person needs a definite place in the social structure of the congregation.

Gospel of Mark shows, Jesus practiced group formation as he gathered around him a group of disciples. He brought the outs in. The steps that Jesus followed as he formed his group of disciples can also be helpful to our congregations. Because we live in an increasingly mobile society and because our evangelistic efforts will steadily draw new persons to our congregations, we are constantly faced with the joyful but sometimes difficult task of incorporating new persons into our congregational life.

Step 1—Inclusion. In Mark 1:14-20, Jesus begins his process of group formation by working at inclusion. He says to Simon and Andrew, "Come, follow me, and I will make you fishers of men." A simple sentence with three parts—the three elements of inclusion.

First, Jesus says, "Come." It is a *definite, personal invitation*. Jesus does much more than walk up and down the beach of the Sea of Galilee, trying to look attractive, and hoping that somehow those fisherman fellows will automatically want to come with him. He walks up to them, looks them in the eye, and says, "I invite you to come. I want *you*." A genuine, caring, definite, personal invitation is the first step in inclusion.

In our congregations, we cannot assume that just because someone has shown up at our door they have been personally invited; too often we assume that the visitor in the next pew is someone *else's* friend. We also cannot assume that the welcome to visitors on the sign outside, or the welcome to visitors printed in the bulletin, or the welcome to visitors by the worship leader from the pulpit is enough. Each new "out" person needs a face-to-face encounter with someone who is "in," along with a personal word of welcome and an invitation to further fellowship.

Second, Jesus says, "Follow me." This makes the invitation more specific. In saying "Follow me," Jesus is inviting Simon and Andrew (and later James and John and the others) to walk alongside him—and to walk alongside each other. "Follow me" is another way of saying, "Let's head in the same direction together—let's walk the same path."

Jesus' invitation and the disciples' positive response provide a *social structure* that make possible long hours of important interaction among Jesus and his disciples as they walk the roads of Galilee, Samaria, and Judea. Jesus is here providing a *setting* in which his followers can spend significant time together—significant both in quality and in quantity.

In our congregations, bringing the outs in means providing settings where new persons have frequent opportunities for talking, studying, worshiping, and playing with those who are already part of the group.

And although the Sunday morning experiences are im-

portant, they are not enough. Every person also needs a definite place in the *social* structure of the congregation. That may mean being incorporated into one of the congregational small groups, or it may mean having a special relationship with another family or household. All of our smaller groups within the larger Sunday morning group need to be structured so that people who are out have a place where they can truly become in.

Third, Jesus says, "If you come and if you follow me, I'll make you fishers of men." Jesus makes the *purpose* of the group clear. The disciples' coming and following are not to be aimless—they are not together just for the sake of being together. Jesus makes the group's purpose clear so that those who come and those who follow know what the group is about—Jesus helps them understand the group's basic agenda and mission.

In our congregations, we need to find ways of clarifying the purpose of our particular group to new persons. It is not enough to simply label ourselves as a "Mennonite church" and assume that this label makes our specific agenda and mission self-evident. Each congregation is in a different setting with a different combination of persons and gifts. And although each congregation wants to "build God's kingdom," not all will have the same specific mission focus or emphasis.

Perhaps a small card with a concise statement of the congregation's central beliefs and central mission emphases, along with a schedule of regular activities, would help the "outs" know what they are getting "in" to.

Step 2—Involvement. The first three chapters of Mark are full of inclusion material. The disciples follow Jesus around, they observe him, they interact with the Pharisees, the crowds, and each other. It is not until this inclusion process is well under way that Jesus invites the disciples to become *involved*.

In Mark 3:13-19, Jesus calls the twelve, designates them as "apostles," and then sends them out to preach and to have *authority* to drive out demons. And again in Mark 6:6b-13, Jesus calls the twelve to him, sends them out two by two, and gives them *authority* over evil spirits. Mark reports that the disciples followed Jesus' directions—they went out, they preached, they drove out demons, and they healed many people.

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The problems created by involvement ahead of inclusion are a special hazard for new pastors.

Involvement, therefore, goes beyond inclusion. Involvement means more than fellowship. Involvement has to do with participation in the control and authority structures of the group—it has to do with responsibility and accountability. The disciples shared this responsibility, and after receiving Jesus' charge, they became accountable to each other and to Jesus for their actions.

In our congregations, bringing the outs in will also include involvement—but only after the inclusion process is well under way. It is always a temptation to use church jobs or official church positions as a method of getting people *included* in congregational life. But in many churches there are persons who have been given positions of authority and responsibility, but who somehow still don't feel "in." They're in the organizational structure, but they're not yet in the real social structure of the congregation. Sometimes these persons end up feeling used. They say, "This church wants my gifts and abilities, but it doesn't really want *me*."

The problems created by placing involvement ahead of inclusion are experienced by any new person, but are a special occupational hazard for new pastors. For a new pastor, *involvement* is sudden and total—authority and responsibility happen immediately. And for a new pastor, as for everyone else, *inclusion* takes time. Friends are not made overnight, and it takes time for the social structures to make room for new persons—it takes time for inclusion to catch up with involvement.

Although there would be practical problems, perhaps new pastors should live in the new community for a year while they and the congregation work at inclusion before the pastor takes up the duties that signify involvement. Or, perhaps there is something to be said for the old pattern of calling the pastor out of the congregation, so that inclusion has already taken place before involvement begins.

Step 3—Intimacy. It is not until chapter 8 of Mark that there is intimacy between Jesus and his disciples. Intimacy does not occur until the processes of inclusion and involvement are well under way.

There is intimacy in Mark 8:27-30, the story of Peter's confession of who Jesus really is. When Jesus finally asks his disciples, "But what about you? Who do you say I am?" Peter answers, "You are the Christ—you are the Messiah!" To this Jesus responds, "Don't tell that to anyone else."

Jesus waits until the disciples are included and involved before sharing with them the most significant, the most intimate truth that he could possibly share with anyone. Finally, Jesus affirms to the disciples what they had probably been suspecting for some time, but had been afraid to ask. Jesus affirms that he is indeed the Messiah, but he asks the disciples to keep it confidential. The time is not yet here to share that fact with others.


Only the disciples are in a position to receive this very intimate truth from Jesus. Only persons who are beginning to be included and involved in a group are in a position to deal

appropriately with this kind of intimacy, this kind of deep personal truth.

In our congregations, intimacy cannot be pushed too quickly. It is tempting to bring the outs in by hooking them immediately with attempts at deep affection and quickly shared intimacies. While warm handshakes and genuine back pats are appropriate from the beginning, real intimacy pressed too quickly can become a form of control—a kind of manipulation that ultimately drives people out instead of bringing them in.

Jesus' parable of the sower and the seeds is helpful here. The seed that was thrown on shallow soil sprouted quickly, grew, and blossomed, but soon died for lack of nourishment. Intimacy will also prove shallow and temporary if it is not preceded and sustained by genuine inclusion into the life of the congregation and by appropriate involvement in congregational structures.

Obviously, these three steps of inclusion, involvement, and intimacy cannot be completely separated. We cannot wait until a person is totally included before we allow any involvement; we cannot wait until a person is totally involved before any intimacy is appropriate. There will always be some overlap and some melting together of the three categories. For instance, a church committee meeting *can* be a setting in which inclusion, involvement, and intimacy are all happening at the same time. The danger comes when the second and third steps are allowed to race ahead of the first.

Perhaps inclusion is so often skipped or slighted because it is the hardest of the three steps to accomplish. We know how to involve people and we're learning how to share deeply of ourselves. But how do we greet new "outs" at the door of our churches? How do we share the purpose of our group with them? (Or don't we know our purpose?) How do we help them find their way into the social structures of our congregation? 

So was Jesus

Almost too good
to be true
he said
as he shook his head
when he read
the poem
about the young
Puerto Rican
who gave his gloves
in a quick gesture
of debonair generosity
as he moved past
the white lady
freezing in her subway
seat and disappeared
into the next car.
Almost too good
to be true
he said.
But so was Jesus.—Thomas John Carlisle

To be faithful in our interaction with the powers is to be neither aloof nor to be captured by them.

Following Jesus in relating to the powers

by Titus Bender

The political arena was taboo for members of our local Mennonite congregation during the early years of my life. It was seen as dangerous territory in which a person and a church could lose its soul. If we were to have clean hands and a pure heart we should not inquire too deeply of political activities and movements. Today, three decades later, I still see the political arena as a dangerous one in which we could lose our collective soul, but I do not see it as taboo.

Our family's experiences during the 1960s in Mississippi and since have convinced me that to close our eyes to the political implications of the life of Jesus is to have already lost our soul. People are helped and people are hurt by the rules of our society. And I have come to see myself as part of the oppression unless I attempt to relate the people-centered principles of Jesus to every level of human interaction—from personal friendship to the institutional level.

In Mississippi, during the 1960s, I became increasingly uncomfortable with the prevalent position of church-related persons who saw racism as only a political question. The church was to "stick to the gospel." But Martin Luther King and others like him understood that if Jesus were taken seriously the foundations of racism would crumble. Those who clung to the belief of immunity from political implications experienced the embarrassment of participating in racist relationships while talking about Jesus.

I found myself encouraged by a few brothers and sisters in the church and compelled by my own conscience to become involved with such programs as the Mississippi-based Delta Ministry—a church-related attempt to relate to everyday concerns such as job training, head start education, voter registration, and advocacy for those who were cut off from social programs for voting. For me, the illusion of faithfulness to God by indifference to the political questions was destroyed.

I am not speaking to the question of whether Anabaptists should hold political office. That question needs to be addressed, but is not the focus of this article. I speak here of active interaction with those in government with an intention to influence the decision-making process. If, in this interaction, we run the risk of unfaithfulness, we need principles to guide us. I tentatively suggest the following six guideposts.

First, the church needs to **maintain independence** from the state or we will be prostituted. For me, our traditional concept of separation permits us to escape adequate interaction with the powers. It is too easy to sit on the sidelines and

be neutral toward or even to condone violent or unjust activities. Or, from the sidelines, we can simply label the entire governmental arena as evil.

We need to exercise spiritual discernment related to public decision-making. Programs which enable the poor to be included in health care or which provide food for those unable to feed their children contain at least a spark of God's justice. Legislation which takes from school lunch programs to produce MX missiles reflects something other than Jesus of Nazareth.

The implications of many other public decisions are more difficult to interpret ethically. However, we cannot be "separate" but must retain a stance of independence so we can affirm or critique activity at the institutional level of our society.

The group of Evangelical conservatives calling themselves the moral majority has been criticized for spelling out the political implications of the gospel they preach. My uneasiness is not that these implications are being clearly laid out, but that their perspective, in general, represents a Jesus domesticated by powerful interests in our society. We need the constant probing of Jesus' vision that will enable us to depend less on whoever happens to be powerful and articulate in the larger society. We need, not greater separation, but an independence that enables us to embody the liberating and healing spirit of Jesus amid a world too caught up in the selfishness of the age—a selfishness that scapegoats the powerless in our country and around the world.

Second, the church must **resist the temptation toward hostility**. The arena of political power is more geared to convincing than to listening, more attuned to winning than to serving. We see people hurt through selfish interests of those with political clout. Frequently, short sighted self-interest seems to win over the common good. Cynicism or hostility can gradually infect our spirits if we do not keep our sights on Jesus whose own encounter with the powers led to his murder by the "protectors" of the public. I'm not suggesting an anemic passivity when we encounter injustice. On the contrary, the ability to experience indignation may be essential if we are not to lose our humanness.

Yet, we are not true to the spirit of our Master if we wish our adversaries ill. Those in power are a part of our common humanity, and we have nothing to say in the political arena if we do not reach out to the oppressor as well as the oppressed. Our purpose in interaction with the powers is to increase justice, and justice cannot flourish amid hostility.

Third, the church needs to **keep in constant focus both the personal and collective levels of concern**. This requires us to minister to persons while also doing what we can about the "rules" of our society which can either help or hurt

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people. It is as important to stop a war as to salvage refugees from it. It is as important to see that we have policies to employ people as to cheer up an unemployed person. If we love responsibly, we will love on both the collective and personal levels. Some want to avoid the rule-making arena of our society but to love individuals hurt by this society. Others profess a passion for social justice, yet fail to reach out to individuals in pain or in joy. The responsible church will learn to love at both levels.

Fourth, the church needs to be allied with Jesus in "setting at liberty those who are oppressed" (Lk. 4:18). The record on this issue has been mixed. Representatives from the church have taken the side of slaveholders against the slaves, yet John Wesley's voice rang clearly. A theologian William Summer, hosted Herbert Spencer in his tour of the U.S., warning the country that salvaging the poor would interfere with God's way of ridding the world of inferior human beings. On the other hand Walter Rauschenbusch reminded the church at the beginning of this century that both persons and society stood in need of redemption. Who stood up firmly against the carnage in Vietnam? Not many Christians in the early days of the war. But there were those who cried out for the end of napalming of innocent children in the name of Jesus who said, "Let the little ones come unto me."

Too often the church has been used by the powers to salve the consciences of those of us who consume more than our share and to help discredit the voices of prophets in the name of peace and tranquility. I fear that too often we have helped promote the image of the follower of Jesus as one who is economically successful rather than a common worker; as one who is a successful tither rather than a pauper.

By no means do I intend to infer that God prefers "failures" above those who are "successful." What I do mean to say is that if we are not engaged in Jesus' work of "setting at liberty those who are oppressed," God will probably be embarrassed by our interaction with the powers.

Fifth, if we would not be captured in our interaction with the powers, we cannot afford, in our search for ethical behavior, to separate means and ends. A. J. Muste understood this when he said, "There is no way to peace; peace is the way." Jesus understood it when he said, "I am the way." There are no shortcuts to liberation. To seek peace by violence, political success by compromise of basic ethics, justice by destroying the enemy—these indicate that we are defeated before we begin because our spirits are already

dead and our program will be an empty shell.

This principle has been for me a constant struggle. When I see those who are oppressed, maligned, and discounted by persons calling themselves by God's name, I find myself wondering if nonviolence will pay off. Jesus never gave up on the principle of overcoming evil with good. If we do less, we will embarrass God as we interact with the powers.

Sixth, the church will be prostituted as we interact with the powers unless we recognize the limits of political power. I do not mean to underestimate the role of political power to create or to relieve. I have lived amid racist laws which crushed the spirits of my black and Choctaw brothers and sisters. I observed the changes that followed the Voting Rights Act of 1965 which gave to black citizens the power to have representation in government and assisted in the difficult struggle for economic and social justice. Political forces can be used to hurt or to liberate.

However, it is equally important for followers of Jesus to recognize the limits of political power. The U.S. is the richest and most powerful in the world, yet is in serious trouble as indicated by our violence, breakdown of relationships, and boredom. The state cannot "fix" everything. Our spirits reach out to God and to each other. Meaning in life occurs only if we find meaning in relationships.

We are more than pawns in the hands of political planners. In fact, many secrets have been "hidden . . . from the wise and understanding and revealed . . . to babes" (Mt. 11:25). Among those secrets that human wisdom and skill alone cannot probe is the secret of genuine meaning that comes by giving ourselves so that we might find ourselves. We walk that fine line between the irresponsibility of relating to the powers in passive unconcern for the suffering of victims, and by contrast, depending upon Washington for the answer to our deepest spiritual needs.

To be faithful in our interaction with the powers is to be neither aloof from nor captured by them. For me, it is impossible to return to the comfortable position of "sticking to religion." I believe that God intends his redeeming power to be used to counteract all that has become tainted with sin on our planet from the personal to the institutional level.

We move through dangerous waters. God's liberating movement through the church has potential to create change; yet, if captured by the powers, the church can be used to baptize privilege and oppression. As, perhaps, seldom before in history, our denomination needs the special wisdom that comes from looking to God and reaching out for each other's hands so that we do not lose our way. ☞

Hear, hear!

Killing in self-defense

Up to this time we have not believed in it. We have said, "Human life is sacred and we do not have the right to terminate it. The taking of life is God's prerogative."

Sometimes people have tried to push us into a corner and have said to us, "Suppose someone forced his way into your home and began to abuse and threaten the lives of your wife and children, what would you do? Would you simply stand by and let him do it? Or suppose you are confronted by an

armed man and are convinced that it is either your life or his—what would you do?"

The man of the world, of course, replies quickly, in a loud voice, "I would get him before he gets me."

We, however, have continued to say, "Even though my life is threatened, I do not feel I have the right to take the life of another—not even in self-defense."

"No," we have said. "Our lives are in the hands of God. He will take care of us." We commit ourselves to him and say with the three Hebrew children, as they faced death in

the blazing furnace, "The God we serve is able to save us . . . but even if he does not, we will not do what we believe is wrong."

This has been our position all along on both the personal and national levels. We do not believe in war in any form, not even in defensive wars—when the enemy is the aggressor and comes to threaten our liberties, kill our loved ones, and take us captive.

But are we now thinking differently when it comes to abortion? Of course we do not believe in abortion on demand or in abortion as a method of birth control. But what about abortion in the case where the mother's life is endangered? What do we do when the life in the womb threatens the life of the mother? Do we say, "In self-defense we will take the life of the unborn child before it takes the life of the mother?"

We may reason that the mother's life is worth much more than the life of the child, that she is needed by her husband and her family. But since when do we make the decision on the basis of worth? The life of the armed hoodlum is probably not worth as much either as the life of the respected and productive citizen whom he threatens. Are not the decisions of worth, of life and of death, in the hands of the Creator and should we not leave them there?

I want to be sympathetic with those who struggle with the abortion exception. But I have wondered whether we are not allowing emotion and logic to guide us rather than the Word and example of our Lord? I will appreciate the response and counsel of my brothers and sisters.—**Russell Krabill, Elkhart, Ind.**

Was Jesus a hypocrite?

To accept the statements that justify the nonpayment of war taxes is to accept the statement that Jesus was a hypocrite.

After reading much about the war-tax issue and listening to much discussion, both pro and con, I wanted to find out more about the issue, so that I could take a stand consistent with God's teachings. I read all that I could that justified not paying taxes. Then I read as much as possible justifying the payment of taxes. Both of these included much Bible reading and prayer. I then did a lot more praying and asking God to guide me to what his truth is. He led me to more reading and research.

After all of this, I was led to only one conclusion. If we believe Jesus taught that we should not pay taxes to a government in the process of or planning to slaughter people, then Jesus was a hypocrite because he paid his taxes. If Jesus was a hypocrite, because he taught one thing and did another, then Jesus sinned and he was not the unblemished lamb suitable to die for our sins. So there cannot be salvation through him.

The first point made by those who would condone, even encourage, the nonpayment of war taxes, is that income tax is voluntary, because it requires citizen cooperation and to pay it is to agree with the government's policies. Using this same line of thinking we could say that all laws are voluntary, and to obey them is to agree with them. I may not agree that I should not drive any faster than 55 miles per hour, but if I decide not to obey the law I will be penalized

for it. If I pay my taxes I do not necessarily agree with how my tax money is spent. But I still must pay.

A second point that is made is that the personal responsibility of loving my neighbor comes before the law. I agree. But, I ask this question. What were some of Jesus' actions and how did they coincide with his teachings? Many instances of civil disobedience and tax evasion have been justified using Jesus' teachings. I feel that his teachings are removed from their context if they are not in agreement with the example of his perfect life. Do we read in the Bible that Jesus went to Rome to picket in front of the Senate about the atrocities committed against Jerusalem. Do we find Jesus lobbying to have the Roman troops withdrawn from the temple, or for the exemption of the Jews from paying the many taxes levied on them largely for the support of the bloodthirsty Roman army? Or do we find Jesus not paying his war taxes? The answer to each of these questions is a very clear "No!"

But wait, you say it was different back then. Was it?

They say that we must not pay our taxes, in order to make a witness, since we as Mennonites are not drafted anymore. Well, the Jews in Jesus' time were not drafted either. They say they did not have conscription back then. Wrong. Conscription dates back to the earliest civilization. They say that our government needs our money more than our bodies. Well, the Roman government needed money, because many of the soldiers were professionals and they fought for the money. They say today we have the atom bomb, the most destructive war machine ever devised by man, up to this time. Back then it was the Roman army, the most destructive and bloodthirsty war machine ever devised by man, up to that time.

How do we know that Jesus paid his taxes? The Tribute Coin referred to by Jesus was a coin used to pay the poll tax which had to be paid by every male person, ages 14-65, and by females, ages 12-65. If Jesus had not paid his tax, would not the Pharisees and Sadducees have brought this to the attention of Pilate when Jesus was before him, since they were looking for something to convict him of?

If you say that Jesus' teachings are that we should not pay our war taxes, I cannot accept this. I believe that Jesus was the perfect example of the Christian life and that his life was consistent with his teachings and that he was not a hypocrite. If Jesus paid taxes to the government of his time, then I can do no less. In fact, I must pay those taxes if I am to be in accordance with Jesus' life and teachings.


You say that we must follow the leading of the Holy Spirit. I agree, but how do we discern the leading of the Holy Spirit? We must go to the Bible. If the Bible and Jesus' example contradict what we thought was the leading of the Holy Spirit, then it can't be the leading of the Holy Spirit. The leading of the Holy Spirit, if it is authentic, will always agree with the life and teachings of Jesus.

You ask, Why doesn't the Mennonite Church take an official position against payment of war taxes? I ask you, How can we take an official position condemning something that Jesus did? I am in no position to question Jesus' actions!

If we are to be consistent about not paying our war taxes because we disagree with their purpose, then let's stop paying that portion of our taxes that goes for abortion and subsidizes the tobacco industry. But then, why not withhold our

property taxes if the schools teach evolution or sex education? Once the pattern of nonpayment as protest is begun, there will be no logical place to stop.

Jesus taught us to pay our taxes and his example showed

us we must do the same. If I am to be a Christian and desire Jesus to say to me someday, "Well done, good and faithful servant," then I can do no less than pay my taxes.—Richard Lewman, Jr., Orrville, Ohio 

Thoughts for Beggars' Day

by Katie Funk Wiebe

I woke up this morning wondering what difference it would make if on this Friday I had the same task ahead of me as my grandmother and great-grandmother had every Friday.

We have our Monday Labor Days and Thursday Thanksgiving Days and Sunday Mother's Days and Father's Days. My relatives in the Mennonite village of Osterwick in Russia had their Friday Beggars' Day, which meant the poor could freely solicit food door to door on that day.

The Mennonites practiced some forms of mutual aid at the time and had developed institutions for orphans, the mentally ill, and the deaf, as well as treasuries for the poor, but the most destitute Russian citizenry, not provided for in this way, begged to stay alive. To keep beggars from knocking every day, the village elders decreed that Friday was *Prachadach*, and housewives should prepare themselves suitably.

The beggars, many of whom were handicapped by birth, accident, or war, probably soon knew which homes gave the best handouts, in the same way children know which places give the best treats at Halloween. Each beggar carried a gunny sack to hold the food and a stick to chase away dogs nipping at the heels.

This institutionalization of Fridays as Beggars' Day was one attempt to balance the inequities between the poor and the rich in the same manner some Eastern countries extend unlimited hospitality to the poor and homeless on certain holy days.

An earlier model to keep the gap between the rich and poor from getting too large is seen among the Old Testament Hebrews, who regulated wealth through laws. Land ownership was equalized every fifty years. Before and after the year of jubilee, land could be bought and sold, but on the fiftieth year it was returned to its original owner. If he had sold it for debts, now he could earn his own living again.

Though we use the principle of the sabbatical year to liberate tired professors and administrators, the Hebrews used it to liberate the soil by decreeing it should lie fallow every seven years, to free slaves, and to help the poor by canceling their debts.

The law of tithing called for one tenth of all produce to be set aside for the Lord. In addition, the law of firstfruits—the early harvests which would receive the highest price—were

likewise to be set aside for God, not with the sense of self-denial and sacrifice, but with a spirit of exultation for God's goodness.

The law of gleaning stated farmers should not be niggardly in their harvesting practices but leave some grain, especially in the corners, for the poor. Aliens, orphans, and widows could therefore walk into a field and pick up the gleanings with dignity.


The problem today is to find an application of these laws which will work for us. I can't foresee a law institutionalizing begging, even though not all poor are cared for by government provision. Nor can I foresee reading an ad for a "Christian" combine, which claims it will leave behind enough grain to meet the law of gleaning. Our economy works on the principle of efficiency, not charity.

Nor do we appreciate modern gleaning methods, because they're bad for the image of the business. Several years ago I watched a street-worn tramp upend himself in the garbage bin inside a fast-food place to glean the unfinished french fries and hamburgers. Before he had gotten past the first layer, the manager picked him up bodily and rushed him out.

I do understand, however, that some larger supermarkets in big cities, do set out overripe produce and dented cans for the needy to pick up. And another method of gleaning most of us commend is cleaning out the corners of our houses ourselves, and then carrying the gleanings to thrift stores instead of having garage sales. Yet does this actually provide for gleaners if what we cast off doesn't include some of our best goods?

This Friday no beggar will knock at our door holding out his sack. Instead, we have put the institution of the church and its agencies between us and the poor, which reduces the impact of seeing a ragged child, eyes running with pus, holding an empty plate, on the front porch.

Today, church administrators through mail appeals and phone calls do the knocking, the gathering, and the distributing. The apostle Paul did likewise, but unlike his appeals, these solicitations for the poor intermingle with requests for funds for more comfortable facilities in which to worship, and thus confuse the issue.

Without a poor person in close view we tend to forget Christ's words, "The poor you will have with you always," and also his command, "Freely you have received, freely give." Perhaps we need the weekly reminder of Beggars' Day. 

Katie Funk Wiebe is author of the book *Second Thoughts* (Kindred Press, 1981).

Mennonites set to tackle church planting in Houston

Representatives of five Mennonite and related groups decided at a meeting in North Newton, Kan., on June 9 to undertake a coordinated church planting effort in Houston, Tex., the fastest growing city in the U.S.

Committee and staff persons representing the General Conference, Mennonite Church, Mennonite Brethren, Church of the Brethren, and Brethren in Christ heard a report from a group which they had commissioned last January to travel to Houston to study the possibilities of joint church planting efforts there. The study team included David Habegger, church planter for the Western District of the General Conference and church planting consultant for the South Central Conference of the Mennonite Church; Ken Gardner, Mennonite Brethren pastor from Garden City, Kan.; Henry Landis, Brethren in Christ representative from Abilene, Kan.; Raymer Cox, Church of the Brethren, Cushing, Okla.; and John Heyerly, pastor of the Houston Mennonite Church.

Although the inter-Mennonite group at the June 9 meeting stopped short of full-scale cooperation in their approach to the Houston area, efforts by each of the five denominations will be reported to a central committee which will monitor the activity of the groups as they begin church planting work in the city.

Attending on behalf of the Houston Mennonite Church, which currently holds membership in both the General Conference and the Mennonite Church, Roxie Voran expressed some reservations concerning the method by which the group entered into a



David Habegger describes church planting possibilities in the metropolitan Houston area.

church planting ministry in his city. "Although we're interested in a degree of cooperation, some members of our fellowship are concerned that the new activity not stand in the way of our own growth and the achievement of our own goals," said Voran. "We have no interest

in becoming the springboard for the total ministry in Houston."

When asked by *Gospel Herald* to respond to this concern, David Habegger replied, "Our primary focus will be to reach non-Mennonite people, to bring those to Christ who have not had church connections before. We see the church there as a sister congregation, but the new one would not be expected to become an outgrowth of the present congregation."

Habegger indicated that the South Central and the Western District conferences plan to support a person jointly in Houston, probably beginning in the next year. In fact, he reported, they have been encouraged by Ed Taylor and Ray Horst of Mennonite Board of Missions to start two congregations: one for Hispanics and one for Anglos.

In response to a request for a definition of "church planting," Habegger replied, "We want a church to emerge with all the definable characteristics of a church. We are not just looking for 'missions' but for congregations that will become self-governing and self-supporting."

Habegger reported the following action regarding church planting taken jointly by the executive committees of the Western District Conference (General Conference) and the South Central Conference (Mennonite Church): "That we encourage mission committees in the future to plant churches together and that they develop some kind of plan for equitable funding."

Missionary chosen by lot as pastor in Nicaragua

Bob Miller, a missionary in Nicaragua under Rosedale Mennonite missions, was chosen by lot to serve the Mennonite congregation at Rio Blanco. Along with Nicolas Laguespada and Gary Troyer, Bob was directing the process of finding leadership for the congregation. As Bob reports:

"We recognized that gringo missionaries have worked for a number of years in Rio Blanco. At the same time we recognized that until now there had not been local men with potential for leadership. It seemed to us that in a year from now there could be, by God's grace, local leaders prepared for responsibilities. Our decision was that we would give the people the opportunity to vote for whoever they wanted, which we understood could have been any of us.

"Of the ten members present, two voted for

Narciso Rodriguez, three for Felipe Reyes, and five for me. Since there were so few votes and none of the candidates with a majority, we used the lot to decide. There were four books used, allowing for some other person (unknown to us). I was very surprised to find the paper in the book I had chosen. The church people had been fasting and praying much that the Lord would have his way. For those who were present it seemed very clear that the Lord had spoken.

We understand this to mean that we are to go to Rio Blanco when Gary Troyers leave. That would give us about ten months in Rio Blanco before our furlough in May 1982. Our plans would be to give our time to training leaders in the church as well as pastoring and supervising La Ponzonia and Matiguás. I hope that within a few months a brother would be chosen as copastor to get experience in the ministry. At the time of our departure a local brother would take our place."

church news

Clifton, La., Choctaw Indians helped to see themselves

Since last July, Mennonite Central Committee U.S. workers Miriam Rich of North Newton, Kan., and Shari Miller of Uniondale, Ind., have become involved in a number of projects in the Choctaw Indian community of Clifton, La. "Though our activities are certainly varied," says Miller, "what links most of them together is their purpose—that of helping the Clifton Choctaw appreciate who they are."

She explains that because the Clifton people are a community of mixed-blood Indians the surrounding whites have discriminated against them for at least a century. "In a rigidly built society where you are either white or black, they have been made to feel that they don't fit anywhere, that their heritage and culture are somehow inferior."

The two volunteers give a major portion of their time to writing a history of the Clifton Choctaw, a first step in the process of seeking federal recognition as an Indian tribe.

"Though the community may decide in the end not to pursue recognition," says Rich, "we hope a written history will still help them to uncover and preserve their past, as well as give them something concrete to show outsiders." She adds that people are currently misinformed through reading several histories written by "fly-by-night" scholars, whose information came mostly from local whites and not the Indians themselves.

Both Miller and Rich have found the research a slow process. In order to collect oral history, it has been necessary to first build up a trusting relationship in the community. They agree that their other projects have, to a great extent, helped build this relationship.

Since last September Miller and Rich have been tutoring 11 elementary and high school students weekly, in such subjects as English, math, and science. "As it stands now, many students at Clifton never finish high school," says Miller. "By helping them realize that they're quite capable of succeeding in school, we're trying to help reverse that trend, and so far, the parental support we've felt has been overwhelming."

Another project involving young people is the Children's Vegetable Garden, which was organized early this spring. The impetus came last fall when the volunteers talked to older people in the community who lamented that the younger generation was not taking an interest in gardening anymore, that "nowadays they get their food in boxes." Seven children comprise the garden staff, with Miller and Rich as supervisors. Once a week they all meet together to plant, hoe, and add the week's leftovers to the compost pile.

Along with their tradition of working in the soil, the Clifton Choctaw also have a heritage of crafts such as white oak basketry, cane blow-guns, tupelo gum bowls, quilting, and deer hide tanning. "These crafts were needed for survival, and when they no longer served that

purpose, they began to disappear," explains Miller. Some of the indigenous plants used in native crafts have disappeared due to the commercial timber industry.

Other projects include encouraging the Indians' crafts heritage and giving monthly blood pressure checks. "These checks have proven to be an excellent way to get to know more people," says Rich.

Both she and Miller reject the attitude that says, "We're educated so we have a lot to teach you."

"The more we work with the folks at Clifton, the more we realize how much we have to learn from their storehouse of traditional wisdom," says Miller. "I hope our activities are helping to bring about a two-way exchange."



Shari Miller works in the vegetable garden with a boy named Jack.

Baptists and Mennonites meet in Canada

Baptists and Mennonites are attracted to each other, but they are having some difficulties in finding ways of developing and strengthening the ties between them.

Representatives of the Baptist Federation of Canada (BFC) and Mennonite Central Committee (Canada) held another in a series of informal discussions in Edmonton on May 23 in connection with a BFC Council Meeting. A dozen persons participated in the dialogue: eight from BFC and four from MCC (Canada).

Earlier meetings of representatives of these two groups took place at the Believers' Church Conference in Winnipeg in 1978, which was attended mostly by members of BFC and Mennonite churches, and at a meeting similar to the one in Edmonton held in Regina in 1979.

The Regina meeting recommended regional Baptist-Mennonite discussions and joint activities in areas where there are concentrations of both groups. Very little happened

locally during the past two years. The persons at the Edmonton meeting agreed that another effort should be made to encourage Baptist and Mennonite schools in Ontario and in the Fraser Valley of British Columbia to sponsor joint symposia in their areas on topics of mutual interest and concern. The peace issue and church-state relations were seen as possible topics.

One endeavor on which there has been progress is a study guide for a series of classes based on topics covered in the book of findings and presentations which was published after the 1978 Believers' Church Conference. Copies of the first chapter of this guide were distributed by the Baptists at the Edmonton meeting.

The suggestion was made that Baptist-Mennonite relations somehow need to be given continuity, but without adding to either group's structures. Jarold K. Zeman, BFC president and the convener of the meeting, indicated that his dream was that a "third force"

in the Canadian family of churches might eventually emerge. It would be based on the believers' church tradition.

The chief staff persons of MCC (Canada) and BFC, J. M. Klassen and Michael Steeves, respectively, were asked to work at ways of pursuing some of the ideas for building up Baptist-Mennonite ties.

In a special afternoon session the BFC's Relief and Development Committee and MCC (Canada) shared notes on their international ministries. MCC (Canada's) Food Bank was explained, and the Baptist group was invited to consider becoming a formal part of this agency.

The BFC representatives at the Edmonton meeting were Jarold K. Zeman, Shirley Bentall, Maurice C. Boillat, John Dickenson, Bruce W. Neal, Neil Price, Michael Steeves, and Ron Watts.

The MCC (Canada) persons were Ross Nigh, MCC (Canada) chairman; Merle Hartzler, Larry Kehler, and J. M. Klassen.—Larry Kehler

Corning church recipient of building lot

Mennonites first went into Corning, N.Y., as disaster service volunteers, helping clean up and rebuild after the Hurricane Agnes flood in 1972. For several years, they met for fellowship and corporate worship with the Mennonites of neighboring Elmira, also a flood victim. In January 1978, the Corning and Elmira groups decided it was time to form two congregations, one in each of the cities. The group in Corning started looking for a building of its own.

This spring, several in the congregation began noticing one vacant lot in particular. It was a level lot on one of Corning's main streets and was the largest piece of land available in Corning and it adjoined the city park. Several of the fellowship families lived nearby.

Clayton Tuttle, a newly chosen trustee in the fellowship, checked into the property. He reported that the owner, John Eberenz, a local businessman, had been asking \$35,000 but said for the Mennonites he would sell it for \$25,000—and also make a substantial personal donation.

Then, one week later, the owner changed his mind. He (in Clayton's words) said, "After the flood every Mennonite this side of the Mississippi was here to help us out. You people should have a place to work from so you can do more now. I will give this property to you if you can use it."

April 1, the deed to the lot on 290 Park Avenue was presented to Community Mennonite Fellowship. Eastern Mennonite Board of Missions currently holds the deed for the fellowship. The congregation is now working through plans for a new multi-use church building. They have set Apr. 1, 1982, as their goal for ground-breaking.—Harold N. Miller

Eirene staff chooses salary reductions

The full-time administrative staff of Eirene, International Christian Service for Peace, recently announced they were reducing their salaries reports Walter Sawatsky, Mennonite Central Committee secretary for Europe. After months of discussion and waiting on each other, the four individuals had agreed to this action voluntarily.

It was a further step in carrying out the ideals of a position paper which Eirene approved several years ago. That paper, entitled *Quo Vadis—No Resignation*, stated among other things that "sharing within the group is the first step toward the realization of social justice."

Eirene is an international European organization founded by representatives of the historic peace churches and by concerned Christians in the national churches, who try to make it possible for conscientious objectors and others to serve constructively in the Third World and in peace projects in Europe.

West Germany has one of the highest standards of living in the world. Many young people of 18 find it unthinkable to consider a period of voluntary service overseas, because this would mean losing one or two years of payments into their social security. To visualize an 18-year-old worrying about his pension payments may seem comical to North Americans, but it is no laughing matter in Germany.

In this context the Eirene workers declared publicly their break with the commonly accepted principle of automatic raises. For them

it also meant rejection of the widespread assumption of maintaining a high standard of living.

Keeping our standard of living high is a cause for the continuation of world hunger, they declared. We should be troubled by a South African proverb which states: "The lion who kills does not roar. He is like the money that strangles you without a sound." We must stop idolizing living standards and possessions, the Eirene administrators said.

Criticism came as soon as the salary reduction was announced in the newspaper. The union of office workers, on whose salary scale Eirene salaries were based, accused them of lack of solidarity with fellow workers. Eirene workers responded by pointing out that modern German unions, like those in North America, appear to be much more concerned about preserving the high living standard of their own workers than in showing solidarity for fellow workers in other countries, especially in the Third World.

The salary demands of unions in the developed world are also a cause for the continuing exploitation in the Third World. Unions must restrain their group greed if we are to take seriously their historic claim of international workers' solidarity, it was noted.

For a married man with four children, the salary reduction meant that instead of earning \$13,500 net income annually (about \$18,000 gross) he now received \$900 less; a net income of \$12,460 (approximately \$16,500 gross). This was just a step, a modest step as they were quick to point out, perhaps not even worth publicity.

Food bank wheat headed for Ethiopia

A Canadian Food Bank shipment of 3,000 metric tons of wheat sailed out of Montreal on June 12 on the vessel *Nanta*. The wheat will help feed people in food-short areas of southeastern Ethiopia.

The shipment, valued at over \$1 million, is expected to arrive at the Ethiopian port of Assab around July 5. Once there the Ethiopian Meserete Kristos Church (MKC) will coordinate its transport and distribution in cooperation with local communities and the Relief and Rehabilitation Commission of the Ethiopian government. The Food Bank included a supply of marked bags with the shipment to expedite unloading of the bulk wheat at Assab.

"The people are now desperate for food," wrote Mennonite Central Committee Ethiopia Country Representative Herb Kraybill of Elizabethtown, Pa., after a May visit to an area suffering the aftereffects of a three-year drought. MCC together with the Eastern Mennonite Board, the International Mennonite Organization (European), and Dutch Interchurch Aid are paying half of the estimated \$300,000 inland transportation costs once the wheat arrives in the country. World

Vision is paying the remaining \$150,000 in exchange for 750 tons of wheat for its own program in Ethiopia.

The grain will be distributed primarily in the Awash Valley of eastern Ethiopia, where most MKC congregations are located. Drought has wiped out most crops there during the past three years.

"This region is always relatively dry, with rain being chancy at best," notes MCC Ethiopia volunteer Peter Bender-Shetler of Logan, Utah. "Previously during years of poor harvest, farmers would sell cattle to make up the grain deficit. During the current extended drought, however, most of the farmers' cattle and oxen have died, leaving them with little grain to eat, no seed to plant, and very few oxen to plow the land."

The current shipment is the Food Bank's fifth to Ethiopia in the past few years, including a 5,000-ton shipment in July 1980. Wheat donated by Canadian farmers and funds received from the Canadian International Development Agency enable the Food Bank to distribute thousands of tons of grain to needy parts of the world each year.

Ted Koontz, former member of the Mennonite Central Committee Peace Section staff and professor-elect of political science at Goshen College, came to Waterloo, Ont., June 12 from the Harvard University campus to lead the Conrad Grebel College faculty in facing the position known as vocational pacifism. The vocational position affirms the validity of pacifism as a personal or denominational decision while rejecting the full peace position as the normative one for all Christians. After facing the challenge of Koontz's paper, the faculty reached substantial agreement that John Howard Yoder's view of combining middle axioms with normative Christian pacifism was preferable to the vocational Christian pacifist view.

After fourteen years of continuous service Helen Martens, associate professor of music at Conrad Grebel College, Waterloo, terminated her work as director of the Inter-Mennonite Children's Choir on June 7. The celebration of her commitment, involvement, and perseverance included a concert by the choir and alumni of the past fourteen years, a service of recognition, and a reception given in her honor. Martens will be commencing a year of sabbatical leave shortly. During her sabbatical she will be doing research regarding 19th-century German composers' religious beliefs. She also plans to spend several months in Hong Kong and mainland China researching traditional Chinese music. She will be returning to Conrad Grebel College in September 1982 to resume teaching responsibilities.

Friends, colleagues, and former co-workers of B. Charles and Grace Hostetter are invited to a dinner to celebrate their 28 years of service with Mennonite Board of Missions which was concluded on May 22. To make your dinner reservation for July 28, 6:30 p.m., at the Eastern Mennonite College dining hall, send \$6.50 to Media Ministries, 1251 Edom Road, Harrisonburg, VA 22801. The deadline for reservations is July 15.

MBM newsgrams

Supporting Deaf Ministries is the summer project of Associates in Mission (AIM) Partners. More than 500 AIM Partners across North America will seek to raise \$35,760—the entire 1981 budget—for MBM Deaf Ministries. In its spring project, AIM Partners gave over \$30,000 for new Hispanic Mennonite congregations.

James and Jeanette Krabill, workers in Ivory Coast since 1978 with Mennonite Board of Missions, arrived in North America for a summer furlough on May 27. They work with African independent churches. Krabills' furlough address is c/o Russell Krabill, 26221 Vista Lane, Elkhart, IN 46517.

As of June 19, 570 adult registrations and 112 children registrations had been received for Bowling Green 81. While slightly ahead of the number to date in 1979 there is still room for many more, observes Wayne North, Bowling Green 81 coordinator. The fee for registrations received by July 25 is \$30.00. After that date the price of registration is \$40.00. These General Assembly and convention sessions will be held on the campus of Bowling Green State University, Bowling Green, Ohio, August 11-16. Registration forms and information may be obtained by writing to Bowling Green 81, 528 E. Madison, Lombard, IL 60148.

Construction on Hesston College's new Physical Development Center should begin sometime in July. Kowhn & Associates of Newton, Kan., will build the 23,700-square-foot gymnasium, to be located between Erb Hall and Kauffman Court on Campus. The building will also include a running track, handball/racquetball courts, locker rooms, and offices. Plans call for the installation of 60 active solar collectors which should supply two thirds of the space and water heating for the facility.

Lancaster Mennonite Conference's participation in "Update for Mission," a major capital funds campaign for Eastern Mennonite College and Seminary in Harrisonburg, Va., was announced at an information and kickoff dinner on Thursday, May 28. John E. Kreider, of Lancaster, Pa., will serve as chairman of the leadership team for solicitation of church members in the Lancaster Mennonite Conference area. E. Robert Bare also of Lancaster and John H. Hess of New Holland will assist Kreider as vice-chairmen of the Lancaster Conference division.

Ivan J. and Della (Bender) Miller celebrated their fiftieth wedding anniversary on Sunday, May 24, at the Maple Glen Mennonite Church near Grantsville, Maryland. Ordained to the ministry in 1938 and to the office of bishop in 1953, Ivan Miller has served the



Ivan J. and Della Miller

Maple Glen congregation for more than forty years. During these years the Millers have traveled extensively in church work, including several terms as moderator of the Conservative Mennonite Conference and as the representative to the General Board of the Mennonite Church. For seven years he served as editor of the *Brotherhood Beacon*, a conference publication. Della is in her 30th year as chairman of the Grantsville Friendly Town committee that brings underprivileged children from New York City to the country for summer vacations through the Fresh-Air program.

Justus and Salome Holsinger have returned to their home in Hesston, Kan., after completing a two-year assignment with *Academia Mennonita*, San Juan, Puerto Rico. The Holsingers assisted the school in the planning of the senior high school program which was accredited by the Puerto Rico Department of Instruction in the spring of 1981.

With six days in Jordan and 14 in Israel, the fifth Goshen College Middle East Bible Seminar will be held from April 25 to May 17, 1982. Seven of the 14 days in Israel will be spent in Jerusalem and vicinity. The seminar will study biblical geography and history, make pilgrimages to the great biblical sites, and visit key archaeological locations. Maximum size of group: 36. Address inquiries to Stanley Shenk, Director, Goshen College, Goshen, IN 46526.

The annual workshop for piano teachers and students brought 30 participants to Goshen College from June 15 to 19 to attend lectures, recitals, and master classes and interact with each other in dorm living. Workshop participants were enthusiastic. "Everybody says 'we'll see you next year,'" said teacher Terry Weber of Chilton, Wis., who has attended for three years. "When you see people coming back six and seven years in a

row, you know there's something there." The workshop started in 1970 with the intent of keeping piano teachers updated in current teaching techniques. Since then it has broadened to include piano students who accompany their teachers.

Herald Press has released *Keys to Successful Bible Study*, by Eastern Mennonite Seminary professor John R. Martin, which is designed to introduce laypersons to a general understanding of the Bible and various methods of Bible study. Martin, who is registrar and associate professor of church ministry at EMS, wrote his latest book out of 15 years experience in pastorates and seven years in the college and seminary classroom.



John R. Martin

Correction: CPS reunion will be held on Aug. 2 at Lancaster Bible College, 901 Eden Rd., Lancaster, Pa. (not at Lancaster Mennonite School as formerly announced).—Irwin L. Witmer, sec., 1318 Mt. Gretna Rd., Elizabethtown, Pa.

Through a census, the Martins Mennonite Church near Orrville, Ohio, has discovered 67 nonchurched homes in their immediate area. The congregation has been called to prayer that they may be able to show the love of God to those in need.

Opportunities: Hesston College needs a director of technical services for the maintenance department. Write or call Marv Schmucker, Hesston College, Hesston, KS 67062; phone (316) 327-8121.

The Johnstown Christian School, of R. 2, Box 166, Hollsopple, PA 15935, is accepting inquiries and applications for the school year 1981-82 in the following position: a high school English teacher. Please contact the principal, Luke A. Gascho, for more information.

Junior high teacher for math and language arts needed at Lake Center Christian School. Possibility of some music teaching, too, if interested. Write 1360 Woodmont St., N.E., Hartville, OH 44632, or call (216) 877-2049 on Fridays only. Roger Putnam, principal.

A girls' physical education teacher and coach are needed at Belleville Mennonite

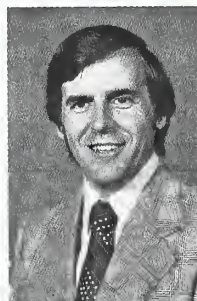
School, P.O. Box 847, Belleville, PA 17004. Contact John Yoder at (717) 935-2184.

Administrator needed for Millersville Youth Village. Master's degree in one of the social sciences preferred. Contact Ron Zook, Personnel Practices Committee chairman, 72 Donerville Rd., Lancaster, PA 17603; (717) 285-7266.

Selfhelp crafts (Canada) will hold an Open House at the New Hamburg, Ontario, warehouse, store, and office on Tuesday, Sept. 15, culminating with a dedication service at the Nith Valley church at 7:00 p.m. and the official opening ceremony at the New Hamburg Warehouse at 8:30 p.m. The following day, Sept. 16, will see a program of activities with visitors and guests, as well as store visits to Cambridge and Toronto.

The summer of 1981 will see the largest number of missionary commissionings by the General Conference's Commission on Overseas Mission (COM) for any three-month period within the last ten years, according to Howard Habegger, executive secretary. Seventeen missionaries and overseas mission volunteers (OMVs) will be commissioned for overseas service in June, July, and August. Fifteen of these are longer-term missionaries, while two are OMVs. Their average age is 32. Eight will be sent to Africa, two to Latin America, and seven to mission fields in Asia. Habegger notes that all 17 have been invited to their various assignments by national churches or other agencies abroad.

Larry W. News-wanger, Landisville, Pa., will begin a new appointment as director of church relations and services for Mennonite Mutual Aid in Goshen, Ind., as of Aug. 1. News-wanger has served as MMA's eastern regional manager for the last two years, after four years as MMA area representative for the Northeastern United States. In his new position, News-wanger will supervise the work of ten area representatives through the United States.



Larry W. News-wanger

Special meetings: Ivan E. Yoder, Belleville, Pa., at Marlboro, Hartville, Ohio, July 12-15, and at North Wayne, Dowagiac, Mich., July 16-19.

New members by baptism: eight at North Main Street, Nappanee, Ind.; one at Finland, Pennsburg, Pa.; one at Trinity, Glendale, Ariz.; one at Sweet Home, Oreg.; five by baptism and four by confession of faith at Cedar Grove, Greencastle, Pa.; eight at Benton, Goshen, Ind.

Change of address: Cecil Ashley from Sao Paulo, S.P. Brazil to C. Arthur Ashley, 614 West Jackson, Paris, IL 61944. **Melvin D. Leidig**, from 1939 3rd St. S.E., to 3212 Seventh St. S.W., Canton, OH 44710. Tel. (216) 455-5502.

readers say

I would like to add a hearty amen to Gladys H. Kennel's article "Woman to Woman" and Gladys Baer's response to 1 Corinthians 11:1-16 (both in the May 12 issue).

I have found there are many blessings to obeying God's Word, in covering of our heads. It does not make me feel inferior, but rather reminds me that I am a child of the King, who has covered my sins by his precious blood.

When Jesus has done so much for me, wearing the covering is only a small way I can witness to others of his wonderful forgiveness, love, and mercy to me.—**Mrs. Mary E. Overholt, Perkasi, Pa.**

Regarding "Hear, Hear!" (Apr. 28). Changing the word Father to God does *not* make it more inclusive. Is there a woman out there somewhere who does indeed not have a father? Making that change does two things: it depersonalizes the hymn and makes it possible for an unbeliever to sing it. If God is not our Father where do we end up at? (Read 2 Cor. 6:17-18; Heb. 12:5-9; and Jn. 8:44).

Will the Bible be next to have its language changed? What about the woman in Rev. 12? It seems to be referring to the nation of Israel. Does it include the men? What about the ten virgins of Mt. 25? Does the kingdom of heaven consist only of virgins? What about the "wife" in Rev. 19:7? Israel is referred to as a woman in Is. 54 and Ezek. 16 and 23. In various other places also Israel is compared to a woman. Were there no men in those days? God could have avoided this whole problem if he had made us hermaphroditic like the earthworm. Each one is both male and female.

Also regarding "Hear, Hear! Plant a Tree" (May 19). It is indeed high time to get on with reforesting our unused barren land. Our habit of using and abusing the land and then letting it lie barren to heal itself the best it can is a disgrace to God and his creation, an insult to our intelligence, and a crime against future generations. One need not travel far to see parcels of ground that would support a few trees and some a few acres or more in size.

I have 15 acres of what many people would call wasteland and have planted about 1000 trees on it.—**Amos Ramer, New Paris, Ind.**

Our Sunday school class has discussed the article "The Good Guys and Bad Guys" (Apr. 28) and found it very stimulating. It made us aware of the impossibility of dividing people and ideas into "good" and "bad" categories, and our discussion helped to clarify how we can explain our beliefs to our children without condemning those who differ with us. This is an issue of real concern to us and it was helpful to share ideas on the subject.—**Rosalee M. Otto, Champaign, Ill.**

We are enjoying "From Germantown to Steinbach" very much. Thank you.

As for the sexist language in our old hymns, changing them does have some value. Otherwise we would all be confronted with these lines in one of our old favorites,

"Faith of our fathers! Mary's prayers
Shall win our country back to thee;

And through the truth that comes from God,
England shall then, indeed, be free!"

Hymn writers, like all of us, were limited by the times and places in which they lived.—**E. Joe and Emma Richards, Villa Park, Ill.**

I appreciated the editorial "Pax Christi," in the June 9 issue of *Gospel Herald*. It is clear the escalation of nuclear arms must be arrested. Currently, the U.S. and the USSR possess some 50,000 nuclear warheads between them. Total world arsenals contain an estimated 15,000,000 kilotons of nuclear

\$201,169

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$201,169.62 as of Friday, June 26, 1981. This is 27.0 percent of the total needed. Contributions have been received from 292 congregations and 111 individuals. Individual gifts represent \$37,138.46 of the total.

Goal \$750,000

firepower, enough to destroy all the cities in the world several times over.

In a nuclear exchange between the U.S. and the USSR, an estimated 253,000,000 persons would perish. Add to this the onerous implications of an irreversibly altered ecosystem and the incalculable damage to the social infrastructure, and it is readily apparent that a nuclear war has no winners.

Nuclear weapons serve no purpose militarily. By destroying our enemies, we do not preserve our freedom, because we too, are destroyed in the process. Perhaps George F. Kennan, former ambassador to Russia, summarized it best: "Governments in this modern world have not yet learned how to create great military establishments, particularly those that include weapons of mass destruction, without becoming the servants rather than the masters of what they have created."

Now is the time for the church to speak out against the proliferation of nuclear weapons, and demonstrate to President Reagan that he does not have a unanimous mandate to pursue a policy of aggrandizement. As an alternative, we must urge our leaders to work toward a real and lasting peace, a peace achieved without the threat of nuclear conflagration. Our position could then be changed from "peace through strength," to "peace through reconciliation."—C. D. Keener, State College, Pa.

I'd like to respond to "You Did Not Keep Me Informed" (X Menno, June 2).

It sounds as though X Menno may have had some valid points regarding the management of his

church. But I can't feel sympathetic toward his response to the problem. Too many people may have good ideas which they could contribute to the church, but instead of getting involved, it seems easier to criticize and feel left out.

Often we make the mistake of waiting for people to come to us, to make us welcome, instead of reaching out. Often the rejection we feel is self-inflicted.

I sincerely hope X Menno feels more a part of his new church.—Carl Gascho, Zurich, Ont.

Thanks to George R. Brunk II for reminding us of "the other side of the coin," the positive side, regarding our 80-year period of church history from the 1860s to the 1940s. (G.H., May 26).

It was the men and women of vision, conviction, dedication, and courage (regarded by some as the radicals of their day) who were willing to be ahead of their time but who were the means of stopping the loss of much of the younger generation to other denominations. This is a part of the story of our rich heritage which our present and future generations

need to hear.—A. J. Metzler, Elkhart, Ind.

The book *Gospel versus Gospel*, by Theron Schlabbach, brings back many memories of days gone by. My father, Harry L. Herr, was a charter member and first secretary of Eastern Mennonite Board of Missions and Charities, and as a teenager I remember the conversations around the supper table when he came home from one of their board meetings.

There is not one paragraph in that book that does not agree with what I remember of the deep interest concerns and passion that evidently the board had for the work of establishing and looking after those early efforts in mission work.

At the age of 29 in 1927, my father influenced my wife, Betty, and me to help establish a small mission 10 miles south of our home church (New Danville), so we know from experience some of the problems and blessings of those days.

Gospel versus Gospel is a good book.—H. Elvin Herr, Willow Street, Pa.

births

Adams, Stan and Nancy (Cooper), Sarasota, Fla., third child, second daughter, Crystal Lee, May 24, 1981.

Bontreger, Charles and Jeanette (Hostetler), Goshen, Ind., second child, first son, Derek Charles, May 21, 1981.

Brandt, Robert S. and Paula Jean (Leonhard), Hartsville, Ohio, second child, first daughter, Kristi Ann, May 21, 1981.

Charleston, Jay and Sue (Groh), Rock Falls, Ill., second daughter, Theresa Beth, May 20, 1981.

Cruz, Dan and Cheryl (Dickhut), Sterling, Ill., second daughter, Jessica Lee, Apr. 30, 1981.

Derstine, H. Ray and Teesha (Stoltzfus), Telford, Pa., second daughter, Kristen Michelle, June 9, 1981.

Gundy, Jeff and Marlyce (Martens), Hesston, Kan., first child, Nathan Paul, May 26, 1981.

Helmuth, Phillip and Loretta (Kuhns), Sterling, Ill., third child, second daughter, Laura Danielle, June 7, 1981.

Hieser, Ken and Alice (McKean), Foosland, Ill., third daughter, Valerie Nicole, June 9, 1981.

Horst, John and Phyllis (Kaufmann), Tiskilwa, Ill., first child, Kevin Mark, June 11, 1981.

Hostetler, Bruce and Cheryl (Stutzman), Friend, Neb., third child, first son, Luke Jordan, June 15, 1981.

Hostetter, Dale and Dorothea (Stoltzfus), Cochranville, Pa., first children, twin sons, Joshua Donald and Rodney Dale, May 26, 1981.

Krabill, Donald and Joan (Bramley), Louisville, Ohio, third child, second son, Robert William, June 9, 1981.

Lederach, Phil and Lisa (Herr), Hesston, Kan., first child, Sara Delia, June 9, 1981.

Leichty, Cal and Mary (Yoder), Albany, Ore., third child, first daughter, Melissa Anne, Apr. 22, 1981.

Martin, Jim and Ruth (Driedger), Desboro, Ont., third child, Heather Ellen, May 18, 1981.

Mast, Herbert and Rhoda (Martin), Morgantown, Pa., fourth child, third son, James Alan, June 3, 1981.

Miller, Abe and Darla (Geiser), Winesburg, Ohio, first child, Branden Lee, May 26, 1981.

Miller, Ervin and Rosalie (Berkey), Milford, Neb., second son, Nathan Lamar, June 6, 1981.

Miller, Kevin and Marylou (Snyder), E. Canton, Ohio, second son, Mark Allen, May 11, 1981.

Miller, Mark and Debbie (Olson), Chenoa, Ill., third son, Jacob Levi, June 3, 1981.

Miller, Stephen L. and Cindy (Stutsman), Goshen, Ind., third child, first son, Mark Adam, June 11, 1981. (One daughter deceased).

Minnich, Darrell and June (Harnish), Lima, N.Y., first child, Daniel James, May 6, 1981.

Mottice, Fred and Martha (Linder), Louisville, Ohio, second son, Matthew Frederic, Mar. 5, 1981.

Passmore, Larry and Cathy (Holderread), Corvallis, Ore., first child, Erica Rose, May 14, 1981.

Plassman, Fred and Jan, Springfield, Ohio, third child, second son, Stephen Daniel, May 11, 1981.

Sensenig, Dan and Brenda, Archbold, Ohio, third son, Micah Philip, May 10, 1981.

Shoemaker, Craig and Bonnie (Barnhart), Harrisonburg, Va., first child, Timothy Ryan, June 6, 1981.

Shrock, Alvin and Dorothy (Miller) Hartville, Ohio, fourth child, second son, Dustin Jay, June 10, 1981.

Skiles, William and Judy (Bontrager), Goshen, Ind., second child, first son, Michael Jason, June 6, 1981.

Stamm, Ed and Karen, Archbold, Ohio, second son, Jared Eugene, May 26, 1981.

Swartzendruber, Karl and Lynn (Cullar), Richardson, Texas, first child, Lora Lynn, Feb. 25, 1981.

Ward, Marvin and Lois (Roggie), Lowville, N.Y., second daughter, April Joy, May 8, 1981.

Yoder, Carl and Jane (Simmons), Elverson, Pa., second child, first daughter, Jessica Lynn, May 9, 1981.

Zehr, Richard and Linda, Manson, Iowa, third son, Joel David, May 8, 1981.

Zinger, Gary and Sandy, Springfield, Ohio, fourth child, second daughter, Sara Elizabeth, May 15, 1981.

Zuercher, Tobi and Donna, Orrville, Ohio, first child, Hannah Marie, May 13, 1981.

marriages

Aeschliman—Friesen.—Gary Aeschliman, Wauseon, Ohio, Central cong., and Sandra Friesen, Archbold, Ohio, West Clinton cong., by Charles H. Gautsche, June 14, 1981.

Bontrager—Mast.—Derald Bontrager, Goshen, Ind., and Cynthia Mast, Middlebury, Ind., both of Clinton Frame cong., by Vernon E. Bontreger, June 6, 1981.

Brenneman—Graybill.—Robert R. Brenneman, Bristol, Ind., and Marla F. Graybill, Goshen, Ind., both of Clinton Brick cong., by Carl L. Smeltzer, June 14, 1981.

Associated Mennonite Biblical Seminaries offers BIBLE AND LAW SYMPOSIUM July 24-26 for

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Burbach—Weber.—Louis Burbach, Kitchener, Ont., St. Mary's Church, and Colleen Weber, Kitchener, Ont., by Ernie Martin, June 6, 1981.

Fravel—Burkholder.—Donald Fravel, Harrisonburg, Va., Lutheran Church, and Polly Burkholder, Harrisonburg, Va., Harrisonburg cong., by John Derrick, June 13, 1981.

Frey—Mast.—Joseph Jay Frey, Akron, N.Y., Clarence Center cong., and Gwen Elaine Mast, Chesapeake, Va., Mt. Pleasant cong., by Robert W. Mast, May 16, 1981.

Hall—Schweitzer.—David Lee Hall, Milford, Neb., United Methodist Church, and Becky Jo Schweitzer, Milford, Neb., Beth-El cong., by Bob McKelvey, June 13, 1981.

Heels—Guerette.—John Heels and Nancy Guerette, both of Upland, Calif., Mt. View cong., May 25, 1981.

Horning—Stoltzfus.—Robert Horning, Goodville, Pa., and Karen Stoltzfus, New Holland, Pa., both of Conestoga cong., by Harvey Stoltzfus, June 14, 1981.

Horner—Haines.—Carl Horner, Goshen, Ind., Wooster cong., and Stephanie Haines, Mishawaka, Ind., Olive cong., by Glen A. Horner, May 24, 1981.

Hostetler—Leichty.—Lynn F. Hostetler, Kalona, Iowa, Conservative Church, and Janice E. Leichty, Kalona, Iowa, Bethel cong., by Oliver Yutzy and John King, June 13, 1981.

Little—James.—Don Little, Rantoul, Ill., Baptist Church, and Ann James, St. Joseph, Ill., First Mennonite cong., by Ted Wentland, father of the bride, June 6, 1981.

obituaries

Blosser, Celia, daughter of Michael and Kate (Conklin) Bixler, was born at Ashley, Ind., Oct. 8, 1893; died at Elkhart, Ind., June 15, 1981; aged 87 y. On Jan. 2, 1911, she was married to Henry Blosser, who died Mar. 20, 1960. She is survived by one daughter (Vivian—Mrs. Albert Bontrager), 4 sons (Russell, Vergil, Lowell, and Wendell), 12 grandchildren, and one sister (Mrs. Iva Bennett). An infant son (Herbert), an infant daughter (Beatrice), and a daughter (Genevieve—Mrs. Howard Sowles) preceded her in death. She was a member of Holdeman Mennonite Church, where funeral services were held in charge of Russell Krabill; interment in Olive West Cemetery.

Detweiler, Hannah L., daughter of Abram and Hannah (Landis) Freed, was born at Telford, Pa., Jan. 24, 1900; died at Lebanon, Pa., May 27, 1981; aged 81 y. She was married to Mahlon A. Detweiler, who died in August 1971. Surviving are 2 daughters (Ruth F. Detweiler and Anna F.—Mrs. Linford L. Halteman), 2 sons (Lester F. and Alvin F. Detweiler), 17 grandchildren, 13 great-grandchildren, one brother (Ervin L. Freed), and 2 sisters (Alverda Stinely and Miriam—Mrs. Clarence Musselman). She was a member of Shirksville Mennonite Church. Funeral services were held at Rockhill Mennonite Church, where funeral services were held June 1, in charge of Russell M. Detweiler and Aaron M. Shank; interment in Rockhill Mennonite Church Cemetery.

Kandel, Amanda, daughter of Abe and Lydia Miller, was born in Holmes Co., Ohio, in 1897; died at Wooster (Ohio) Community Hospital, May 9, 1981. On Jan. 27, 1917, she was married to Abraham Kandel, who died in 1964. Surviving are 2 sons (Olen and Eli), 3 daughters (Vera—Mrs. Atlee Weaver, Helen—Mrs. Aden Yoder, and Mrs. Sue Yoder), 26 grandchildren, and 31 great-grandchildren. She was a member of Martin's Creek Mennonite Church, where funeral services were held May 12, in charge of Harold Grant Stoltzfus and Roman D. Stutzman; interment in the church cemetery.

Kauffman, Barbara, was born in Oklahoma, Nov. 1, 1928; died in Lagrange County Hospital, Lagrange, Ind., Apr. 4, 1981; aged 52 y. On Dec. 31, 1951, she was married to Marion Kauffman, who

Martin—Martin.—Clifford R. Martin and Ruth Martin, both of East Earl, Pa., Weaverland cong., by Aaron H. Hollinger, May 30, 1981.

Miller—Blauch.—Craig Miller, Archbold, Ohio, Tedrow cong., and Lois Ann Blauch, Harrisonburg, Va., Harrisonburg cong., by Robert Johnson, June 13, 1981.

Nafziger—Rupp.—Doug Nafziger, Archbold, Ohio, Central cong., and Wanda Rupp, Pettitsville, Ohio, Evangelical Mennonite Church, by Randall Nafziger, May 16, 1981.

Neff—Hershey.—Dean L. Neff, Washington Boro, Pa., Central cong., and Doris J. Hershey, East Petersburg, Pa., East Petersburg cong., by H. Raymond Charles, June 13, 1981.

Schantz—Hooten.—Roger Schantz, Salem, Ore., Albany cong., and Beverly Hooten, Salem, Ore., by James M. Lapp, May 23, 1981.

Scherzberg—Brunstetter.—Kurt Scherzberg, Elroy, Pa., Lutheran Church, and Bev Brunstetter, Souderton, Pa., Souderton cong., by Glenn Egli, June 13, 1981.

Smucker—Stamm.—Paul A. Smucker, Goshen, Ind., College cong., and Brenda Stamm, Goshen, Ind., Lockport cong., by Arnold C. Roth, May 30, 1981.

Toman—Driedger.—Kenneth Toman, Chesley, Ont., and Marlene Driedger, Paisley, Ont., both of Chesley cong., by Ernie Martin, May 23, 1981.

Vasquez—Miller.—Kenneth Michael Vasquez and Gretchen Suzanne Miller, both of Denver, Colo., by Walter Friesen and Charles Jones, May 23, 1981.

survives. Also surviving are one daughter (Donna), 3 sons (Ronald, Craig, and Loren), one grandson, her father (Menno J. Yoder), one brother (Ezra Yoder), and 4 sisters (Ida—Mrs. James Riddle, Sarah—Mrs. Don Whybrew, Ruth—Mrs. Marvin Miller, and Margaret—Mrs. Francis Miller). One sister preceded her in death. Memorial services were held Apr. 7 at Marion Mennonite Church. Graveside services were held Apr. 8 at Shore Cemetery, in charge of Tim Lichti and Paul Lauver.

Mast, Levi K., son of Amos and Sarah (Kauffman) Mast, was born in Lancaster Co., Pa., June 7, 1883; died at Honey Brook, Pa., June 8, 1981; aged 98 y. On Dec. 20, 1910, he was married to Rebecca B. Smoker, who survives. Also surviving are one daughter (Ann M.—Mrs. Peter S. Walker), one son (Daniel L.), 5 grandchildren, and 7 great-grandchildren. He was a member of Maple Grove Mennonite Church, where funeral services were held June 12, in charge of Herman Glick; interment in Maple Grove cemetery.

Rediger, Lavina, daughter of A. P. and Sara (Stutzman) Hershberger, was born near Milford, Neb., Jan. 17, 1890; died at Crestview Nursing Home, Milford, Neb., June 4, 1981; aged 91 y. On June 6, 1907, she was married to Jacob Rediger, who preceded her in death. Surviving are 6 children (Sterling, Verda—Mrs. Oliver Roth, Stanley, Merle, Dallas, and Ferman), 23 grandchildren, 54 great-grandchildren, and one brother (Ezra Hershberger). She was preceded in death by 2 daughters (Ollie Roth and Mabel Krabill), 3 grandchildren, one great-grandchild, 8 brothers, and 3 sisters. She was a member of East Fairview Mennonite Church, where funeral services were held June 6, in charge of Oliver Roth and Cloy Roth; interment in East Fairview Cemetery.

Rohrer, A. Nissley, son of Witmer B. and Emma (Nissley) Rohrer, was born in Lancaster, Pa., Feb. 5, 1900; died at Osteopathic Hospital, Lancaster, Pa., June 6, 1981; aged 81 y. On Oct. 10, 1928, he was married to Anna Mae Bomberger, who survives. Also surviving are 2 sons (A. Mark and J. Paul), 8 grandchildren, 3 great-grandchildren, and one sister (Violet—Mrs. Daniel Wolgemuth). He was a

member of North End Mennonite Church. Funeral services were held at Mellinger Mennonite Church, June 8, in charge of Mark Rohrer, Earl Wert and Chester Wenger; interment in Mellinger Mennonite Cemetery.

Sharp, Elmer, son of Gideon and Salina (Yoder) Sharp, was born in Garden City, Mo., Mar. 23, 1891; died in Mio Nursing Home, June 6, 1981; aged 90 y. On Oct. 8, 1911, he was married to Clara Kauffman, who survives. Also surviving are one daughter (Anita Swartz), one son (Harold), 12 grandchildren, 31 great-grandchildren, and one sister (Lina Zook). He was a member of Fairview Mennonite Church, where funeral services were held June 9, in charge of Ellsworth Handrich and Cleo Yoder; interment in Fairview Cemetery.

Slagell, Minnie, daughter of Jacob and Catherine (King) Yordy, was born in Livingston Co., Ill., Oct. 18, 1897; died at Mennonite Hospital, Bloomington, Ill., May 27, 1981; aged 83 y. On Sept. 26, 1917, she was married to Ray Slagell, who died Sept. 10, 1968. Surviving are 3 daughters (Thelma Ives, Bernice Yergler, and Catherine Klopfenstein), 2 sons (Gerald and Burdell), 24 grandchildren, 31 great-grandchildren, and 2 sisters (Edna Stalter and Erma Guth). She was a member of Waldo Mennonite Church, where funeral services were held May 29, in charge of Lester Zook and Edwin J. Stalter; interment in Waldo Cemetery.

Weaver, Amanda W., daughter of Benjamin G. and Lizzie N. Wenger, was born near Ephrata, Pa., Aug. 1, 1902; died at Lancaster General Hospital, May 21, 1981; aged 78 y. On Sept. 2, 1962, she was married to Ivan G. Weaver, who died Jan. 14, 1976. Surviving are 2 stepchildren (Mervin R. and Paul R.), 15 stepgrandchildren, 37 stepgreat-grandchildren, and 3 brothers (Samuel S., Lester B., and John S. Wenger). She was preceded in death by one stepdaughter (Arlene R. Kennel) and 2 brothers (Paul S. and Luke M. Wenger). She was a member of Groffdale Mennonite Church, where funeral services were held May 25, in charge of Ralph G. Ginder and Curvin Buchen; interment in Groffdale Mennonite Cemetery.

Zehr, Lloyd, son of Daniel and Leah (Iutzi) Zehr, was born Apr. 22, 1916; died suddenly of a heart attack at Woodstock, Ont., Mar. 31, 1981; aged 64 y. On June 7, 1939, he was married to Luella Roth, who survives. Also surviving are 4 sons (Lonny, Carl, Lynn T., and Randolph), one daughter (Janet—Mrs. Lloyd Zehr), and 10 grandchildren. He was preceded in death by an infant daughter and 2 grandchildren. Funeral services were held at East Zorra Mennonite Church, in charge of Vernon Zehr, John Martin, and Gordon Bauman.

Cover photo by Wallowitch, p. 536 by Larry Comies; p. 537 by Greg Bowman

calendar

Mennonite Board of Missions Board of Directors, Elkhart, Ind., July 16-18
Indiana Michigan Mennonite Conference, Yellow Creek Mennonite Church, Goshen, Ind., July 19-21
Mennonite Board of Education, Elkhart, Ind., July 20-21
South Central Conference, Hesston, Kan., July 24-26
Virginia Conference Assembly, Rhema Lake Camp, Staunton, Va., July 29-Aug. 2
Iowa-nebraska Conference, Riverside Park, Milford, Neb., July 31-Aug. 2
Allegheny Conference, Mattawana, Pa., Aug. 6-8
Black Council/Black Caucus Assembly, Bowling Green, Ohio, Aug. 6/7-10
Mennonite Church General Board, Bowling Green, Ohio, Aug. 10, 11
Conservative Mennonite Conference, Iowa Menn. School, Kalona, Iowa, Aug. 10-14
Mennonite Church General Assembly, Bowling Green, Ohio, Aug. 11-16
Franklin Conference, Chambersburg, Pa., Aug. 22
Moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982
MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23, 1982

items and comments

Bible scholar resigns ABS post after attack on inerrancy theories

Robert G. Bratcher, a noted Bible translator, has resigned as a consultant to the American Bible Society (ABS) in the wake of a controversy over comments he made at a Southern Baptist seminar in March. The scholar, who was principal translator of the Today's English Version (TEV) Bible, denounced the theory of biblical inerrancy in addressing a Southern Baptist Christian Life Commission seminar in Dallas. He accused proponents of the theory of "willful ignorance or intellectual dishonesty."

In the announcement of his resignation, the society stressed that he had "violated one of the society's basic rules," which requires staff to "refrain from making public statements which might be interpreted as official American Bible Society policy in such matters."

New York panel weighs action against people who drive while drunk

A New York State panel is seeking ways to stop the rising numbers of highway fatalities and accidents caused by drunken drivers. Statistics show that of the 2,639 persons killed in vehicle accidents in New York State last year, almost half were killed by drivers who had been drinking. Highway safety officials estimate that 10 percent of all drivers on New York highways at any one time are legally drunk. An estimated 20,000 serious injuries a year are caused in the state by drunken drivers.

Reunion of Presbyterians termed still not certain by two churches' leaders

Reunion of the nation's two largest Presbyterian denominations—split since the Civil War—may come but it is by no means certain. That was the assessment of leaders of both denominations, which held their annual assemblies concurrently at opposite ends of a convention center in Houston, Tex.

The two churches are gearing up for votes in the next 13 to 21 months on a merger proposal. If all the necessary votes are affirmative, reunion will occur by June 1983.

100 local charities in hunger program share food supplies

More than 100 Pittsburgh area charities have shared gifts of 39,000 pounds of fish cakes and 500 loaves of bread—the latest project of the Pittsburgh Community Food Bank. The

food bank is an extension of the Hunger Action Coalition, a nonprofit church and community agency formed in 1975 to fight hunger in Pittsburgh and Allegheny county.

"The food bank was started to supply food for the soup kitchens and emergency feeding programs run by parish organizations and other groups," said George Newmeyer, an official of the hunger coalition and director of the Pittsburgh Roman Catholic Office for Peace and Justice.

He said the food bank also "deals with the problem of waste and provides an opportunity for companies with surplus food to donate it."

U.S. casts a lone vote against infant code of world health agency

Despite pleas from health professionals, congressmen, and religious groups, the United States cast the sole vote against a voluntary code to restrict the marketing of infant formula. Delegates to the World Health Assembly in Geneva voted 118 to 1 to uphold the recommended international marketing guidelines. Argentina, South Korea, and Japan were the only abstainers.

Two senior officials of the State Department's Agency for International Development (AID) were among those who made an eleventh-hour attempt to reverse the U.S. decision to oppose the code. Stephen C. Joseph and Eugene N. Babb staked their careers on the outside chance the Reagan administration could be swayed from a course that Dr. Joseph said would discredit the U.S. in World Health Organization and disgrace it before the Third World.

Dr. Joseph, AID's top health official, and Mr. Babb, its agricultural and rural development officer, resigned rather than accept AID's pro-administration view on the issue.

New wave of refugees are fleeing Vietnam, United Nations reports

A new wave of Vietnamese "boat people" has started, raising fears of another mass exodus, says a report of the United Nations High Commissioner for Refugees (UNHCR). UNHCR says that more than 10,000 Vietnamese boat people arrived in several Southeast Asian countries in April—double the rate of arrivals in the first three months of 1980.

Refugee officials said it is too early to tell whether the April arrivals signal a new major flood of Vietnamese refugees as in 1979. Meanwhile, reports show some 12,000 Haitian boat people have landed illegally in south Florida in the last seven months.

Ministries to the blind found to be inadequate among Southern Baptists

An estimated 2.3 million persons in the United States are blind, yet churches

generally, and Southern Baptists in particular, have ignored them, according to a consultant to the Southern Baptist Convention's Home Mission Board. Cecil Etheredge recently completed a 17-month project studying how the largest Protestant denomination in the country might begin special ministries to the blind.

He points out that 1.7 million persons suffer from at least 80 percent loss of vision, which is defined as legally blind, and another 600,000 are totally blind.

One in five teenagers regularly use marijuana, according to new study

One in five American high school students regularly smoke marijuana, according to a study by the Research Triangle Institute. Researchers also found that 15 percent of the high school teenagers had tried cocaine and more than one percent had sampled heroin.

Another pervasive trend revealed in the study was that of simultaneous use of marijuana and alcohol. Six out of every seven teenagers classed as heavy drinkers used marijuana, often together with alcohol.

About 15 percent of the students polled said they had tried marijuana by the time they were 13 years old. And more than half said they had used it by age 18. It was reported that the majority of regular marijuana users suffered from abrupt mood changes, a lack of concentration, and declining grades in school.

Evangelical editors asked to spread word of bleak world future

Members of the Evangelical Press Association (EPA) got a bleak picture of the world's socioeconomic future at their 33rd annual convention in Colorado Springs. Tom Sine, a consultant with World Concern in Seattle, a relief agency that works in urban areas, spoke of scarce resources, rising housing and food costs, and erosion of the middle class.

"The party's over—the party we've been having at the rest of the world's expense," he declared, advising that "we must be careful to read the signs correctly. Otherwise we'll be surprised when we have to face all the things we've been warned about but haven't wanted to believe."

The futurist urged the church to take a prophetic role and to be at the forefront of such programs as those that provide for the growing number of abandoned children and those that offer alternatives to slum housing.

Moral Majority unit to push death penalty with Michigan voters

Michigan's Moral Majority chapter has announced plans for a petition campaign for state constitutional amendments to legalize the death penalty and outlaw pornography. It will also push for introduction in the state Senate of a measure to require the biblical story of creation to be taught in public schools.

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How the church kept me in

In this issue Weldon Schloneger speaks to the issue of how to keep everyone in the congregation near the center rather than on the fringe of congregational life. It is a problem the church has faced from the beginning. In Acts 6 we read about a complaint from members of a specific ethnic group that its widows were not given a fair share of relief. So the church organized for better service.

Weldon's study of the book of Mark as an example of how Jesus brought people in deserves attention as a model for churches. Reflecting on this from the standpoint of my own experience, I have concluded that the church has kept me in the center by the demands it made on me.

When I was 10 or 12, I was assigned a "topic" in a Sunday evening meeting. This, of course, was mere busywork, a practice run. What 10-year-old has anything of importance to say in a formal way to a church full of adults? Indeed, I do not remember the topic clearly, but I recall the embarrassment and confusion of the occasion. Never before had I been the subject of this much public attention. Perhaps it served some purpose. Although my fear of public attention is not completely cured, giving an address or preaching a sermon is one thing I feel I can do when needed.

In a few years I was called on for teaching in the Sunday school, then serving as a Sunday school secretary, and so on and on. There was seldom any reward for this service, although in the summer of 1949, the Virginia Mission Board paid me a dollar a day for teaching summer Bible school in Tennessee. Years later a Sunday school class I taught gave regular gifts of clothing. The point was not to be paid. Someone had determined that the church needed me and I would try to respond.

Seldom was this work evaluated, although this might well have been done. I remember that on one occasion I forgot to order Sunday school materials until it was almost too late. But at the last minute I remembered and squeaked through. Evidently on the whole my service was considered reasonably adequate, for the church kept coming back for

my help. But too often, I fear, I was learning as I went what I should have been helping others to learn. What is the solution to this problem?

Sometimes the church called on me for more than I felt I could deliver. Once, within a week after I moved to a new community, I accepted a teaching assignment for which my training and experience had not prepared me. It was the beginning of a months' long period of frustration. Almost immediately after each weekly teaching session, I would begin to brood about the next.

If asked to take such an assignment today, I would not accept it. I have learned that church leaders are not always clear about what they are expecting from people. The church is experimenting and I am too.

In the extended discussion of spiritual "gifts" which appears in 1 Corinthians 12—14, there seems to be an ambiguity about whether in Paul's mind the gifts were functions given to people or whether the people themselves were gifts to the church. Whichever way you view it, Paul's understanding of how the church works was far removed from a professionalized clergy. Rather, the members of the church serve each other for the glory of God, the good of all, and the edification of outsiders.

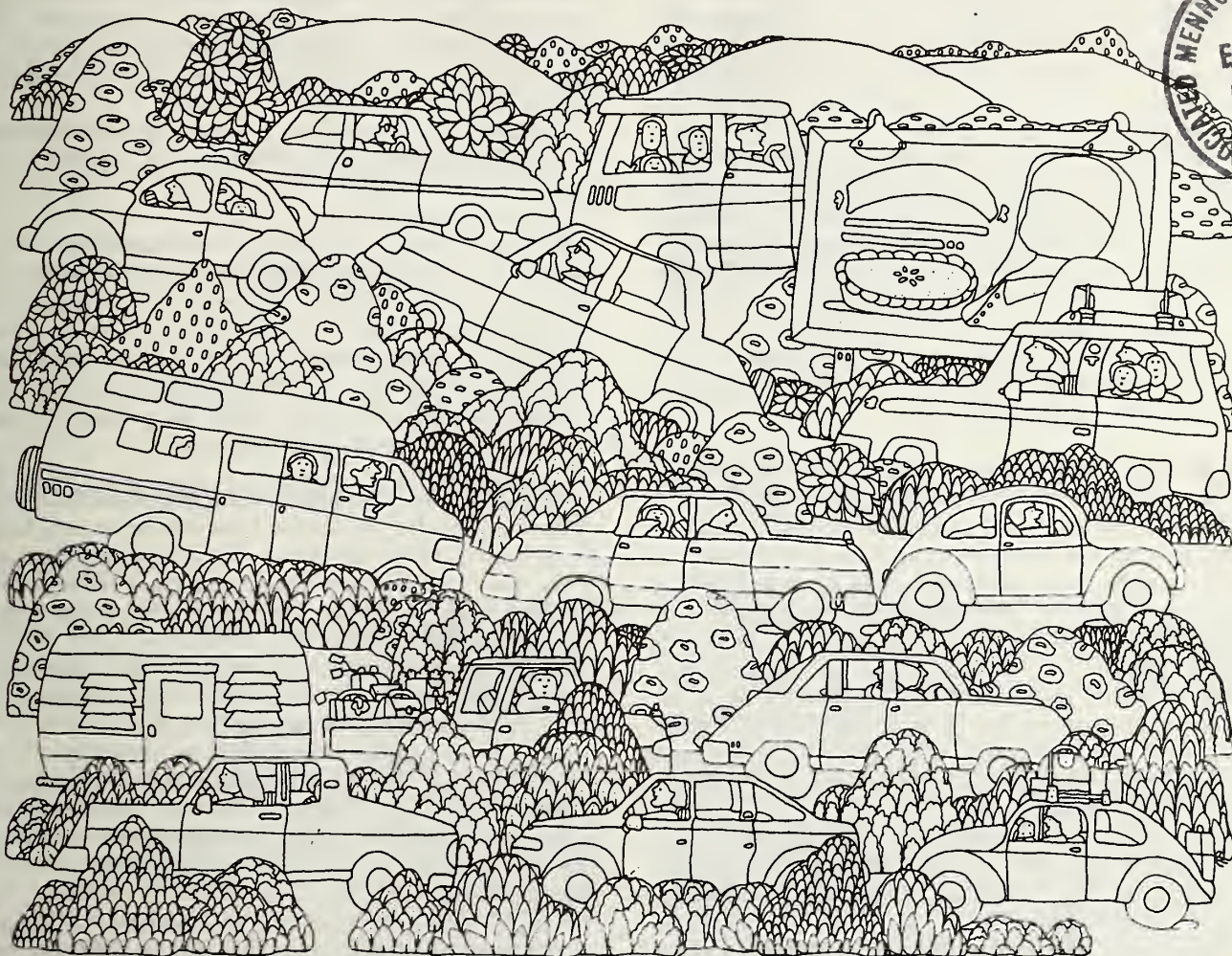
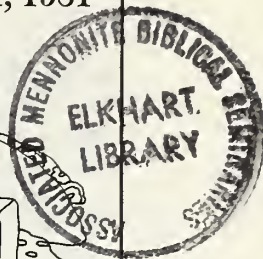
As time goes on and churches become institutionalized, none seems able to do without some organizational structure and some designated, ongoing leadership. But when they do, they run the risk of pushing people away from the center. For paradoxically, as I have implied above, persons feel more at home when they are giving than when given to.

It has been observed that Jesus seldom gave anything to anyone. Of course we read about several brief feeding programs and of people coming to him to be healed. But he had very little worldly goods of his own, so there was not much of substance he could give. But he gave himself and in so doing gave "his life as a ransom for many" (Mt. 20:28).

There are various ways to bring the outs in, but none surpasses accepting them as gifts to the church and freeing them to serve.—Daniel Hertzler

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X. Menno: a post-lab analysis

by Robert J. Baker

In a laboratory-oriented science course that I have taught for a number of years, every experiment is preceded by a pre-lab exercise and followed by a post-lab analysis. Obviously, the pre-lab in front of the experiment is to make certain that the experimenter is familiar with procedures to be used, necessary data to gather, dangers involved, and control of variables that may throw off results.

In the post-lab session we assemble data gathered by the ten to fifteen lab groups who performed the experiment in pairs. There is usually a clumping of data with similar results which help us to draw conclusions. But

often we find several lab groups skewed or spotted to the left and right of the class majority. We like to examine those who are separate, check their data, and calculations, to see if we can spot the reason for their difference. On occasion we have found the minority to be correct, a sobering, disquieting revelation.

Examination of the deviants, those scattered to the left or right of the majority, is always valid. We learn sources of error, areas in which to work more carefully, and we can offer cautions to classes coming up during the day who will do the same experiment. An examination of those outside the main grouping may reveal a displaced

Every congregation needs a loving committee to seek the sheep who wander off.

decimal in a calculation, which when corrected brings them into the mainstream of class results.

Several years ago I became interested in reasons why Mennonites leave the fellowship. Whenever I meet a former Mennonite, even when they are happy in a new church relationships, I feel a little sad. We are poorer when a brother or sister leaves us. I decided to do a post-lab on why the Mennonite experiment failed for them.

I discussed my concern with others, prepared a simple survey form, got names and addresses of church dropouts, mailed the survey form with a cover letter of explanation, enclosed a stamped envelope addressed to me, and waited.

Some of my mailings were returned by the post office but the completed survey forms began to trickle in. In the survey form I invited people to be specific about why they left the Mennonite Church. The reasons given were varied, some perfectly understandable. But most were sad, some painful, some bitter, some made me weep.

Of the use of pseudonyms. Recently the *Gospel Herald* published a number of these responses, each signed simply "X. Menno." All persons returning the survey had signed their names but the same pseudonym was used for each. I took the reasons given, condensed some, corrected spelling and sentence structure, removed identifying remarks concerning persons or churches, and attempted to present each person's reason in the first person, striving for some uniformity of length, and in each case remaining true to the basic reason or reasons given. I tried to walk in their shoes as I typed their reasoning about "Why did I leave?" In some cases one could read between the lines. I feel satisfied that I respected the statements given.

Readers of the *Gospel Herald* know by this time that the use of pseudonyms provokes a seemingly righteous indignation from some. The "X. Menno" articles were no exception. When we want to pin someone's ears back, we need to be sure we have the right victim. But the anonymity is a minor part of the whole affair, and we must not choke on the gnat while swallowing the camel. What can we learn from those who left us?

I personally find it impossible to be flippant about those who left, to say, "Well, win a few, lose a few."

I find it difficult to be harsh, to say, "Good riddance to bad rubbish."

I find it difficult to be pharisaic, to say, "Fine, now we are purer than we were before."

I find it difficult to be unconcerned, to shrug my shoulders, to say, "It's a believers' church. They were free to enter, free to leave."

I find it difficult to take a philosophical-Abraham Lincoln approach, to paraphrase that statesman with, "Well, you can please some of the church members part of the time, most of them some of the time, but not all of them all of the time."

I find it difficult to be skeptical, to say, "It was just a bit of

fiction; they weren't real people." Believe me, they were people with deep feelings, alive, sometimes hurt, angry, depressed, grieved, questioning.

Frankly, I do not believe that they who left were always right. But neither were we who remained. Can we profit from such a post-lab, analyzing those who were so far skewed to the right or left that they felt they no longer belonged? Did we ever try to help them, go over their "calculations," review "variables," look at ourselves, consider if they might have a point, even be right, that we could be wrong?

I could have mentioned another stance that I find difficult to accept: It is the position, "But it has always been this way."

True, even Jesus lost Judas.

Paul lost a flock. "For Demas hath forsaken me, having loved the present world, and is departed unto Thessalonica" (2 Tim. 4:10). In 1 Timothy 1:20 Paul gives up on Alexander and Hymenaeus. Back in 2 Timothy 1:15 he cites how Phygelus and Hermogenes have turned away. Nadab and Abihu in Leviticus 10:1 must be classified as members who left the spiritual body. John Mark, Peter, Jonah, Aaron, Miriam, and Lot took spiritual vacations.

The lost sheep. We can learn something about the correct attitude we should have toward those who leave us in Jesus' lovely parable of the lost sheep. The wandering sheep was not a sinner who had never known the grace of Jesus' love. The lost sheep had been a member of the "church flock," and the shepherd braved the wilderness to rescue the lost one. The parable suggests that we be alert, interested, concerned, involved with sheep that leave the flock. John 17:12 emphasizes the good shepherd's anxiety.

Some of the people surveyed were in fellowship with no one. Others had found a new spiritual body and expressed happiness in their new location. Some were reluctantly allied with another church. Complete satisfaction with the change was the exception, not the rule. All who left had once belonged to us.

Schools spend much money and research to prevent dropouts and to bring dropouts back into the mainstream of education. What can the church do? It is much easier to raise problems than to solve them.

Some questions, however, may provide a starting point. Anything is better than just ignoring it. I hesitate to use the word "committee" in any suggestion. I know we are or-

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ganized to the hilt, are committed to death, but seemingly Mennonites can operate in no other manner. A local, concerned congregation might ask themselves the following.

Do we have a "grievance committee"? Do dissidents have a forum, a place to express their feelings?

Do we have a "counting committee"? Who is keeping track of the sheep who ease away and are not missed until six months later?

Is there an "analyzing committee"? Why are sheep wandering off? At what age do members leave?

Is there an "reclamation committee"? Do we go after the ones who depart?

Is there a "loving committee"? It should have been mentioned first. Does every member of my church know that I love them? Can I vocalize it?

Common goals for unity. I am sure that other "preven-

tive committees" could be named. Are we evaluating ourselves as a church? Do we know where we are, where we are going, where we expect to be ten years from now? Or do we let the church ship drive before the wind. For Paul on his trip to Rome it meant shipwreck. Common goals help to make for unity, not separation.

At the Belmont Mennonite Church we have a director of Belmont alumni. He is John Chupp. No, he does not try to raise funds among them. He simply tries to stay in contact, lend a listening ear, representing the "we still love" voice of Belmont.

The survey forms returned are in my file drawer. I have sorrowed and prayed over them. They are a burden to me, a burden I tried to distribute through the *Gospel Herald*. X. Menno can be written off the church roll. But when we do, let us cry. Yes, let us weep twice. Let us weep first because they left; then let us weep because the fellowship failed. ٥٩

On anonymous articles

by Tom Kauffman

The use of anonymous articles in the *Gospel Herald* and the subsequent discussion of them has been of great interest to me. Seeing points of merit on both sides of the discussion, I'd like to contribute my perspective.

My assumption is that we are seeking to encourage healing, to be redemptive. I realize that anonymity is often appealing because enough hurt, pain, and rejection have already been experienced. The writer is not looking for more anguish by signing an article, but may instead be looking for an expression which will release at least some of the hurt and pain. How, then, might we treat the desire to be heard anonymously?

Recently it dawned on me that Mark 5:21-43 may speak, at least indirectly, to the issue of anonymity. In this passage Jairus and the woman provide contrasting characters, both of them seeking healing. We may assume that Jairus was a respected leader in the religious community, whereas the woman may have regularly been looked upon with disgust because of her ritually unclean condition. Although Jairus perhaps did not fully understand Jesus, his faith appeared to be relatively mature and realized that Jesus' presence represented God's healing touch. On the other hand, the woman was led to Jesus by a more simple, even desperate, faith, one tinged with magical expectations (v. 28).

Because Jesus had already alienated many among the religious establishment, Jairus must have risked much with respect to his reputation to publicly solicit Jesus' aid. Meanwhile, the woman, perhaps because she already had no standing in the community, sought to minimize her risk as

much as possible by hiding in the crowd. (Since she was ritually unclean, she *was* risking a lot even to approach Jesus. Nevertheless, she sought to minimize her risk in a way that Jairus certainly did not.)

Given these contrasts, it is interesting to note Jesus' responses. When Jairus presented his request, Jesus followed him without delay. Likewise, when the woman succeeded in touching Jesus' garment he again, without hesitation, sought to minister to the need. In fact, he interrupted his mission for one whose identity he *knew* in order to complete his healing ministry for one whom he did *not* yet know.

It is true that Jesus sought the identity of the woman, but only after contact had been made. Could it be that sometimes identity, while important, may be secondary to the healing process? Could it sometimes be true that in knowing the identity our thoughts about an individual might be prejudiced? Or, like the woman, perhaps the feeling is that the only way to reach out for healing and survive is to do so anonymously.

I would agree that for healing and reconciliation to be genuinely effective, identities are important so that a personal relationship and a personal experience can be felt by all involved. Reconciliation cannot occur between me and someone with whom I have no contact. It may be that the question being raised by the issue of anonymity is "When does the identity need to be known?" rather than *if* it needs to be known.

I realize that anonymity will not guarantee reconciliation. Some relationships may be so broken that the parties are unwilling to go beyond the first tentative steps. However, in the example of Mark 5, Jesus did not let anonymity stand in the way of healing. We might do well to follow his example. ٥٩

Tom Kauffman is pastor of Paoli (Ind.) Mennonite Fellowship.

A cozy, friendly, unconcerned church is a contradiction in the face of world need.

Civil disobedience: Right or wrong?

by George Sweeting

Editor's Note: This article is published on recommendation of P. Melville Nafziger, pastor Faith Mennonite Church, Philipsburg, N.J. He writes: "I think the *Herald* owes an article like this to the Mennonite public. In the first place, it is an excellent article on a tenet of our faith. It would also be a timely and rightful way to explode the myth that all fundamentalists and most evangelicals are iron-clad God-and-country people." This article originally appeared in *Moody Monthly*. Used by permission.

John Bunyan was guilty of breaking the king's law. Arrested three times for failing to attend the Church of England and for preaching without proper credentials, he spent thirteen years in jail.

Bunyan was accused of civil disobedience.

Martin Niemoller stood before Chancellor Adolph Hitler and said, "God is my Fuhrer." For this crime he was removed from his pulpit and placed in a German concentration camp.

Niemoller was accused of civil disobedience.

Peter and John stood in the temple courtyard in Jerusalem and told a lame man, "In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6). The authorities "laid hands on them, and put them in hold" (Acts 4:3).

Peter and John were accused of civil disobedience.

For centuries, men and women of God have been caught between giving allegiance to God and obeying the laws of man.

When Pharaoh ordered the death of every Hebrew male child, "the midwives feared God, and did not as the king of Egypt commanded them" (Ex. 1:17). Jochebed, the mother of Moses, hid her child in a basket among reeds in the river, contrary to that law.

King Darius ordained that "whosoever shall ask a petition of any God or man for thirty days . . . he shall be cast into the den of lions" (Dan. 6:7).

Fully aware of this law, Daniel disobeyed it. He "went into his house . . . and prayed, and gave thanks for his God, as he did aforetime" (Dan. 6:10).

Jeremiah criticized the government of his time so severely that he was jailed and called a traitor to his nation.

Peter and John had received their authority from Jesus himself. The Word of God could not be bound. They had unquestionable power. They refused to be silent.

"And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees came upon them, being grieved that they taught the people, and preached

through Jesus the resurrection from the dead" (Acts 4:1, 2).

The authorities could not deny the evidence. The lame man stood before them whole. Money changers could sell doves in the temple, but people lifting their voices in unrehearsed praise were out of order.

Also, the Sadducees didn't believe in a resurrection and were determined to stop anyone preaching the resurrection of Christ.

Late at night, Peter and John were arrested. The authorities knew a daytime arrest would arouse the people.

What made the disobedience of the apostles legitimate? They were obeying God.

This same supernatural power should characterize every Christian today. We find people "lying at the gate," excluded from worship. We speak the Word of God. They believe. God saves them and makes them worshipers of Jesus Christ. The church will convince no one of its rights to speak unless it can point to changed lives.

One more thing upset the authorities—the apostles' persistence. They couldn't be scared off. The hierarchy was used to seeing people melt under pressure. But Peter and John openly and fearlessly stood up to every threat.

Said Peter, "We will do right in the sight of God."

The leaders reacted by placing the two men in jail. But they forgot that these men lived by a higher authority.

When civil law opposes God's law, it is right to disobey. But when civil law does not oppose God's law, it is wrong to disobey.

The Scriptures speak concerning the Christian's responsibility to obey his government: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Rom. 13:1).

Paul is saying that no civil power exists except as God allows it. Therefore, whoever resists civil power really resists God's ordinance.

The story of Korah's rebellion in Numbers 16 offers an example. The government of the day was a theocracy, and Moses was God's chosen civil leader. When the people rebelled against the authority of Moses, God judged them with sudden death.

First Peter 2:13 tells us, "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king, as supreme."

Had you lived in Germany during Hitler's time, would you have turned a Jewish neighbor over to the SS troops or would you have defied the government and hidden him?

If you were a pastor in Russia, would you preach against the atheistic doctrines of communism or merely teach sections of Scripture that would not conflict?

George Sweeting is president of Moody Bible Institute.

If you were a believer in Christ living in Cuba, would you join a movement to overthrow the government?

The real test is always "the will of God." But some guidelines should be remembered.

1. Disobedience, if necessary, must be without violence. To be violent and to physically hurt someone is contrary to the teaching of the Word of God. The riots that shake our world are violent and evil. These conflicts appear to be encouraged by extremists who have no use for the laws of God.

2. The law being disobeyed must be clearly contrary to the Word of God. This was Peter and John's situation. Jesus Christ had commanded them to bear witness to the things they had seen and heard. The authorities' command to be silent was clearly in conflict with God's Word.

3. In general, disobedience must not be against civil rulers, because these rulers (both good and bad) fall within God's permissive and directive will.

Peter and Paul lived and served while wicked Nero held sway, yet both commanded believers to be submissive to the government. The direct teaching of the Bible for the most part requires civil obedience (Rom. 13:1-7; 1 Pet. 2:13-17).

Henry Thoreau is often quoted by dissenters. But remember that Thoreau was a humanist. He believed that man was primary, not God. We must ask, "Who decides what is right?" The government may make a mistake, but so may the people. If seven people disobey, that is one thing.

But if seven million disobey, that is anarchy.


4. Those involved in civil disobedience must bear the consequences. Peter and John were so committed to Christ that they were willing to suffer ridicule, jail, and death:

Most of the time civil obedience is right, and civil disobedience is wrong. How much can we do without disobeying God? Our primary responsibility is godly living, evangelism, and ministering to a needy world.

Every day ten thousand people die of malnutrition. More than half the world's population lives in perpetual hunger. Millions are diseased. The World Health Organization reports that the number of malaria cases annually exceeds 200 million, with 2 million people dying of the disease each year.

Christ is saying, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:16). There came a time in the life of the Laodicean church when it ceased to be a mission force and became a mission field.

Has this happened to the church today? A cozy, friendly, unconcerned church is a contradiction in the face of world need.

Peter and John were on fire for the sake of the gospel. They preached in the face of burning opposition. They ministered God's Word. They fed the hungry. They cared for widows. They were true to Jesus Christ and to the commission he gave them. 

Hear, hear!

Jesus shows us how to act

I would like to respond concerning war taxes. It seems we find this idea more and more in our church. I believe we are entertaining a few mistaken concepts.

First of all, there is no such thing as a war tax. To call it such is to blind ourselves. I have raised a deaf son and one time as we stood in the rehabilitation office, the man behind the desk said, "This is what your income tax pays for." I know the government pays for other things including war, but to call it a war tax is misleading. It is all that is government. The government has a right to its armies and police forces. The world knows no other way. We should be able to tell the difference between the world and the church. It is seemingly harder and harder to tell the difference, but God still has his own.

Governments have a right to levy taxes. Jesus said, "Render to Caesar the things that are Caesar's, and to God the things that are God's." All money has Caesar's inscription on it. Man has God's image inscribed on him, but Satan has counterfeited it. So now we have the mark of the beast inscribed on us. But the blood of the Lamb supersedes the mark of the beast, so those who plead the blood are redeemed and serve a different king. Since Christ came to establish his kingdom on earth, we have two kingdoms existing side by side. This causes tension, but it is proper, and if we feel at home it is time to be worried. To expect the world to have the same values as the church is impossible. What fellowship hath light with darkness?

Jesus shows us how to act toward our government. They

came to him with the same question. I believe without a doubt the answer then is the same for us today. The answer was yes, you pay. Jesus also said if the military asks you to go one mile and help carry the load, go two miles! So if the government says we owe \$10.00, to pay \$20.00 is more in line than to resist evil.

The apostle Paul says, "Follow me, as I follow Christ" (1 Cor. 11:1). So we can see how Paul perceives the will of God concerning governments, and he says who ever resists the power, resists God (Rom. 13, 1-7). There is no power except what God permits.

Jesus and Paul never resisted the governments or said anything against the rulers. I certainly believe war is wrong for the Christian. Our life is the greatest thing we have. Yea, all that a man hath will he give for his life. It needs to be dedicated to God, but those who refuse Christ must serve the other power. There is no other choice.

For a Christian not to honor his government is not honoring the God he claims to serve. I believe the Bible does not compel us to take up arms even if the governments say we should. This is different from paying taxes because of the images involved. No money has God's inscription on it.

God has given us the privilege of prayer, and I pray that war will not be necessary. But Christ said there will be wars and rumors of war. It is Satan's method. Let us be careful of the attitude we have toward our government and the armed forces. Let us give honor where honor is due. We do not do as the world does. Let us serve Christ to the best of our ability and trust his saving work to be our circumcision and we shall not be ashamed.—Elvin Glick, Clare, Iowa

Try for one week to use only words and comments that are encouraging to those who hear you.

Cheer your team

by Simon Schrock

Our children attend the Christian school sponsored by our congregation. On a number of occasions the fathers came to school for lunch with the students and to play ball in the afternoon. A father-son team was a unique arrangement for a good game. When one would hit a "good one," there was a lot of "cheering on." If it looked like a home run, there was plenty of "cheering" and "urging on" to home base. In Bible terms one could say the runner was being "exhorted."

Exhorting means cheering the other on, urging the other to move ahead, to press toward the mark. It means giving encouragement. The Bible calls on believers to encourage one another. "But encourage one another daily, as long as it is called Today, so that none of you may be hardened by sin's deceitfulness" (Heb. 3:13, NIV).

It is clear from the Scripture that the people of God are to encourage each other. God considers giving encouragement so important that he gave some special gifts for giving it. "We have different gifts, according to the grace given us. . . . If it is encouraging, let him encourage" (Rom. 12:6, 8.) Giving encouragement may be your gift. If it is, you have an extra measure of the ability to encourage others. This doesn't mean that others do not make an effort at giving encouragement. It is certainly not an excuse for some to be discouraging to others. The Bible command is for all to be encouraging one another.

Paul understood it. The apostle Paul understood encouragement. He used it freely in his opening remarks in his letters to the churches.

To the Corinthians he used these "cheer on" words: "I thank my God always on your behalf." To the Colossians he wrote, "We always thank God, the Father of our Lord Jesus Christ, when we pray for you, because we have heard of your faith in Christ Jesus and of the love you have for all saints." He encouraged them by affirming their faith.

He urged the Philippians on by saying, "I thank my God every time I remember you . . . being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus." Here he assures them of their worth and value to himself and to Christ. He praised the Thessalonians for their "work of faith, and labor of love, and patience of hope."

One of Paul's encouragement principles can be seen in his greeting to Timothy. In the second letter he first affirms Timothy's faith. He encourages and establishes a kinship. Then he goes on to remind him to "fan into flame the gift of God." Notice the principle, he first encourages, then

admonishes, then warns, then instructs and teaches for further growth.

Paul used this principle in some correcting and counseling that needed to be given to Philemon. He first acknowledged his strengths, he affirmed him as a brother. He wrote, "I always thank my God as I remember you in my prayer, because I hear about your faith in the Lord Jesus and your love for all saints. . . . Your love has given me great joy and encouragement, because you, brother, have refreshed the hearts of the saints." After he recognized his faith, love, and strength—after he urged him on—he gave some important counseling. "I appeal to you for my son Onesimus, who became my son while I was in chains. Formerly he was useless to you, but now he has become useful both to you and to me."

I believe much of what is called counseling and correcting among believers is ineffective. It may not be because the counselor uses the wrong words or gives the wrong answers, but simply that there has been no prior established relationship. There has been no prior affirmation of worth and appreciation for the other person. The counselor has never said, "I appreciate you and the way you use your gift for God." Therefore, the one being counseled has nothing to lose by turning a deaf ear.

If one falls into sin, you may want to admonish that person to return to fellowship with God and the believers. Do you have an acceptance base already established so you can be free to approach him on the matter? Or does he have nothing to lose by ignoring your warning and remaining in sin? Practice encouraging others on their strengths and you will be in a position to nurture growth out of their weaknesses.

Six ways to encourage. How does one encourage another? I'll share six suggestions. *First*, through words. Check your words: Do they make for peace? Do they "speak things that become sound doctrine"? (Tit. 2:1). Do they "speak . . . truth" with your neighbor? (Eph. 4:25). The Bible calls for words that build up others. "Do not use harmful words, but only helpful words, the kind that build up and provide what is needed. So that what you will say will do good to those that hear you" (Eph. 4:29, TEV). Check on your words of the past week. Did they really have the sound of encouragement?

The Christian needs to evaluate carefully his words. Are they "urge on" words? Many times when we are "just kidding" the other person on his weakness, we may be heaping on discouragement. We do not always know where he may be hurting. What may be kidding to us may be another dose

Simon Schrock is pastor of Faith Christian Fellowship, Catlett, Va.

of negative words that further wound his already hurting spirit. Evaluate your words; they may be opposite of encouragement.

Second, couple your words with a firm handshake. When I was a teenager attending church with my parents, the boys would line up outside the church house until just before the services began. Then we would follow the leader to a seat inside. I can still remember one man who would come up the line and give us all a handshake and say our name. I remember how he would shake my hand and say, "Simon." That handshake, coupled with my name, had an encouraging effect. I felt loved and accepted. Even though he was an older man, I viewed him as a friend. He practiced the Bible teaching to "greet the friends by name," and coupled the encouraging word with a firm handshake (3 Jn. 14).

My mind goes to another older man who has passed into the presence of the Lord. When he shook my hand, I knew he loved me and appreciated seeing me. Encourage another with a firm, affirming, sincere handshake. And just think, there is no name as sweet as one's own.

Third, encourage through compassion. Be open and understanding to the hurts of others. Be sincerely sympathetic to their griefs and sorrows. Express sympathy by facing your friend eye to eye with words that truly care. My first wife died when I was twenty-five. Needless to say, I was in deep grief. I shall long remember how I felt love and compassion from my own mother when I would visit the homeplace. One day when I was there, I overheard a remark she made to my older sister. It was only a few words, but they spelled compassion.

Fourth, encourage through an act. Israel was drawn into battle. The Amalekites attacked Israel. Joshua and his chosen men fought the Amalekites while Moses, Aaron, and Hur went to the top of the hill where Moses held up his hands. As long as his hands were up, Israel was winning. When he lowered his hands, the Amalekites were winning. When Moses' hands became too tired, they took a stone and put it under him, then Aaron and Hur each held up a hand of Moses so that his hands were up till sunset. With the act of encouragement, cheering on, holding up the hands of Moses, Joshua won the battle over the Amalekites. Believers are in many spiritual battles today. They are up against the wiles of the devil. We need to lift up one another with acts that encourage.

Fifth, I've been encouraged many times with a smile from another person. One specific time was at the memorial service of my mother-in-law. My oldest brother gave me a smile as he walked by me to view the body. I understood what it meant. It was encouraging at such a time.

When your pastor preaches the Word, give him an approving smile. Let him know you are awake and with it. A sincere smile encourages, but a snooze is downright discouraging. It has been reported that it takes 66 muscles to frown and only 12 to smile. It's easier to smile, it gives encouragement, and it looks better. Smile!

Sixth, encourage through prayer. Think of the unsaved! Appeal to God on their behalf. Through prayer encourage them to yield to God because it is not God's will that any should perish.

Think of your pastor. Pray that he will speak sound doctrine. Pray that he will have a fresh inspiration from the

Lord to share with the flock. Pray for others around you who are having times of testing and struggling with difficult situations. Encourage others by interceding in their behalf through prayer.

What can be done? Why should we expect to accomplish by encouragement? There is a threefold answer: *First*, to urge others to come into a right relationship with the Lord Jesus. Believers should encourage unbelievers to take the step of faith by believing on the Lord Jesus Christ and trusting him as their Savior and sin-forgiver. Encouragement also means helping others make Jesus Lord of their personal lives.

Second, build up the body of Christ. Within the church members are to encourage others to be "rooted and grounded in love," and to be "built together for an habitation of God through the Spirit." We are to be "cheerleaders" and urge others on in becoming strong in Christ.

Third, to urge others on to a meaningful lifework. We need to affirm the work of one another. Urge others on as they build houses, work in factories, milk cows to feed the world, repair machines to keep commerce moving. Urge others on in the preaching ministry, or teaching children in Christian schools. Encourage others on to help them become successful as parents, providers, and honest business people.

Exhort one another! I think of times when others exhorted me. I think of one of my schoolteachers who saw enough bad in me, and enough good, that she thought I would become a minister someday. That was encouraging.

I think of my Aunt Emma, who spent a good part of her life in a wheelchair. She exhorted me by affirming that she saw "someone" in her nephew. She expected something from me in the future. Her expectation was encouraging.

Then I think of my editor friends who nurtured me along in writing. Eventually the writing resulted in a book.

Just think, what kind of church would you have if you really exhorted, encouraged, cheered on one another?

Think of the words you used during the past day. Try to think over the past week. You might be surprised how lacking your conversations are in exhorting words. Try for one week to use only words and comments that are encouraging to those who hear you. Do something different for this whole week—encourage one another! Believers are the team for God. Urge them on!



Through hunger's eyes

Do we know
or do we care
that through some eyes
our way of life—
with Haute Couture,
and Haute Cuisine,
with Money-grasping Enterprise,
Luxurious Habitat, and Limousine,
and all our Resource Gluttony—
is not "Beautiful,"
but "obscene"?—Amy Marie Pelham

Ediger suggests peace fast on sixth of month

Some 500 religious leaders representing 60 different countries and coming from Buddhist, Christian, Muslim, Jewish, and other religious perspectives met in Tokyo, Japan, for a conference from April 22 to 24 to discuss disarmament, reports Mennonite pastor Peter Ediger of Arvada, Colo. Initiated by the Nichiren Buddhist sect in Japan and with the cooperation of Japanese Christians, the conference was designed to explore and strengthen the religious principles for peacemaking. Preceding and following the three-day conference, the Buddhist community provided the overseas delegates the opportunity of touring numerous places of interest including peace pagodas, military installations, and a visit to Kyoto and Hiroshima.

At the closing plenary session delegates adopted a declaration and heard a stirring expression of hope from Phillip Noel Baker of Great Britain. Drawing on his many years of experience, Nobel Peace Prize winner Baker cited the British decolonization following Gandhi's nonviolent protest in India as a sign of hope for all involved in the struggle for disarmament. He encouraged people to engage in a spiritual revolution including total opposition to violence and militarism. The declaration, calling for a "transcending of differences of doctrine in order to avoid imminent disaster," committed delegates to "make every possible effort to achieve the elimination of nuclear weapons."



Peter Ediger

Ediger included the following personal observations and reflections:

1. It is of urgent importance for persons from different political affiliations to come together as *religious* persons to learn from each other and search together for spiritual resources for peacemaking. Much of the world's pain as well as much of the world's possibilities are related to religion. Human

tragedies as well as human compassion and achievements have their source in faith systems which sometimes inspire and sometimes constrict ventures toward peace. Our times call for more communication and concerted effort across religious lines in confronting the demonic arms race.

2. There is a wide gap between the self-perception of most Americans and the perception of America held by many if not most of the rest of the world. For example, while Americans tend to see resistance to disarmament as resting primarily in the Soviet world, most of the persons at this assembly see the primary resistance as being in America.

3. How can we receive and give forgiveness from each other across national and religious lines? What does one do after walking in Hiroshima? I felt a need to cry. But where? With whom? Who will receive my tears? Who will hear my "Woe is me . . . I am a man of bloody hands and I live in the midst of a people of bloody hands."

Among the experiences of God's grace was visiting with delegates from Vietnam and sensing beyond the devastating agony of human alienations the powerful compassion of God's Spirit in these brothers and sisters. There is much holy ground yet to be walked in finding healing from the wounds of our warring. We cannot walk that ground without taking off the shoes of national arrogance.

4. For Christians in America it is important to understand that beyond continuing to send ministering persons of compassion to hurting places around the world we have a significant mission here in our own country toward people in other countries. We have an urgent mission to call our country to repentance—for the sake of the gospel and for the sake of the world. The gospel message will be heard more clearly in other parts of the world when Christians in America speak more clearly and act more courageously in confronting America's materialistic and militaristic assumptions, values, and lifestyle with the radical nonviolent transforming love of God. This will call more of us more deeply into prayerful acts of resistance.

5. The hospitality of the Japanese people in general and the Buddhist community in particular was an amazing expression of grace and peace in itself. I hope that as the Buddhist peace missionaries come into our country and communities we would, in the name of Christ, give them of his peace and grace and offer our support in their significant ministry of calling all peoples to work for peace.

6. Among the suggestions coming from the commissions at the assembly was the proposal that persons in many places around the world might join together one day each month for prayer and fasting. The sixth day of the month, in memory of Hiroshima, might be the appropriate time. It seems to me some such common action could generate and release much spiritual energy in the task of peacemaking.

Hoover warns of rapid action on U.S. draft in wake of Supreme Court decision

Warren W. Hoover, executive director of the National Interreligious Service Board for Conscientious Objectors, has warned that "in light of the Supreme Court's decision barring women from registration we expect rapid Congressional movement this summer toward bringing back the draft."

Speaking on behalf of the NISBCO Board, Hoover urged all U.S. religious bodies and ethical societies to "provide information on the draft and conscientious objection to the youth in their congregations and, if they have not already done so, to establish a registry of conscientious objectors."

Hoover continued, "The Selective Service System has moved from a single floor of a downtown office building to its own newly constructed five-story structure in Georgetown and is working toward having draft machinery

ready this fall. We encourage religious agencies and ethical societies to act.

"We urge all possible efforts be made to insure that all our nation's youth are informed of their options. Right now, there is an almost total lack of information on what the law does and does not allow concerning conscientious objection and on the processes of making and documenting a claim. With virtually no information on conscription options being supplied by Selective Service, we're afraid harsh consequences might result from any reinstatement of draft calls."

Hoover emphasized that "as part of its preparations Selective Service is planning an alternative service program for conscientious objectors. We urge religious agencies and ethical societies to study their own specific role in providing alternative service options for their youth if draft calls should be resumed. We urge concerned agencies to contact the NISBCO staff for information on alternative service models already in place or in process."

church news

Mountville Mennonites in Memorial Day parade

Mountville (Pa.) Mennonite Church participated in the Memorial Day parade in their community on May 25. Young adults in the congregation prepared a "peace float"—a farm wagon drawn by a red farm tractor.

Our banner pictured a military tank, a bomber, and a red farm tractor with a plow attached. The biblical hope, "Beat your swords into plowshares," helped to communicate the peace commitment of the congregation. The church as a transnational fellowship whose supreme loyalty is to God was communicated through a banner portraying a global map and

the words "All nations under Christ." The float included a congregational welcome sign and an invitation to summer Bible school. Children sat on the float, waving to the spectators.

The float drew respectful applause from clusters lining the sidewalks. One spectator said, "This was a good way to participate in a major community event by giving a distinctly Christian witness." Just before the parade began, one lad was overheard saying, "I heard the Mennonite Church will be in the parade this year. I surely hope their float says something about peace!"—David W. Shenk

Decision reversed:

MCC granted license for Vietnam shipment

On June 19 Mennonite Central Committee received a license to export 250 tons of wheat flour to food-short Vietnam. That licensing is a reversal of an earlier U.S. government decision refusing MCC permission to send food aid to Vietnam.

About a dozen senators and congressmen had contacted the U.S. Commerce Department, urging a reversal of the decision and supporting MCC's efforts to send aid. The refusal had also received attention in local and national media. Both media and congressional representatives pointed out the irony in refusing aid to Vietnam at a time when the United States is lifting its grain embargo on the Soviet Union. The wheat flour, valued at \$75,000, is now being ground in Kansas and will be shipped within three to four weeks.

Willard Krabill, former volunteer in Vietnam, will participate in an educational exchange in Vietnam in August under the auspices of the Vietnam Ministry of Health. He hopes to visit Ha Nam Ninh Province, destination of the wheat flour. He will also visit institutions that have received earlier assistance from MCC and he will request permission to meet with church leaders.

International officials say Vietnam's food deficit may total over two million tons in 1981. Meanwhile aid to Vietnam is dropping sharply. Because of its own food shortages the Soviet Union has reportedly cut back on its shipments of grain. The Reagan administration is intensifying efforts begun under former President Carter to pressure other governments and international organizations to reduce or cut off aid to Vietnam.

The earlier decision to refuse an export license reflected the current U.S. policy to maintain an embargo on all exports to Vietnam except for emergency needs. Objections center around U.S. opposition to the Vietnamese occupation of Kampuchea since the 1978 toppling of the brutal Pol Pot regime, and U.S. belief that Vietnam could meet its own needs with better fiscal management and redirection of its financial resources.

MCC Asia director Bert Lobe responded to the U.S. refusal in a letter to a Commerce Department official: "Vietnam faces a serious food shortage and as a Christian people, we consider it our responsibility to respond as able. We have difficulty accepting the restrictions which are being placed on us, and even more so with the government telling us who should receive aid. As Christian people, we are called to demonstrate love to all people in need regardless of race, creed, or political persuasion."

Completed water project brings new life to El Arish

Water was flowing through new irrigation pipes in El Arish by May 24, in time for the second anniversary of the return of El Arish to Egyptian sovereignty. The system's completion will provide water for 74 farmers, back on their land after 12 years of Israeli occupation.

El Arish was once desert land. In the early 1960s Egypt reclaimed it with a system of wells and canals and established a village and irrigation for outlying farms. Olive trees grew along the canals and the desert flourished.

After the 1967 War the Israelis occupied this territory and created an Israeli settlement in El Arish. The canals were neglected in favor of drip irrigation, using wells and pumps.

Two years ago, after the Camp David agreement, Israel returned the land to Egypt and Israeli settlers were forcibly evicted. The settlers were very unhappy with their lot and they destroyed homes, crops, and irrigation systems before leaving. The returning displaced Egyptians now had land, but few resources with which to make it productive.

It was at this time that Mennonite Central Committee made an agreement with the Governate of North Sinai to construct drip irrigation in El Arish. The government dug wells and provided pumps. MCC contributed materials for the drip system and oversaw construction, which was done by families benefiting from it.

MCC contributed \$350,000 to the project,



Fred Gaalswyk, right, with one of the farmers who worked in the El Arish irrigation project. Fred is wearing a medal he received from the governor of North Sinai.

55 percent of the cost. The governate and farmers covered the remaining 45 percent. The MCC contribution came largely from the Canadian International Development Agency.

MCC and the government completed the first two wells in 1980. In the project's second phase four individual wells were developed, with nine to eleven farmers working on each well. Fred Gaalswyk supervised work on the irrigation system, while Donna Gaalswyk headed a needlework program to provide employment for needy El Arish women. The Gaalswys are from Pillager, Minn.

Fred Gaalswyk reported that "there was always a large crew of workers, watchers, and children on hand to install the systems. We began work each morning at 5:00 a.m. to avoid working in the heat of the day."

"Farmers were also busy at the same time plowing and working the land, spreading manure on it, all done by hand," noted Gaalswyk. "Their enthusiasm for the project and willingness to work kept us very busy organizing their activities, and it resulted in our nearly completing assembly of all four wells in a record six weeks time."

On Apr. 1 Harry and Kathe Harder of Saskatoon, Sask., came to El Arish and worked with the Gaalswys for two months before Gaalswys left on June 1. All were able to participate in the completion of the project and the May 24 celebration.



MBM missionaries attend overseas seminar

Some two dozen missionaries with Mennonite Board of Missions (Elkhart, Ind.) participated in the 1981 Overseas Missions Seminar from June 18 to 25 on the campus of Goshen (Ind.) College. Following the seminar, the participants traveled to Pennsylvania for a week-end of missions emphasis and commissioning sponsored by Allegheny Conference.

Seminar participants were (in MBM photo by Steve Echols): seated, left to right—Neal and Janie Blough, France; Alice Sieber, Ar-

gentina; Jeanette and James Krabill, Ivory Coast; and Doris Bomberger, China.

Standing, left to right—Karen Amstutz, Bolivia; Denis and Lydia Schultz, France; Elaine Kauffman, Brazil; Lois and Albert Buckwalter, Argentina; Floyd Sieber, Argentina; Jim, Judy, Rachel, and Kevin Miller, India; John and Genevieve Friesen, India; Daniel Diener, Uruguay; Amy Miller, India; Christine Diener, Uruguay; Paul and Bertha Swarr, Israel; and James Bomberger, China.

Josephus found reliable source for study of Jesus

Like a well-used road map, the writing of a first-century Jew named Josephus frequently guides historians in interpreting events that occurred during the time of Christ.

However, historians haven't always agreed on what the map tells them. The reliability of the book of Josephus has long been disputed despite the fact that it has been one of the major supplementary historical sources to the biblical period.

Now Don Blosser, assistant professor of Bible at Goshen College, has developed a theory which shows Josephus to be a reliable source. He explains his theory in an article in the 1981 issue of *The Hebrew Union College Annual*, an American Jewish journal.

Blosser examined how Josephus arranged events as they occurred in successive seven-year periods known as the Sabbath Year Cycle. In ancient Jewish communities every seventh year, known as the sabbath year, was a time of rest, just as God rested on the seventh day after creating the world.

The debate over the accuracy of Josephus stems from the confusion Josephus has in his mind when referring to the sabbath year, Blosser said. In some cases, Josephus called it the seventh year and in others he called it the

eighth, Blosser argued. This confusion threw off the dates within the rest of Josephus' writing so that when composed to other historical data, Josephus appears to be wrong.

Once Blosser surmised this confusion, he hypothesized that sometimes Josephus referred to the seventh year as the sabbath and at other times called it the year of hardship. According to Blosser's interpretation, the year of hardship was actually the eighth year. When he studied Josephus' writings with that assumption, he found that nearly all the dates corresponded correctly with other sources. By applying his theory of Josephus, one can place the date when Jesus entered into his ministry. That year was a sabbath year.

"I think that's pretty important in the way you understand Jesus," Blosser said. "The Jews looked for the Messiah to appear during the sabbath year."

Although Josephus mentioned Jesus only twice, Blosser's new interpretation of his writings creates a context in which to study Jesus. "If we could get inside Jesus enough to understand why he started when he did," Blosser concluded, "that would give us insight into what he was trying to do and how he perceived his own ministry."

James Hertzler of Goshen studies English sermons

Where would you look if you wanted a glimpse into eighteenth-century England? James Hertzler, professor of history at Goshen College, looks at sermons.

This summer Hertzler has resumed an eight-year-old project of researching the sermons of eighteenth-century clergymen. He has discovered that sermons are a reliable mirror of England during this period, in which he is a specialist.

But why study sermons?

After reading "thousands" of yellowed original manuscripts, Hertzler admitted that "they can be rather dull, but sometimes some gems pop out at you." Such "gems" provide insights into early English society.

Sermons from that time reflect a nonsense mood of conservatism, Hertzler noted. Preachers in the eighteenth century didn't rock the boat.

"Social maintenance, not social change, was the goal of the English preachers of this time," Hertzler said. "Preachers were not prophets. They were products and perpetrators of the age in which they lived."

Preachers were popular, Hertzler continued. Sermons were printed as well as preached and were received with "best seller" popularity.

Hertzler said he enjoys discovering the stance clergy took on prominent social issues of the day.

When slavery was in vogue, the clergy approved. "Preachers raised few questions about slavery in the early part of the eighteenth century," he said. "Their sermons demonstrated their concern not for abolishing slavery but for making that practice more useful to the dominant people in society."

According to the clergymen's concept of equality, some English citizens were more equal than others, Hertzler said. Although the poor were not to be abused by the rich, they were to "understand their divinely ordained status and be happy."

Filmstrip emphasizes human responsibility for world hunger

"When the Almsgiving Stops," a recent filmstrip produced by Key Light Productions, Oakland, Calif., shows that a society's social reflexes rather than the precarious nature of the environment are responsible for much of the suffering in the world.

Using Bangladesh as an example, Producer John Paul Kay, former Quaker Service representative in Bangladesh, explains the web of hunger causes. As long as political and economic structures inhibit some people from owning land or fail to provide adequate employment and wages, there will continue to be poor people in our world.

According to Paul Myers, economist and Mennonite Central Committee representative in Bangladesh who is quoted in the filmstrip, "The farmer, the producer, the consumer—often are at the low end of the priority poll."

Sponsored by the Presidential Commission on World Hunger, the 22-minute program is an educational tool designed for adult, college, and upper secondary audiences. "When the Almsgiving Stops" graphically relates the challenge of the Commission's report, *Overcoming World Hunger: The Challenge Ahead*, that alleviating hunger is a matter of will, dependent on the commitment of governments and individuals.

"When the Almsgiving Stops" is available from the free loan MCC Audio-Visuals Library, 21 South 12th Street, Akron, PA 17501. Copies can also be reserved from the MCC (Canada) office and the Great Lakes, Central States, and West Coast MCC regional offices. A short study guide accompanies the filmstrip, cassette, and script.

Historical Committee looks toward 1983

The spring meeting of the Historical Committee of the Mennonite Church was held at Goshen College from June 4 to 6. One overarching question with which the committee wrestled again and again was: what may the Mennonite constituency rightfully expect from its Historical Committee? The other dominant theme was preparing for the 1983 Tricentennial.

The committee, in attempting to place itself in the shoes of the total church, deliberated at length about its program, present and future, and identified three interrelated spheres that seem to lie at the heart of the committee's commission: (1) preserving historical materials (documents and artifacts), (2) interpreting these materials for the sake of the current generation, and (3) promoting and communicating such interpretations of our heritage throughout our constituency. In this manner the committee helps to coordinate the Mennonite historical program throughout the various conferences and regions on both the scholarly and the more popular levels of communication.

Major efforts are already underway in preparing for the North American Mennonite Tricentennial in 1983. Every congregation will be encouraged to discern its own roots and history as to how and where God has been working among his people, gathered into congregations. A congregational guide, with suggestive approaches for gathering and writing anecdotal history, is currently in the making; it will also suggest five issues for congregations to consider as a way of probing the substance and spirit of "our life together," to be included with a worship service of celebration and recommitment to Jesus Christ, the Lord of the church and of history.

mennoscope

Mary Jane King has been named director of communications at Eastern Mennonite College and Seminary beginning on July 1. King is assuming a newly created position in which she will be responsible for the overall public relations program of the college and seminary. She will direct EMC&S publications, news bureau, and institutional advertising, as well as coordinate graphic standards, promotion and publicity planning, execution, and evaluation. A native of Harrisonburg, King has been a staff writer and assistant editor at the *Daily News-Record* since 1970. She is a 1969 graduate of EMC and holds a master's degree in English from Ohio University.



Mary Jane King

Ten new overseas workers were appointed during the June 15-16 meeting of the Overseas Missions Committee of Mennonite Board of Missions (Elkhart, Ind.). They are Jim and

Judy Miller to India, Dan and Christine Diener to Uruguay, Dean and Berneda Wyse to Nepal, Jacque Brandeberry to Israel, Jean Smucker to Nepal, and Jim and Doris Bomberger to China. The committee spent much of its time interviewing 17 missionaries who have returned this summer from overseas locations. Most of them are in North America for furloughs, but two of them, John and Genevieve Friesen, are retiring and two others, Robert and Marianne Zuercher, are terminating.

Robert and Marianne Zuercher, workers in England since 1977 with Mennonite Board of Missions (Elkhart, Ind.), returned to North America on June 10. Bob was director of London Mennonite Centre and Marianne was manager of the bookstore at the Centre. They are concluding their service with MBM and plan to live and work in Philadelphia. Zuerchers' temporary address is c/o J. Parke Mellinger, Box 318, Rt. 3, Willow Street, PA 17584.

An office for the South Central Conference of the Mennonite Church opened on June 1. Located at the corner of 24th Street and College Ave., in North Newton, Kan., facilities

Our Gospel Herald introductory offer for congregations

Through the *Gospel Herald* Mennonites carry on conversation about what it means to be people of God in the 1980s.

To get the members of your congregation acquainted with the *Herald*, you can use one of these two introductory offers: (1) free for six weeks delivered in a bundle to one address, or (2) \$1.50 each for 13-week subscriptions mailed directly to homes. (These are both congregational offers and not available to individuals.)

Select your preferred plan by returning the form below.

Yes, we want to try the *Gospel Herald* in our congregation. We prefer the following plan (check one).

_____ Free in bulk for six weeks. We will need _____ copies (how many?) for the _____ congregation (name of congregation). They should be sent to the following address:

_____ \$1.50 each for three months, mailed directly to homes. We will need _____ copies (how many?) for the _____ (name of congregation). Enclosed is our check @ \$1.50 per subscription. Enclosed also are the names and addresses of each family to receive these special introductory subscriptions. (Simply list these complete addresses on paper and enclose.)

Send your subscription to:

GOSPEL HERALD Introductory Offer
616 Walnut Avenue
Scottdale, PA 15683

\$209,287

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$209,287.29 as of Thursday, July 3, 1981. This is 27.0% of the total needed. Contributions have been received from 299 congregations and 111 individuals. Individual gifts represent \$37,138.46 of the total.

Goal \$750,000

will be shared with the office of the Western District of the General Conference Mennonite Church. The new office will be staffed by Laban Peachey, conference minister, and Lois Yoder, secretary. The mailing address is: South Central Conference Minister, Box 306, North Newton, KS 67117, and the telephone number is: (316) 283-6300.

A North American gathering of the Smoker-Smucker-Schmucker family will be held from July 23 to 25, at Smithville, Ohio, on the grounds of the Oak Grove Mennonite Church. Contact Ralph M. Smucker, 8538 Smucker Rd., Smithville, OH 44677, for more information.

The fourth bike hike with Out-Spokin' for the deaf, hard-of-hearing, or those with signing skills is scheduled for Labor Day weekend, Sept. 4-7. The group will bike in northwestern Pennsylvania along Lake Erie. The devotional leader will be Reuben Savanick. This hike is open to 24 bikers. A limited number of bikes is still available. For more information write to Sally Gehman, 2913 Hamilton Ave., Columbus, OH 43224, or Out-Spokin', Box 370, Elkhart, IN 46515.

Representatives from dual conference congregations will meet from Aug. 12 to 13 during

time allocated for adult seminars at the Mennonite Church Assembly in Bowling Green, Ohio. Of 38 such churches, 15 have so far indicated they will participate. Agenda items for dual conference churches will include how to make both affiliations meaningful, guidelines for budgeting and dividing of contributions, how to reduce duplication of mailings, how to simplify and unify reporting forms, and how to simplify procedures for joining conferences.

Eugene and Louella Blosser, workers in Japan since 1953 with Mennonite Board of Missions (Elkhart, Ind.), returned to North America on June 5. In recent years they were responsible for the establishment of a Mennonite congregation in Hiroo on the island of Hokkaido. Before going to Japan, Blossers served briefly in China. Their new address is c/o Aldine Gingerich, Rt. 2, Wellman, IA 52356.

Twenty poor families in Araguacema, Brazil, now have cement block homes located safely above the Araguaia River, which flooded severely in early 1980. The community celebrated completion of the building project on May 1. It was supported by the Evangelical Mennonite Association of Brazil, Mennonite Board of Missions, and Mennonite Central Committee. Each house cost an average of \$1,350. Those who received houses will pay 30 percent of the total over a five-year period after which they will receive titles for house and lot.

Paul O. King, pastor of the Freeport Mennonite Church for the past eleven years, will be the new pastor of the East Bend Mennonite Church, Fisher, Ill. His address after Aug. 1 will be: Box 526, Fisher, IL 61843.

Paul and Bertha Swarr, workers in Israel since 1957 with Mennonite Board of Missions (Elkhart, Ind.), arrived in North America in early June for a summer furlough. They are part of the congregational leadership team at

Immanuel House—an international Christian center in Jaffa. Swarrs' furlough address is c/o Jesse Wenger, Rt. 1, Versailles, MO 65084.

The Executive Committee of Mennonite Central Committee has agreed to assign personnel to four countries in which there is no current MCC program. MCC set plans to assign workers to Kampuchea and Angola, to place an MCC volunteer with another religious service agency in Pakistan, and to assign one worker to Mexico in a program that MCC (Canada) will oversee.

Action concerning all four countries was taken at meetings here on June 19 and 20.

Mr. and Mrs. Menno D. Plank, of Sarasota, Fla., plan to celebrate their golden wedding anniversary with an open house, July 19, from 2:00-4:00 p.m., at Bayshore Mennonite Fellowship Hall.

The 13 Goshen College English teachers in China were in "good spirits and ready to begin

readers say

A response to your lead article in the June 30 *Herald*: We like churchwide meetings too. That is, we *did*, before the powers-that-be (or somebody) priced them out of the reach of ordinary people! It has not been all that long ago that we camped our way to General Conference, set up our tent on the grounds, and thoroughly enjoyed the fellowship, input, inspiration of which you so glowingly speak. It was beautiful to invite friends from far away to share our picnics and wild berries gathered along the road. The children enjoyed it, too—getting to know people, and when tired, taking a nap in their own tent.

Earlier, we were on the hosting end: in our home, we had eight or ten dear friends, some new and some old. We would have been *very* much offended if they had, as is now the custom, insisted on *paying* for the bed and breakfast! That was in the days when people still really believed they were brothers and sisters, and *acted* like it. Some very "prominent" folks helped with dishes in my little kitchen, and we had a joyful time of fellowship in the process.

What has happened? Why did we allow ourselves to be sold on the notion that a conference had to be at some expensive convention center, or other place where the sheer cost made attendance quite prohibitive for many folks? Do we need "kings like the other nations"? Are our "executives" now so important that they don't care to take time to be people?

Does the "average" Mennonite family *really* spend a thousand dollars or more on a vacation? We never did. I guess we're not average. Even when we had a better-paying job, we would have felt selfish spending that much on ourselves.

There was a lot of fuss about what a great experience World Conference would have been. I'm sure it would have. What a shame, that the only folks the overseas brethren met were those who could afford a very expensive vacation, or had their way paid as delegates. They never met those of us who have to pinch. No wonder even the Mennos in the rest of the world think all Americans are rich!

I am glad that there are subsidies for the "in vogue" minorities, so they can attend: city folks, blacks, Spanish. That is good. But even better would be a return to the kind of conference that *everybody* could afford.

We see frequent articles about how the "grass roots" support is lacking for many programs. That just *might* be because the "grass roots" no longer get in on the planning. The view from a classy air-condi-



Six persons entered Summer Voluntary Service with Mennonite Board of Missions (Elkhart, Ind.) after a June 7 to 10 orientation in Elkhart. They are (in MBM photo by Joe Frailey) left to right: Terry Stutzman, Normal, Ill., to Elkhart, Ind.; Brenda Eberly, Fort

Wayne, Ind., to Indianapolis, Ind.; Nathan Swartz, Elida, Ohio, to Mashulaville, Miss.; Sheryl Martin, Ephrata, Pa., to Brownsville, Tex.; Carol Good, Smithville, Ohio, to Mashulaville, Miss.; and Ellen Herr, Phoenix, Ariz., to Mashulaville, Miss.

classes" at 7:30 a.m., June 22, director Wilbur Birky reported in the first letter received from Shenyang. Soon after arriving, Birky and his colleagues were briefed on the eight classes of 15 students each. They now are conducting classes from 7:30 to 11:30 each morning and operating a laboratory in the afternoons.

Opportunities: Kindergarten teacher at Ephrata Mennonite School. Half-time, but could be full-time if candidate would teach in a remedial program. Call (717) 859-1344, or write to Ephrata Mennonite School, Route 1, Ephrata, PA 17522. Conestoga Christian School has an opening for a music teacher, grades K-10, beginning in September 1981. For further information contact Kenneth L. Herr, principal, R.D. 1, Box 124, Morgantown, PA 15543. Phone: (215) 286-0353.

New members by baptism: two by baptism and two by confession of faith at Martins, Orrville, Ohio.

tioned convention center is surely different from the view out the door of a tent.

Think about it.—**Ruth Martin, Ephrata, Pa.**

Folksy, sentimental a bit, but the word by Merle Good on his father is refreshing and clear. Thanks.

I read it after a recent rereading of John H. Yoder's article on gifts in the old *Concern* #17, "The Fullness of Christ." Ira Good fits the farmer/preacher he talks about there. I never met Ira, but his brother Charles was one of the pastors of my home church. A lot of similarities.

Having 26 years of ordained life behind me I am sure we have not improved our churchly quality by going the way of so many traditions in the singular or double paid staff decision. We have denied the fullness of Christ in the gifting of all sisters and brothers in the process.

Ira Good as a part of a "bench" was/is a dwindling remnant of what had/has potential in working at gifts more scripturally.—**Gene Herr, Phoenix, Ariz.**

I would like to respond to the letter by Steven Villaneuva on page 420 of the May 26 issue which criticized funding of the New York Arts Seminar. Mr. Villaneuva has made several uniformed assumptions. He recommends that Art Seminar funds should be "channeled to Out-Spokin", which is family oriented." The New York Arts Seminar was not funded by any Mennonite organization. It was paid for in its entirety by a private donation and by the participants. The activities were planned and carried out by a committee who volunteered both time and energy.

More important, however, is the implication that art is less valid than social activities. To those concerned for the whole person both experiences are equally important, not one at the expense of the other.

Finally, if Mr. Villaneuva feels that the seminar was only for "Mennonites of German descent," he should be reminded that there was an open invitation to all New York vicinity Mennonites, including himself, to participate in the Saturday evening event and to interact with the artists. The universal language of art has the potential to transcend the very boundaries to which Mr. Villaneuva refers.—**Erma Martin Yost, Jersey City, N.J.**

births

Barber, Gregory and Jeanne (Cole), Denver, Colo., first child, Krystin Nadean, May 28, 1981.

Bechtel, Paul and Joyce (Gimbel), Owen Sound, Ont., second daughter, Kimberly Ann, June 3, 1981.

Bell, Eric and Leanne (Thomas), Metamora, Ill., first child, Nicholas Thomas, May 10, 1981.

Berkey, Mike and Cheryl, Lebanon, Ore., second child, first son, Jesse Michael, May 14, 1981.

Cooper, Ray and Sonya (Sauder), Washington, Ill., first child, Jacob Allen, May 7, 1981.

Erb, Doug and Hendrina (VerBerne), Zurich, Ont., third child, second daughter, Michelle Katherine, June 6, 1981.

Esch, John and Linda (DeGrandchamp), Mio, Mich., second daughter, Erin Hiliary, June 8, 1981.

Francis, John and Mary Nell, Metamora, Ill., first child, Sarah Emily, June 13, 1981.

Gaddam, Sudarshan and Varamani, Chicago, Ill., first child, Esther Salome, May 18, 1981.

Gerber, John Kenneth and Corrine (Huffman), Strasburg, Ohio, second daughter, Angela Sue, June 24, 1981.

Gerig, Rod and Carolyn, Lebanon, Ore., first daughter, Andrea Kay, June 13, 1981.

Glick, Kim and Mari (Hostetler), Minot, N.D., first child, Justin Michael, June 8, 1981.

Good, Dan and Jean, Tangent, Ore., third child, second daughter, Blakley Jeanie, May 28, 1981.

Hunsberger, William and Jeanette (Moyer), Hollsopple, Pa., third son, Reuben Mitchell, June 16, 1981.

Isaacs, Paul and Glenna (Grover), Carstairs, Alta., second son, Shaphan Grover, June 16, 1981.

Jantzi, Gideon and Mary (Riddolls), Poole, Ont., second daughter, Cindy Murene, May 25, 1981.

Johnson, Robert and Dolores (Landes), Chalfont, Pa., first child, Joshua Robert, June 16, 1981.

Johnston, Stephen and Nancy (Sayer), Carstairs, Alta., third child, first daughter, Shannon Rose, May 12, 1981.

Kempf, David and Susan (Walters), Shickley, Neb., first child, Neal David, June 14, 1981.

Kuepfer, Stanley and Lisa (Gerber), Milverton,

Ont., first child, Nicholas Stanley Norman, Apr. 27, 1981.

Lind, James J. and Kate (Hodgson), Three Rivers, Mich., second child, first daughter, Arianna Miriam, June 18, 1981.

Martin, Carl and Charlotte (Hochstedler), Napanee, Ind., first child, Ryan Phillip, June 26, 1981.

Mottice, Frederick and Martha (Linder), Louisville, Ohio, second son, Matthew Frederick, Mar. 5, 1981.

Oswald, James and Phyllis (Hunsberger), Strasburg, Pa., fourth daughter, Lisa Renae, Apr. 23, 1981.

Sayer, Robert and Lois (Boetger), Carstairs, Alta., second son, Roger Dean, Apr. 15, 1981.

Schmucker, Gerald and Becky, Tangent, Ore., third son, Joshua David, Mar. 22, 1981.

Schwartz, John and Amy (Schwartz), Sturgis, Mich., first child, Erin Gayle, May 26, 1981.

Schultz, Glenn and Anita (Erb), Stratford, Ont., Scott Ryan, Mar. 31, 1981.

Shirk, David and Geraldine (Sensenig), Martinsburg, Pa., fifth child, fourth son, Clarence William, Apr. 21, 1981.

Showalter, H. Dennis and Sharon (Frederick), Bellefontaine, Ohio, second child, first daughter, Heather Jill, June 8, 1981.

Smith, Marple and Sharyn (Handrich), Fairview, Mich., second daughter, Megan Leane, June 8, 1981.

Steury, Robert and Barb (Steider), Goshen, Ind., second daughter, Bess Alanna, June 17, 1981.

Stutzman, Dennis and Sue, Albany, Ore., second daughter, Nicole, June 4, 1981.

Stutzman, Dick and Vernone (King), Toledo, Ohio, fourth child, second daughter, Vanessa Jewel, May 11, 1981.

Troyer, Rick and Joan, Albany, Ore., second child, first daughter, Tiffany Jeanette, Apr. 18, 1981.

Vandemark, Larry and Sharon (Brenneman), Elida, Ohio, third son, Jeffrey Alan, June 7, 1981.

Wagler, Brian and Julie (Gerber), Newton, Ont., first child, Matthew Brian, Apr. 6, 1981.

marriages

Beck—Frederick.—Kent Beck, Archbold, Ohio, Zion cong., and Mary Jo Frederick, Iowa City, Iowa, First Mennonite cong., by Ellis Croye, May 16, 1981.

Bennett—Mohr.—Ronald Bennett, Morton, Ill., and Carol Mohr, East Peoria, Ill., by James Detweiler, June 20, 1981.

Buckwalter—Beyeler.—William Ray Buckwalter, Smoketown, Pa., Mellinger cong., and Jacquelyn Sue Beyeler, Smithville, Ohio, Oak Grove cong., by Peter Wiebe and Elsie Miller, May 30, 1981.

Burkholder—Frey.—Kenneth Burkholder, Archbold, Ohio, Central cong., and Joan Frey, Wauseon, Ohio, West Clinton cong., by Vincent Frey, uncle of the bride, June 20, 1981.

Chupp—Bender.—James Chupp, Goshen, Ind., Benton cong., and Linda Bender, Middlebury, Ind., by Vernon E. Bontreger, uncle of the groom, June 20, 1981.

Fros—Kouka.—Melchior J. R. Fros, Champaign, Ill., and Janet Mary Kouka, Champaign, Ill., both of First Mennonite, by James L. Dunn, June 20, 1981.

Gerber—Jantzi.—Dennis Gerber, Brunner, Ont., and Lori Jantzi, Poole, Ont., both of Poole cong., by Amsey Martin, May 9, 1981.

Gingrich—Ruby.—Daryl Laverne Gingrich, Grandview, Man., and Bonnie Laurene Ruby, Tavistock, Ont., East Zorra cong., by Virgil L. Gingrich and Homer E. Yutzy, Apr. 25, 1981.

Hochstetler—Mason.—Clair Hochstetler, Elk-

hart, Ind., and Patrice Mason, Goshen, Ind., both of Belmont cong., by E. Stanley Smith, May 9, 1981.

Holdsworth—Mast.—Forrest Michael Holdsworth, Bolivar, Ohio, and Teresa Sue Mast, Baltic, Ohio, Walnut Creek cong., by Alvin Kanagy, June 13, 1981.

Leichty—Moshier.—Greg Leichty, Lexington, Ky., First Mennonite cong. (Iowa City, Iowa), and Kathy Mosher, Lexington, Ky., Shalom Mennonite Fellowship (Tucson, Ariz.), by Al Holsopple, May 30, 1981.

Lichti—Chilcoat.—Timothy Lichti, Shickley, Neb., Salem cong., and Judy Chilcoat, Stanton, Neb., Congregational Church, by Arden Wild, June 20, 1981.

Mellinger—Sullivan.—Greg Mellinger, Villa Park, Ill., Lombard cong., and Pat Sullivan, Forest Park, Ill., Catholic Church, by E. Joe Richards, June 6, 1981.

Miller—Hostetler.—Brian Miller, Sugar Creek, Ohio, Walnut Creek cong., and Reneda Hostetler, Sterling, Ohio, Oak Grove cong., by Peter Wiebe, Paul R. Miller (grandfather of the groom), and Alvin Kanagy, June 6, 1981.

Mitchell—Plank.—John Mitchell, West Liberty, Ohio, and Lisa Plank, West Liberty, Ohio, Bethel cong., by Duane Beck, June 12, 1981.

Oyer—Hansen.—Philip Oyer, Denver, Colo., and Jenneane Hansen, both of Glenn Heights cong., June 7, 1981.

Peddle—Bingeman.—Ken Peddle, Waterloo, Ont., and Frances Bingeman, Kitchener, Ont., Stirling Avenue cong., by Vernon Leis, June 6, 1981.

Scheerer—Schultz.—Kenneth Scheerer and Connie Schultz, both of Milverton, Ont., Poole cong., by Amsey Martin, June 13, 1981.

Schmucker—Miller.—Wesley Schmucker, Millersburg, Ohio, Faith Bible Church, and Kristine Miller, Kidron, Ohio, Kidron cong., by Bill Detweiler, June 13, 1981.

Shenk—Johnson.—Ken Anthony Shenk, Hokkaido, Japan, Nakashibetsu cong., and Natalie Johnson, Sarasota, Fla., Bahia Vista cong., by Charles and Ruth Shenk and Stanlee Kauffman, June 13, 1981.

Sicgrist—Weber.—James M. Siegrist, Gillette, Wyoming, and Shirley Ann Weber, Gillette, Wyoming, Akron (Pa) cong., by Truman H. Brunk, Jr., June 20, 1981.

Smith—Anderson.—Bruce Smith and Carol Anderson, both of Didsbury, Alta., by Paul Isaacs, Apr. 3, 1981.

Thomas—Kolb.—D. Richard Thomas, Lancaster, Pa., Mellinger cong., and Debra A. Kolb, Lancaster, Pa., Springs cong., by Robert Breneman and Nathan Hege, June 27, 1981.

Thornburg—Plank.—John Thornburg, West Liberty, Ohio, and Ann Plank, West Liberty, Ohio, Bethel cong., by Duane Beck and Mike Thornburg, June 20, 1981.

Vogler—Bentley.—Scott Vogler, Morton, Ill., and Amanda Gay Bentley, East Peoria, Ill., by James Detweiler, June 20, 1981.

Weaver—Hartman.—Dale P. Weaver, Harrisonburg, Va., Lindale cong., and Marcia J. Hartman, Marshallville, Ohio, Orrville cong., by Wilmer J. Hartman and Irvin D. Weaver, fathers of the groom and bride, June 6, 1981.

Widmer—Gunden.—David D. Widmer and Rosemary Sue Gunden, both of Goshen, Ind., College cong., by Ross T. Bender, June 20, 1981.

Yantzi—Leis.—Timothy Yantzi, Tavistock, Ont., Maple Grove cong., and Judy Leis, Newton, Ont., Poole cong., by Amsey Martin, May 30, 1981.

brothers (Chancy, William and Allen), and 3 sisters (Esther, Freda, and Rachel Litwiller). He was preceded in death by one son. He was a member of the Mennonite Church at Normal, Ill., where funeral services were held, in charge of James Waltner.

Nickel, Elmer Edward, son of Henry and Etta (Witt) Nickel, was born in Saline Co., Neb., July 1, 1907; died at Lincoln, Neb., June 19, 1981; aged 73 y. On Feb. 8, 1934, he was married to Nancy Nickel, who survives. Also surviving are one son (Roger), 2 granddaughters, and 2 sisters (Della Brunkow and Velma Potts). He was preceded in death by one brother (Warren). He was a member of Salem Mennonite Church, where funeral services were held on June 23, in charge of Lee Schlegel; interment in Salem Cemetery.

Rufenacht, Olen Elias, son of Elias and Louisa (Aeschliman) Rufenacht, was born at Archbold, Ohio, Aug. 12, 1910; died of cancer at Wauson, Ohio, May 22, 1981; aged 70 y. On Feb. 15, 1934, he was married to Viola Short, who survives. Also surviving are 3 daughters (Mary Louise—Mrs. Wilmer Lehman, Helen—Mrs. Clint Hofstetter, and Geneva), 2 sons (Verle and Verlen), 5 grandchildren, and 2 brothers (Reo and Maynard). He was a member of West Clinton Mennonite Church, where funeral services were held on May 25, in charge of Edward Diener; interment in Pettisville Cemetery.

Troyer, Jerome M., son of Mannas and Mary Elizabeth (Hostetler) Troyer, was born at White Cloud, Mich., May 13, 1908; died of cancer and pneumonia at Goshen Hospital, Goshen, Ind., June 21, 1981; aged 73 y. On Dec. 12, 1935, he was married to Martha Yoder, who survives. Also surviving are 5 daughters (Joyce—Mrs. Fred Landis, Julia—Mrs. Lee Bauman, Donna—Mrs. Dana Sommers, Janice—Mrs. Amos Hostetler, and June—Mrs. Stan Yoder), one son (Jerome Troyer, Jr.), 15 grandchildren, one sister (Mary Ann—Mrs. Dewey Miller), and one brother (Ed Troyer). He was a member of East Goshen Mennonite Church, where funeral services were held on June 23, in charge of Cliff Miller; interment in Elkhart Prairie Cemetery.

Zehr, Silda, daughter of Peter and Lena (Ulrich) Schertz, was born at Roanoke, Ill., Feb. 27, 1892; died at Good Samaritan Home, Manson, Iowa, June 21, 1981; aged 89 y. On Aug. 29, 1917, she was married to Ray R. Zehr, who died on Dec. 3, 1970. Surviving are 3 sons (R. Wayne, Leland, and Dean Zehr), 2 daughters (Irma Zehr and Marilyn—Mrs. Leo Eigsti), 14 grandchildren, 20 great-grandchildren, and 4 sisters (Rose Nofsinger, Edith Egli, Lillian Schertz, and Hazel Rhodes). She was preceded in death by 2 sons (Francis and Lowell). She was a member of Manson Mennonite Church, where funeral services were held on June 23, in charge of Irvin Nussbaum; interment in Rose Hill Cemetery.

p. 534 by Steve Echols.

obituaries

Cable, Nannie O., daughter of John L. and Elizabeth (Hostetler) Livingston, was born in Somerset Co., Pa., Apr. 2, 1897; died at her home at Hollsopple, Pa., June 9, 1981; aged 84 y. In 1915, she was married to Charles E. Cable, who died on May 13, 1976. Surviving are one son (Elwood), 2 daughters (Grace and LaVerne—Mrs. Paul Speigle), 8 grandchildren, 8 great-grandchildren, and 3 sisters (Mrs. Agnes Kissel, Mrs. Mary Blough, and Mrs. Elda Thomas). She was a member of Stahl Mennonite Church, where funeral services were held on June 12, in charge of Curtis D. Godshall and Sanford G. Shetler; interment in the Stahl Cemetery.

Dietzel, Alfred H., son of Samuel and Elma Dietzel, was born in Fair Haven Twp., Mich., May 28, 1911; died at Pigeon, Mich., June 13, 1981; aged 70 y. On Nov. 29, 1934, he was married to Verna L. Miller, who survives. Also surviving are 2 daughters (Delores—Mrs. Dewey Gouge and Jeanette—Mrs. Edsel Reibling), 4 sons (Cleason, Alfred, Jr., Kenneth, and Gerald), 14 grandchildren, 2 sisters (Mrs. Helen Loewen and Lenora—Mrs. E. K. Sempira), and 5 brothers (Loren, Arnold, Reuben, Carlton, and Harlan). Funeral services were held at Michigan Avenue Mennonite Church on June 17, in charge of Charles Haarer and Alfred Dietzel, Jr.; interment in the church cemetery.

Eiman, Ollie B., daughter of Dan and Mary (Heatwole) Showalter, was born in Broadway, Va., Oct. 27, 1877; died at Iowa City, Iowa, June 19, 1981; aged 103 y. She was married to David Eiman, who died in 1963. Surviving are 4 daughters (Mary V. Stoltzfus, Martha Eiman, Erma M. Diener, and Ruth Miller), one son (Paul H. Eiman), 9 grandchildren, and 8 great-grandchildren. She was a member of the Wellman Mennonite Church. Funeral services were held at the Powell Funeral Home, Wellman, Iowa, June 22, in charge of Wilbur Nachtigall and Jack Zerwas; interment in Wellman Mennonite Church Cemetery.

Hershberger, Dorothy E., daughter of Jerry C. and Lizzie (Mishler) Troyer, was born in Shipshewana, Ind., Mar. 28, 1912; died at University Hospital, Iowa City, Iowa, June 12, 1981; aged 69 y. On Jan. 26, 1936, she was married to Albert Hershberger, who survives. Also surviving are 2 sons (Garth E. and Jerrold L.), one brother (Francis Troyer), and 4 sisters (Mrs. Inez Hostetler, Mrs. Rachel Klaywitter, Mrs. Ester Smucker, and Mrs. Maxine Derstine). One sister preceded her in death. She was a member of Wellman Mennonite Church, where funeral services were held on June 15, in charge of Emery Hochstetler; interment in Wellman Mennonite Cemetery.

Hochstetler, Whilmer, son of William and Emma (Hill) Hochstetler, was born in Walnut Creek Twp.,

Ohio, Dec. 18, 1902; died of a heart attack at Pomerene Memorial Hospital, June 8, 1981; aged 78 y. On Jan. 8, 1927, he was married to Ida Schrock, who survives. Also surviving are one daughter (Martha—Mrs. Dale Schrock), one son (William), 7 grandchildren, 6 great-grandchildren, and one brother (Ferman). He was preceded in death by one sister and 3 great-grandchildren. He was a member of Walnut Creek Mennonite Church, where funeral services were held on June 11, in charge of Alvin Kanagy and Paul R. Miller; interment in Walnut Creek Mennonite Church Cemetery.

King, Christian, son of Christian Z. and Fannie (Byler) King, was born at West Liberty, Ohio, July 21, 1886; died at Meadville City Hospital, Meadville, Pa., June 15, 1981; aged 94 y. He was married to Clara Mae Miller, who died on Mar. 24, 1965. Surviving are 2 sons (Floyd E. and Wilson J. C.), 8 grandchildren, 18 great-grandchildren, and 5 great-great-grandchildren. He was a member of First Mennonite Church. Funeral services were held at the Hathaway-Tedesco Funeral Home on June 18, in charge of Alan Leinbach and Herman Myers; interment in Kingsley Cemetery, Townline, Pa.

Kniss, Paul B., son of John and Louisa (Blough) Kniss, was born in Somerset Co., Pa., July 18, 1905; died at his home in Johnstown, Pa., June 22, 1981; aged 75 y. On July 18, 1928, he was married to Lizzie Kaufman, who survives. Also surviving are 2 brothers (Orville and John). He was preceded in death by 2 brothers (Lloy and Harold) and one sister (Ruth). He was a member of Stahl Mennonite Church, where funeral services were held on June 24, in charge of Curtis D. Godshall and Sanford G. Shetler; interment in Stahl Cemetery.

Kratz, Mary E., daughter of Daniel and Esther (Detweiler) Leatherman, was born in Bucks Co., Pa., Apr. 14, 1899; died at her home on June 1, 1981; aged 82 y. On June 14, 1924, she was married to Theodore W. Kratz, who died on Apr. 22, 1946. Surviving are one daughter (Mrs. Marian Moyer), 2 sons (Elmer and Horace Kratz), 7 grandchildren, 6 great-grandchildren, 3 sisters, and one brother. She was preceded in death by one stillborn son (Harvey). She was a member of Lansdale Mennonite Church. Funeral services were held at Plains Mennonite Church on June 6, in charge of Jacob Z. Rittenhouse, Norman H. Bechtel, and John R. McIntyre; interment in Plains Mennonite Cemetery.

Litwiller, Lester E., son of Simon and Katie (Ehrisman) Litwiller, was born at Hopedale, Ill., Jan. 25, 1909; died in Manatee Memorial Hospital, Bradenton, Fla., May 25, 1981; aged 72 y. On Sept. 28, 1933, he was married to Alta Hartzler, who survives. Also surviving are one son (James), one daughter (Nancy—Mrs. Carl Miller), 2 grandsons, 3

calendar

Mennonite Board of Missions Board of Directors, Elkhart, Ind., July 16-18
Indiana Michigan Mennonite Conference, Yellow Creek Mennonite Church, Goshen, Ind., July 19-21
Mennonite Board of Education, Elkhart, Ind., July 20-21
South Central Conference, Hesston, Kan., July 24-26
Virginia Conference Assembly, Rhema Lake Camp, Staunton, Va., July 29-Aug. 2
Iowa-Nebraska Conference, Riverside Park, Milford, Neb., July 31-Aug. 2
Allegheny Conference, Mattawana, Pa., Aug. 6-8
Black Council/Black Caucus Assembly, Bowling Green, Ohio, Aug. 6/7-10
Mennonite Church General Board, Bowling Green, Ohio, Aug. 10, 11
Conservative Mennonite Conference, Iowa Menn. School, Kalona, Iowa, Aug. 10-14
Mennonite Church General Assembly, Bowling Green, Ohio, Aug. 11-16
Franklin Conference, Chambersburg, Pa., Aug. 22
Moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982
MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23, 1982

Stanford dean decries marriage of religion, conservative politics

A Stanford University dean has denounced what he called "the unholy merger of theological groups with politics," and warned against confusing scientific thinking with religious doctrine. "Our republic faces one of its very gravest crises of this century in these next two decades because of the wedding of very rich, ultraconservative theological groups with politics," said Norman K. Wessels, associate dean of the Stanford School of Humanities and Science.

Unitarians pledge aid to women and cities; score religious right

Unitarian Universalists bolstered a commitment to urban ministries, pledged support for a U.N. women's rights statement, and chided religious conservatives at their annual meeting in Philadelphia, Pa.

Delegates to the Unitarian Universalist Association general assembly voted to establish an Urban Ministry agency in the denomination's Department of Ministerial and Congregational Services. The new agency will attempt to equip ministers for work in declining city neighborhoods and help recruit racial and ethnic minority candidates for the clergy.

Archbishop asks faithful to heed Mormon example; stay home Monday nights

Archbishop William Borders has asked Catholic organizations not to schedule activities on Monday nights so that it may be observed as "family night." The Baltimore prelate said he was heeding the example of the Mormon Church in asking that Mondays be set aside as "a time for family gathering, for prayer, and for reflection." But the archbishop cautioned Catholic families not to make Mondays "merely another evening to gather around the television set."

The suggestion was part of a 6,500-word pastoral letter on family life prepared for Father's Day.

Lutheran unit joins WCC in program to increase Cambodia's food output

A joint \$5 million development aid program in Cambodia has been launched by the Lutheran World Federation (LWF) and the World Council of Churches (WCC). Their major emphasis will be on rebuilding the country's agricultural resources, the agencies said.

Lutherans will continue a livestock feeding

program, as a follow-up of work started with a consortium of nongovernment agencies in 1979. The WCC will mainly provide seed, fertilizer, pesticides, and equipment for the wet-season rice crop in Siem Reap province.

Some 65 percent of Cambodia's grain requirements are now estimated to be produced locally, with the balance required from outside sources.

American divorce reaches a twenty-year high; stood in 1979 at 1.18 million

The number of divorces in America has tripled in the last 20 years, reaching a record 1.18 million in 1979, says the National Center for Health Statistics. In 1959, some 395,000 divorces were granted in the United States. The total reached 1,181,000 in 1979, and the numbers are still rising. Provisional reports for 1980 show 1,182,000 divorces.

The national divorce rate has more than doubled in the last 20 years, increasing from 2.2 divorces per 1,000 population in 1959 to 5.4 per 1,000 in 1979.

Mercy appeals pour in for Kentucky teenager condemned for murder

More than 1,500 letters from around the world have been sent to Kentucky Gov. John Young Brown, Jr., asking him to commute the death sentence of a teen-age boy convicted of murdering a seven-year-old girl. The letter-writing campaign was organized by Amnesty International, a worldwide organization which seeks freedom for political prisoners and opposes capital punishment.

The object of the clemency campaign, Todd Ice, was 16 when he was convicted last December in the slaying of Donna Knox. The child lived in a mobile home near the accused's residence in the southeastern mountains of Kentucky.

Atheists vs. Nativity

The local atheists chapter in Santa Monica, Calif., plans to set up a winter solstice display to compete directly with the nativity scenes erected by churches at Christmastime. The Winter Solstice Festival will honor the philosophical roots of atheism and demonstrate the solstice rituals from which some modern Christmas traditions were derived, according to John Edwards, president of the Los Angeles chapter of the American Atheists. "We are as valid as any other group," he said.

Mainline churches lag in membership, giving, according to yearbook

"Mainline" Protestant membership continued to shrink in 1979 while financial giving to these churches lagged behind inflation, according to the latest church yearbook. Membership in all U.S. churches remained relatively un-

changed, rising by only 80,914 or 1.06 percent to a total of 133,469,690 in 1979. But in each of the previous two years church membership swelled by roughly 1.7 percent.

Continuing the pattern of more than a decade, most of the losses occurred among the ecumenical Protestant denominations, while the conservative evangelical ones tended to grow. And for the first time in five years, the 1979 inflation rate of 11.3 percent consumed the 8.8 percent increase in financial contributions to 10 "mainline" Protestant denominations.

Nearing end of century gets credit for growth in fundamentalist spirit

Fundamentalism is growing now in America, partly because we are nearing the end of a century, says a Benedictine scholar, the Rev. Damien Kraus, O.S.B. "People always get a little worried" right before the change of a millennium, he said in an interview at Saint Paul Seminary where he led a seminar on Catholic fundamentalism for more than 100 priests.

"Fundamentalists are uncomfortable with the fact that God speaks his Word through the words of men and uses the natural," he said. "Basically, they deny Jesus' incarnation." He said fundamentalists "don't take the Bible literally—they take it superficially."

Colson expresses doubt about polls that report widespread religiosity

Charles Colson is skeptical about polls which indicate that a third of all adult Americans have had a "born again" experience such as he had while in prison. If they have, he asked an audience here, why is their impact on American society so feeble.

He suggested an answer: American Christians are "too conformed" to their nation's materialistic culture and value system which emphasizes a "me-first" and "do-your-own-thing" attitude. He said they need to be challenged "to be more like Christ" and to become involved in helping hurting people.

Salvation Army finds many people overlook its goal to win souls

The Salvation Army has started its second century in America with a major campaign to make its spiritual side as visible as its social service programs. Goals of the "Second Century Advance" include plans to step up evangelism and recruitment, and to develop an independent funding base that emphasizes a balanced spiritual and social ministry.

Goals of the new campaign were developed partly in response to a national survey last year which showed that the Salvation Army has become the nation's most widely recognized charity—but its spiritual mission wasn't clearly understood.

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The friendly church gets the people

"The whole bunch were so friendly and warm and open. They're still my model of a perfect church, and that's why we're United Methodists" (*Why People Join the Church*, by Edward A. Rauff, p. 124).

Our lead articles this week and last deal with matters related to the church's responsibility to reach people—to attract and bring them in for Christ. Weldon Schloneger uses Mark as background to discuss a method of bringing people toward the center. Robert Baker comments on some cases of people for whom the process was not adequate. Perhaps the latter article should have preceded the former in the sense of discussing the problem before the solution. But the issue is not one to be solved with two articles: it is a cause for ongoing discernment and discussion among us.

Additional perspective on the subject comes from the book by Edward A. Rauff quoted above. Rauff set out to follow an earlier study by Russell Hale entitled *Who Are the Unchurched?* (This book was reviewed by Joyce M. Shutt in *Gospel Herald*, Dec. 27, 1977, p. 962.) Hale visited six counties in the U.S. in which more than 50 percent of the population was unchurched.

Two years later Rauff went to those same six counties, plus a seventh, to ask the opposite kind of question: why would people in these counties go against the majority and align themselves with churches? His book runs to more than 200 pages and stimulates in me the following observations.

1. The interviews included persons from a variety of denominations, but the factors which brought them back to the church are quite similar throughout. In other words, I do not observe sharp denominational differences. It is true, there are variations. Some, of course, had grown up in liturgical churches but never really felt spiritual reality until they got into Pentecostal worship services. For others it was quite the opposite. Dora, who had a Protestant background, said, "I love being a Catholic—it's a whole new dimension. Just for the Sacraments. . . . I love Baptists, and they really preach the word, but the ceremony, the Sacraments and the worship . . . it's a real personal kind of thing with me" (p. 202).

But over and beyond this preference for a specific kind of ritual is the attraction by a group and this seemed to be found in most, if not all, of these churches. Asked what method to use in outreach, "The most prominent response was 'reach out by example.' . . . When unchurched people see something radically different about someone's lifestyle, they may be moved to ask 'Why?'"

In summary, Rauff notes at least four forms of evangelism found effective: "Witness by example; verbal testimony; invitation to the church and its activities; and congregational

outreach programs" (p. 199). If these seem less than surprising, we may also take note of what he describes as a "magnet church" which has four characteristics:

"Worship, the experience on Sunday morning that makes God real;

"A minister who attracts, emboldens, uplifts, and communicates God's love;

"People who by their warm welcome and their confidence in the worth of their congregation, convey its benefits to outsiders; and

Programs which build up and reach out." (p. 201)

From Rauff's report one would conclude that this combination is as likely to happen in a high church as in a low, among Episcopalians or the Four Square Gospel.

2. The implication of this is that among these people denominational loyalties are not very strong. It appears they chose a church on the basis of its availability and its ministry to their needs *now*, whether or not this has been the church of their childhood. Indeed, a man named Stan emphasized the influence of the pastor over the denomination. "I didn't think of the denomination much, except that I really got along with Wendell [the pastor] and he gave me some really good advice. So I just started going there" (p. 158).

I found two references to Mennonites in the book. The more positive tells of Mattie, a member of a Mennonite Church in Dallas, Oregon, who "feels a part of its close fellowship, even though she is not of the same ethnic background as the majority in that congregation. 'There's a tremendous amount of love there. . . . There never was a feeling of not being accepted. . . .'" (pp. 160, 161).

Reflecting on Rauff's book reminds me of a story told about D. Parke Lantz, a Mennonite missionary in Argentina who was said to be more effective in evangelism than others so that they asked him for his secret. "There is no secret," he replied. "Just be friendly."

3. Rauff's study illustrates also that some persons sense a need to be forgiven of sin and guilt. "Six interviewees gave rather intense testimony that joining the church freed them from a feeling of guilt and insecurity and gave them an assurance of salvation." Two of these were Catholic, three of them he classed as "southern conservative congregations," and one was Lutheran (p. 135).

In sum, Rauff's book serves as a counterforce to Hale's study in that it shows there are opportunities open to churches if they will accept it. Missing from the book is a clear definition of the way of the cross, the path of sacrificial service for Christians set out in the New Testament. But then one cannot expect everything in one book.—Daniel Hertzler

Gospel Herald

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"Jesus washing the feet of the disciples" by Alexander Bida

Peacemaking and the ministry of the basin

by Tom Goodhue

During my senior year at Stanford University, I helped organize Columbae House—a residential group committed to nonviolence. Partway through the year a woman shared something with us which I had never seen before: she washed our feet. I immediately sensed that this was a powerful symbol of healing and reconciliation and wanted to share this act with others. Only later did someone remind me of Jesus's foot washing in John 13. Only much later still did I learn that this was the regular practice of millions of Christians.

Recently I learned that dozens of foot-washing denominations also oppose participation in warfare. What could be the connection, I wondered, between peace and the foot basin? Exploring the meaning of basin ministry

has nurtured my growth over the past few years. I wondered if foot washing could teach me anything about peacemaking.

My own opposition to war has grown slowly over the years. As a high school debater I studied arms control one year and military aid another. I discovered how great the danger of nuclear war is and how severely the poor of many nations are afflicted by military spending. The war in Vietnam moved me another step closer to pacifism. Wondering what the U.S. should do in Vietnam, I explored Christian teaching on war and peace. I was attracted at first to the medieval "just war theory," but the more I looked, the more I doubted that this war could be justified. Nor could I see how any nuclear war could ever

be just. I came eventually to question whether *any* future war could meet any criteria of justice.

I decided that I was a conscientious objector to war and became active in the anti-war movement. As opposition to war mounted I faced another decision: whether to use violence to oppose the war. I concluded after much soul-searching that I must use only peaceful means for seeking peace, and I joined with others committed to nonviolence in creating Columbae House, a pacifist community at Stanford University, in 1970. My own journey is much like that of the first foot-washing Anabaptists. First they saw how force was being used against the poor in the Peasants' War. Later they decided that it was best to have "no force in religion." Eventually they came to oppose warfare altogether.

The world from a new perspective. It is difficult to be a pacifist in a country where militarism is often equated with love of country. We are taught to see the world in terms of "us" versus "them." The arms race in which we are engaged is justified in terms of "our" need to keep up with "them" militarily. In washing feet I have learned to see the world from a new perspective, the vantage point of kneeling to be with the lowly. When Jesus washed feet he did the work of those who were powerless in first-century Palestine. Only wives, children, and non-Jewish slaves could be forced to wash feet. In asking his free, adult, male followers to enter the basin trade, he asked them to step into the role of the powerless.

How does war and military spending look from the vantage point of the poorest people of the earth? They know that weapons are seldom used to defend and free them; mostly they are used to oppress the poor, and the poor suffer more than anyone else in war.

While some people benefit from military spending, primarily those who are well-off, this spending causes inflation, which particularly hurts poor and working-class people. For me, basin ministry means siding with the poor, rather than with one superpower against another.

It is difficult, also, to be a pacifist when you do not have a peaceful solution to every conflict. How should the United States respond to the Soviet invasion of Afghanistan? How can there be peace in Northern Ireland? How can there be peace between Israel and the Arabs? Foot washers have taught me that in the midst of complex problems we can offer simple obedience to God. One officer resigned his military commission saying simply, "I have a new commanding officer now—God." Others simply know that war is wrong. Even without having solutions to every crisis, there is much basin work to be done in building peace.

To live more simply. My wife and I have been trying to live more simply; we know that future wars may be fought for scarce food, energy, and other resources. Deciding to live near our work has been a particularly enjoyable part of our life-simplification. Once we both commuted, using two cars and two tanks of gasoline a week. Now we walk to work, saving time, money, resources, and aggravation. We're also

Tom Goodhue is a United Methodist minister who works with kindergarten children at the Riverside Church in New York City. He has completed a book manuscript on the meaning of John 13 for men today.


working with our neighbors on ways to save water, electricity, and gas.

We are deciding how we will vote largely on the basis of whether or not candidates oppose massive new weapons systems. Through letters and petitions we regularly tell Congress that we oppose military aid for El Salvador, support negotiated arms controls, and favor reductions in military spending.

We are taking a fresh look at where we give money. We have decided that we want our charitable giving not merely to help others but also to help change systems which hurt people. Consequently, we are shifting our giving toward projects which seek a more just and peaceful world, such as church-based disarmament projects and coalitions for social justice.

I am trying to nurture a love of peace in young children and help them learn how to resolve conflicts. As a pastor and kindergarten teacher, I have been telling children peace stories, discouraging the watching of violent television shows, and helping them learn to respect others. Equally important, I have been trying to help them learn how to handle conflicts and how to sound-off when they are angry, rather than lashing out with their fists. I have been encouraging them by my example to confess, apologize, and forgive.

Children especially need male peace witnesses, since militarism is often portrayed in our society as a form of masculinity. When Jesus washed feet, he stepped into the role of a child. For me, working with children is a form of basin ministry, and I try to build peace with children.

Christians of various groups. Finally, I have become committed to building peace through coalitions with Christians of different denominational backgrounds. Our social witness, I discovered through my work with the Hawaii Council of Churches and a Consultation on Church Union "generating community" in Hawaii, is often stronger when it is ecumenical. There has been steadily growing cooperation among various groups of Brethren and Mennonites on peace and justice work, but there are also many other groups opposing participation in combat which are isolated from others. I know of 22 foot-washing, pacifist groups which are from holiness, Pentecostal, and Sabbatarian backgrounds. Wouldn't our peace witness be stronger if we all worked together? Jesus crossed enormous social barriers when he wrapped a towel around himself and knelt at the feet of his disciples. The least we can do in following him is to cross denominational lines to build peace. 

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Leadership and affluence: the two issues mentioned most often in these lists by a group of Mennonite leaders.

Issues facing the Mennonite Church today

issue 6b (2): a matter not yet finally settled and on the settlement of which something else depends.—*Webster's Third New International*.

Editor's Note: "What are the gravest issues facing the Mennonite Church today? This question was sent to about a dozen and a half persons in late May suggesting that each list 2 to 5 issues. Their answers follow, with some light editing to promote uniformity. There is a wide variety of responses, but the two mentioned most often are leadership and affluence.

1. **Leadership.** A definition, how it is developed, evaluated, and affirmed.
2. **Inclusive language** (non-sexist) in the use of the Bible. Getting ahead of the controversy that will likely flare up when the new RSV hits the market, e.g., starting now to read, "I appeal to you, believers (in Romans 16:17).
3. **Evangelism** that is "church building," personal, friendship, family. Recognizing mass media, especially TV, as a method of religious worship, entertainment, or education—not as a method of "church building."
4. The continued clarification of the **state-church** issue. The Christian and politics.
5. **Authentic acceptance** of those whose new life in Christ stands against their past that may include divorce, sex without marriage, alcoholism, homosexuality, abortion, drugs, with a teaching program and binding/loosing fellowship that builds up the body of Christ.—**Emma Richards**, copastor, Lombard (Ill.) Mennonite Church.

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1. **Nuclear armaments.** I suspect that, were one or more nuclear bombs to go off and kill many people, after the fact such an event would shake our agendas to their foundations. If so, our agendas should be similarly shaken before the fact.
If a nuclear blast(s) would leave some Mennonites relatively unscathed, how would we respond? We probably would do relief work MDS-style, if possible. But how would we explain this human engineered disaster to our children? How would we preach on Sunday mornings? Would we be able to deny responsibility for the awful murders? If not after the fact, how can we ignore it before its imminent occurrence?
2. **Service and consumption.** My parents recently spent one-half year living in poor developing countries. Friends of mine have also spent months living in similarly poverty-stricken countries. All have come back laden with emotional experiences I cannot fathom. They've seen utter physical deprivation, human beings subsisting, dying, and dead because of one simple factor—they lack money to acquire the

basic goods needed to live. In comparison, we have much money.

As we Mennonites increasingly gain exposure to an increasingly poor world, we will have four options: (a) ignore the gospels and ignore the world need; (b) read the gospels but ignore the world need; (c) read the gospels, see the world need, but explain either one away through prejudices and biases; (d) read the gospels, see the world need, and live the love of the good news.

3. **Leadership.** We will need to define and implement new patterns of leadership that balance the tensions of democracy/priesthood-of-all-believers with the need for trusted visionaries who tug our church into modern realities with old truths.
 4. **Structural accountability.** We will need to hold our church-related institutions and our congregations accountable to each other in close, vigorous relationship. I don't know exactly how.
 - Pastoral care. We must build new fellowship models that fit our needs as church people in twentieth-century American culture. The church hierarchy needs to encourage, not hinder, house churches, for example.—**Phil M. Shenk**, News Editor, *Sojourners Magazine*, Washington, D.C.
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1. **Affluence.**
 2. **Questioning** of the authority of the Scripture.
 3. **Lack of accountability** to each other as brothers and sisters in Christ.
 4. **Lack of positive leadership.**
 5. **Craving for pleasure.**—**Merlin L. Stauffer**, president Northwest Conference, Edmonton, Alta.

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1. **Wealth/Materialism**—Dulling the sharp edge of our faith and evangelism.
2. **Evangelism**—Reaching and fully assimilating the many cultures around us in North America, especially minorities, in genuine Christian faith.
3. **Urbanization**—Embracing this challenge as a gift rather than scorning it as a plague.
4. **Freedom in worship**—Discovering holism in praise including emotions and intellect, from silence to noisy jubilation!
5. **Global peacemaking.** Nuclear proliferation and disarmament.—**Freeman Miller**, pastor, Diamond Street Mennonite Church, Philadelphia, Pa.

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1. We are weakening in our **Christology**, perhaps mainly in our intellectual circles. The message is less clear all the time as to how we are saved and from what we are saved.

Christ is seen as Lord mainly in the ethical sense. Salvation is preached as being "in community." Further evidence is in the changing theology of missions. There seems to be no vital evangelical ministry at our colleges. Interest has shifted to social service and social action. The new "buzz word" is holistic. There is more interest in the politics of Jesus than in the salvation of Jesus.

2. There is uncertainty regarding the locus of leadership. In the reaction against any authoritarian executive patterns, our "leaders" have promoted a type of congregationalism that deprives the church of some important prophetic and representative essentials in leadership. The church under this congregational pattern maneuvers too much like a rudderless boat. One phase of the problem of leadership is the lack of a proper delineation of the role of women.

3. There is confusion regarding the doctrine and application of nonconformity. It is being reinterpreted in such a way as to amount to a denial, which on the other hand we celebrate as "Mennonite culture" (e.g., *Festival Quarterly*). This church cannot go on trying at the same time to adapt to the amusement park and to the museum.—J. Ward Shank, pastor Bethel Mennonite Church, Broadway, Va.

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1. **Our affluence** (wealth). It has twisted and bent our priorities out of shape. Young married couples want to start where their parents are on the material scale. The main goal in life seems to be to accumulate things. Giving a block of time in service is not being considered, now we "gotta get those things done first."

2. **An easy passive attitude** toward the local church. It is hard to get people to attend any services beyond the Sunday morning service. Any special services such as missionary conferences and spiritual renewal meetings are poorly attended. It's all a part of the easy life many seem to be drifting into as a result of affluence. Maybe it is really a lack of commitment to Christ.

3. I see the **electronic church** and so-called Christian TV and radio programs affecting the thinking of too many of our people. It waters down church loyalty.

4. **Lack of commitment** to our denominational programs. Other groups come in and present their programs in a dramatic, appealing way and get money that should be going to our own. Our church programming needs more visibility and public relations reporting. I think we are weak on this.—Paul R. Yoder, Sr., pastor Bayshore Mennonite Church, Sarasota, Fla.

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1. The most urgent issue facing the Mennonite Church today is our **loss of covenant** to each other. When we dropped our symbols, our sense of community was weakened. Instead of the church being the center of our lives, other interests captured our attention.

2. As a result of this loss of covenant, a second urgent issue emerged, and that is **individualism**. Without our commitment to each other, we are making value decisions by ourselves. As a result, many other issues arise such as divorce and the use of alcohol.—Lloyd Weaver, Newport News, Va., chairman, Council of Faith and Life of Virginia Conference.

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1. **Leadership**. How leaders are chosen, for what length of time, how do we evaluate and support them? Included with this is the whole idea of role models. I see the pastor as a model of the Christian life, but there must be other lay models who show what it means to be a Christian. We need many different images in order to understand what it means to be Christlike.

2. **Lifestyles**. The necessity for great understanding may be truly tested during this decade.

3. **Family life**. The importance of family life in the Mennonite Church continually needs to be emphasized. How does the church deal with the broader pattern of lifestyles?

4. **The roles of women** is a greater issue in some places than in others. I see a real desire to serve the church in meaningful ways. When women are asked to serve, they need to accept the total responsibility of all that means (having others disagree with you, being able to stand up for what you believe, the amount of time, money, and effort it takes).—Barbara Reber, Goshen, Ind., executive secretary Women's Missionary and Service Commission.

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Confusion regarding the doctrine and application of nonconformity ... a passive attitude toward the local church ... a loss of covenant ... simplification of structure ... ability to dialogue with youth ... a major shift in population to the South and West.

1. **Dialogue toward unity and faithfulness**. Our unhappy tradition of schism has not brought either the unity our Lord envisioned or biblical faithfulness. Conservative schism has delayed facing some kinds of change for one generation and in the meantime has created a whole new set of institutions and relationships that cry for perpetuity. Separation for the sake of holiness, revival, or evangelical experience has led to the loss of Mennonite-Anabaptist identity and then to acculturation in the evangelical or secular mainstreams. Can we trust each other and the Holy Spirit for a more open and sensitive dialogue that seeks both unity and faithfulness?

2. **Congregations and their leadership need to be taken seriously**. Conference assemblies are times to set and clarify direction. This involves full discussion of biblical/theological, moral/lifestyle, and mission/ministry issues in the various conference settings. When the focus is on program promotion and celebration there can be a tendency to affirm consensus before we have faced all the questions. Too few conferees are a responsible part of the conferring and the consensus deliberation. Congregational discussion is urgent but cannot replace the conference dialogue as a basic means of unity.

3. **Simplification of denominational and inter-Mennonite structures**. The number of Mennonite structures and agencies continues to multiply. It's time for a more holistic organization as well as theology. How much longer can we justify duplication? We are willing to cooperate but not to give up our authority, constituency, or program. The present fix is caused by widespread provincialism and lack of vision (the other person) and creative vision (our own) that needs the freedom of a Mennonite para structure (a way to avoid submission of my authority to your authority).

4. **Dialogue with youth.** We do not know how to dialogue with youth who question, especially if they act out their questions. Too much pressure to conform outwardly may bring acquiescence but not commitment. It is most urgent in the church and the family to open up the appeal/confrontation with love and concern. The life planning program seems to have possibility if we can avoid a heavy hand. We also need to move church school options in the direction of shorter term, how-to-do-it courses (away from abstract) and toward the large percentage of youth who will not consider university level education. Congregations need to reestablish clearer patterns for leading youth to church membership.—Richard Yordy, pastor of St. Jacobs (Ont.) Mennonite Church.

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1. **The major shift in population** in the U.S. is from those areas where the Mennonite Church is the strongest to the South and West where the Mennonite Church is just now emerging with insufficient resources.

2. Some “missions” churches have been receiving subsidy for many years without much discernable growth. As the funds available for home missions become tighter, **good stewardship** requires that some subsidies be reduced or eliminated so that those “missions” churches that could use some subsidy to become self-supporting could receive that help.

3. Since the concentration of Mennonites is in the East, most of the **training and fellowship opportunities** happen in the East. As I noted in the first issue above, those in the South and West are often the ones who most need this kind of training and fellowship, but lack the resources for travel and registration. If we are to be a true brotherhood, those costs need to be considered when inviting those from the South and West.

4. To say that we need to **work more in urban areas** is nice. If we are serious about urban missions, we need to put the money into it that is needed to make that a reality.

5. **Leadership training** within the church (either lay leadership training or seminary training) needs to place more emphasis on the skills needed for congregational leadership.—Allan Yoder, Surprise, Ariz., director of extension and evangelism, Southwest Mennonite Conference.

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1. **Response to the nuclear arms race:** In the words of a “Nuclear Abolitionist Covenant,” “the nuclear threat is not just a political issue any more than slavery was: It is a question that challenges everything we say about our belief in God and our allegiance to Jesus Christ . . . it confronts us with a test of our faith.”

2. Our willingness to **identify with the poor**, the oppressed, and the powerless.

3. How are we going to respond to our **growing wealth and affluence**, and the demands put upon our affluent lifestyle by growing world population pressures at the same time world resources are more limited than we have assumed.

4. All the above relates to whether we are willing to **integrate our faith** into our lifestyle and political attitudes, instead of compartmentalizing our faith.

5. The **commonality of women and men**—and all

persons—minorities, nonethnic Mennos—and whether the church is willing to recognize the validity of women’s and minorities’ ministries in all aspects of the life of the church.—Lois Kenagy, Corvallis, Oregon, chairperson, Pacific Coast commission on peace and social concerns.

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I believe the gravest issue is the idolatry of secular humanism. In saying this I admit to viewing secular humanism as a religion just as contradictory to Christianity in our time as was the worship of Baal to the Old Testament worship of Jehovah. Examples of this idolatry and apostasy are as follows.

1. Shifting from evangelism and nurture to a **works religion** of social action.

2. Holding a **small view/opinion** of God and his Word. This means a God so small that he need not be obeyed . . . so small that his Word has to be filtered through the “community” before it is authoritative and, therefore, decrees one thing to one “community” and something else to another “community.” It means a Christ so small that his clear pronunciation of “render unto Caesar” can be disregarded and man’s logic and slogans such as “why pray for peace and pay for war” grant the license to disobey “the powers ordained of God” (Rom. 13:1). It means a written word so small and ineffectual that although it bases an ordinance (1 Cor. 11:1-16) on relationships and principals as powerful and universal as the order of the Godhead (v. 3) creation, (v. 9), angels (v. 10), and nature (vv. 14, 15), our seminary professors pass it off as cultural while they swallow the hermeneutical camel to find a new and mightier role for women.

Response to the nuclear arms race . . . willingness to identify with the poor . . . the commonality of women and men . . . holding a small view of God and his Word . . . promoting justice as a radical, political, rubber word.

3. **Forsaking biblical nonresistance** for political pacifism and then picking up the causes and aligning with the forces of revolution, terrorism, collectivism, and leftism.

4. Establishing an **emphasis on peace** that is not biblical, inferring that international peace is central to the gospel when in truth salvation and peace within are the true scriptural themes.

5. Promoting justice **not according to the biblical meaning** of the term (righteousness) nor according to the true meaning of the word in English (rightfulness, just deserts, valid punishment) but as a radical, political, rubber word, construed to benefit certain elements of our society at the expense of others.

6. Denying the state its legitimate function of bearing the sword (Rom. 13:4) in dealing with both the internal men of violence and the violent men outside our boundaries.

7. Neglecting Christ’s **admonition to watch** for his coming while endeavoring to build man’s paradise on earth via social legislation, disarmament.

Sorry I ran over my allotted number of words, but my heart is full of grief as I watch the mistakes we as a fellowship are making.—James R. Hess, Bethel, Pa., bishop, Lebanon County District, Lancaster Mennonite Conference.

Additional lists to appear in the August 4 issue

Hope against hope

by Weldon Schloneger

"Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, 'So shall your offspring be'" (Rom. 4:18)^o

Twenty-five years is a long time. For most of us, a quarter century represents a third of a lifetime. It is a very long time, especially when those years are full of waiting—waiting for a promise to be fulfilled.

When Abraham was seventy-five and his wife, Sarah, was sixty-five, God gave to Abraham this promise: "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you" (Gen. 12:2, 3).

The promise was clear and firm—Abraham was to become the beginning of a people whom God had chosen to play a unique role in salvation history. Abraham's offspring were to become agents of blessing to the whole world. But Abraham had no offspring—Abraham and Sarah were childless, and they were old.

The end of the story occurs twenty-five years later, when Abraham was one hundred and Sarah was ninety. It was then that Isaac was born. Between the promise and its fulfillment were twenty-five long years of waiting. It is to this twenty-five-year period in Abraham's life that Paul refers in Romans 4:18 when he says, "Against all hope, Abraham in hope believed. . . ."

Against what hope? In what hope? How did Abraham believe?

Against all hope. This is human hope—hope in human strength and ability. It is hope based on our own resources and initiatives as we seek to make things happen in the way we think they should. It is hope based on the ordinary processes and movements of nature and history.

As this twenty-five-year period in Abraham's life began, he may not have been totally without this kind of hope. For although Sarah was almost surely past child-bearing age, Abraham—at seventy-five—was still capable of fathering children. So Abraham did what many of us are prone to do—he tried to give God a little help. Acting on his own human hope and remaining physical strength, he took Sarah's servant Hagar as his wife. When Abraham was eighty-six—eleven years after God's initial promise—Ishmael was born. But Ishmael was not the child of promise, for he was the child of impatience, unbelief, and purely human hope, not the child of belief and hope in God.

But as Abraham's years passed, even this small glimmer of human hope and optimism began to dwindle. For Abraham's body continued to grow weaker, and Paul reports that as Abraham approached his hundredth birthday, he "faced the fact that his body was as good as dead." The faint human hope of age seventy-five had become no hope at all. The human potential for fulfilling the promise was gone.

In hope. This is the hope that comes when all human hope is exhausted—it is God-given hope. But this hope that God gives does not spring from the fact that the promise is immediately fulfilled. Quite the contrary, for at every point in Abraham's life where his faith was tested by the yet unfulfilled promise, God simply restated and intensified the original promise!

Abraham left his home in Haran as God commanded and traveled to Canaan. He observed that the Canaanites were already in the land. And God, rather than fulfilling the promise immediately reaffirmed and clarified the promise by saying, "To your offspring I will give this land" (Gen. 12:7).

Later, after Abraham's nephew Lot chose the best grazing areas in the land, God again reminded Abraham, "All the land that you see I will give to you and your offspring forever" (Gen. 13:15). There is no fulfillment of the promise here, but rather an intensification of the promise.

Still later, Abraham expressed his doubts to God about ever having a child. Once again, God did not fulfill the original promise, but instead restated and broadened it by saying, "Look at the heavens and count the stars—if indeed you can count them. . . . So shall your offspring be" (Gen. 15:5).

Yet again, when Abraham was ninety-nine, God appeared to Abraham and declared, "I will confirm my covenant between me and you and will greatly increase your numbers" (Gen. 17:2). At a time when Abraham still had no numbers to increase, God reemphasized the promise.

And finally, three men visited Abraham and Sarah. Abraham was told, "Next year at this time, you will have a son." Finally, a timetable! But even the giving of a timetable continued to fall into the category of promise intensification. As yet, there was no fulfillment.

So where is the hope? How can Paul claim that "Abraham *in hope* believed"? Abraham's story teaches us that hope is more than a feeling; it is rather something we are "*in*." We are *in hope* when we are the recipients of God's promises. It is not the instant fulfillment of those promises that places us in hope, but rather God's statement, reaffirmation, and intensification of his promises to us. If being "*in hope*" were

Weldon Schloneger is pastor of the Neil Avenue Mennonite Church in Columbus, Ohio.

dependent on “feeling hopeful,” then surely Paul could not have truthfully said that Abraham was “in hope.”

This is why God-given hope has little to do with what we call “optimism.” Optimism is the feeling that “it’s all somehow going to come out all right in the end.” It has its source in human hope. When Abraham was seventy-five, he was still slightly optimistic—he still felt a bit hopeful. But by ninety-nine, human hope was gone, and therefore optimism no longer existed.

True hope begins where optimism ends. An atheist can be optimistic, but only the follower of God and recipient of God’s promises can walk “in hope.” And again, it is not the feeling of hope that places us “in hope,” and it is not the fulfillment of the promise that places us “in hope.” What places Abraham and all his children “in hope” is the holy privilege of being the recipients of God’s promises. When we acknowledge and claim God’s promises to us, then this hope is ours.

Abraham believed. “Believe” is really the key word in Romans 4:18-21. Paul does *not* say that Abraham “hoped.” (*The Jerusalem Bible* and *Today’s English Version* distort the verse’s meaning by translating, “Abraham believed and hoped. . . .”) To hope is human, and it is a positive virtue. But Paul’s claim is that Abraham *believed*—he believed because, as the recipient of God’s promises, he lived in the context of hope.

I was thirteen when my pastor, Ray Bair, explained to me what it meant to believe. He asked me, “If I told you that your barn was on fire, and you believed me, what would you do?”

I replied, “I’d try to put it out or else I’d call the fire department.”

Ray explained, “That’s what it means to believe; if you believe something, you’ll *act*. To claim you believe that your barn was on fire but to do nothing to put out the fire is to show that you truly didn’t believe in the first place. To believe means that you will act. There is no such thing as inactive belief.”

Abraham believed. We know he believed because he acted—he obeyed. Abraham left his home country and moved to a strange land—not because he was an optimist, not because the fulfillment of God’s promise was within his grasp, but because he believed. Even though Abraham faltered at times during the twenty-five-year span between promise and fulfillment, he continued to believe, for his desire was to *act* in accordance with God’s directions and commands.

To live in the space between promise and fulfillment is to live in a state of potential anxiety and tension. Waiting is hard, and often hope cannot be felt. Abraham’s example shows us that the way to live in this sometimes uncomfortable span between promise and fulfillment is to obey.

Active obedience to God’s guidance takes us beyond human hope and optimism—it is the most valid demonstration that one is indeed walking “in hope.”

Abraham’s sin in taking Hagar as his wife was not that he took action, or even that he took a second wife. Abraham’s sin was that he saw God’s promise as a legal agreement, a contract that would force God to fulfill his promise immediately as soon as Abraham kept his end of the bargain.


Abraham tried to manipulate God—he tried to control both the setting and the timing of the promise’s fulfillment.

Therefore our active obedience cannot be aimed toward causing God to more quickly keep his promise so that our discomfort and impatience may decrease. Rather, our actions of obedience are faithful actions when they simply reflect our love for God and our desire to serve him.

True obedience, true faith, true belief are demonstrated when God’s promises are acknowledged and claimed, but with the timing, the setting, and the details of their fulfillment left completely up to him. This means that there may be times when a deliberate *inaction* is the most faithful.

Belief-actions are not so difficult when human hope and optimism remain strong. But when stresses mount, when death beckons, when relationships deteriorate, or when disaster strikes, then our only recourse is to claim God’s promises—the promises that he not only states, but restates, reaffirms, broadens, and intensifies—and walk forward.

We can walk forward in hope and in believing action even though we live in that gap between promise and fulfillment. We dare not wait until we *feel* hope before obeying. We dare not wait until the promise is completely fulfilled before obeying. Rather, God calls us to an Abrahamic kind of obedience and belief—belief that functions actively in the gap, even before the promise is fulfilled.

For all of us who acknowledge and claim the promises of God, this kind of belief and obedience is possible. When all ordinary hope is gone, we can still live in hope, and we can believe. 

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Hear, hear! _____

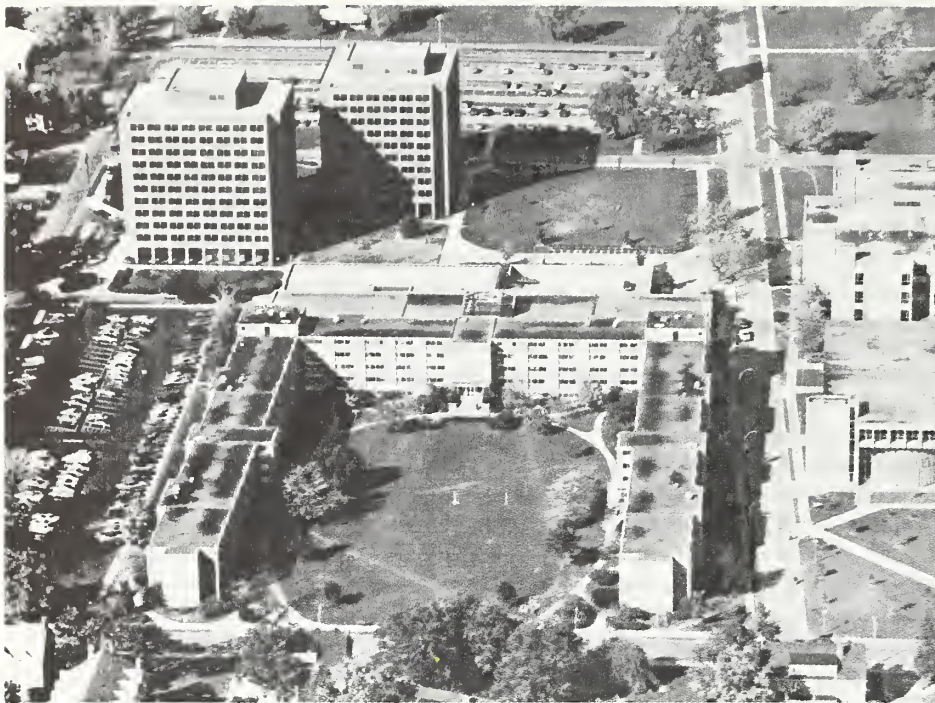
Tax cut for a social program

Most of us know by now what “Reaganomics” are all about. We’ve witnessed the cutting of social programs, and are now expecting an increase in defense spending and, if the president has his way, a tax cut.

The tax cut, if it gets through Congress, will benefit many of us—the rich who earn enough money to pay taxes, and thus worry about how tax dollars are spent.

What would happen if all of us Mennonite Christians would just continue to live on the same economic level we’re enjoying now, and use the spoils of the tax cut (if it comes) to launch a massive social program of our own in the places where the weak and powerless in our own country need it the most?

This would mean freeing some persons to spend time ferreting out the needs and then administering the use of the money so that the truly needy are helped the most. It seems this could be done with less waste than we’ve seen in some of the programs that have been cut, and since we’re used to getting along on our present level of income, we’d really not be sacrificing at all. Any takers?—Dorothy Cutrell, Scottsdale, Pa.



Offenhauer Towers and McDonald residence halls, where Bowling Green 81 participants will be housed during assembly.

Hope is not carrot on a stick

With the general assembly and convention only weeks away, the *Gospel Herald* asked Wayne North and Duane Beck to comment on significant aspects of the program to be held August 11-16 at Bowling Green, Ohio.

North, coordinator of the convention, noted the theme, "Called to One Hope." He observed that the planning committee had reviewed themes of former assemblies and found a progression from "God's People in Mission" (1973), to "Citizens of Christ's Kingdom" (1975), "On the Way" (1977), and "Acts: a Story Begun" (1979). "So why not move into the story completed?" The time, he said, seemed to call for "encouragement rather than heavy demands."

What about this theme in the light of current events?

"Hope is not a carrot on a stick," he replied. "It has meaning now. The continued collapse of systems shows the futility of the present. But the Christian has the prospect of the new heaven and new earth as an encouragement for him to remain faithful in the midst of all the futility."

"We're expecting a fairly large crowd," he continued, "and we have the facilities for them. One thing that is a little disconcerting is the Canadian mail strike and so we don't know how many to expect from there. We are planning for this with a special Canadian registra-

tion line. We will do all we can to make it an efficient registration process."

Duane Beck, chairman of the subcommittee to plan the evening programs said, "One of our goals for the evening worship is that persons have a sense of participation as we gather to hear the Word of God, sing songs of joy, hear stories, and sense how God moves in our lives."

"There is progression in themes throughout the week from the prophets (hope anticipated) to the Gospels (hope revealed), the epistles (hope lived in community), and the Revelation (hope fulfilled). The Sunday morning communion service will emphasize our position between memory and hope with a meditation based on 1 Corinthians 11.

"The theme of hope" he continued, "is extremely important. Our hope is grounded in God and the community of believers rather than in our financial and military strengths which I think are two of the prime hopes of the world."

Beck called attention to one unique feature of the evening program, a brass ensemble to herald people into the worship in the spirit of Numbers 10:10: "On the day of your gladness also, and at your appointed feasts, and at the beginnings of the months, you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings; they shall serve you for remembrance before your God."

The first trumpet shall blow at 6:50 p.m. on Tuesday, August 11. For registration information, write to Bowling Green 81, 528 East Madison Street, Lombard, IL 60148.

Church growth seminar held in Springfield, Ohio

The cultural dimension of the gospel—how it operates within and across cultures—is at the very heart of church growth. We tend to culturalize our faith to our own lives and surroundings, but the New Testament challenge is to experience Jesus as a barrier-breaking Lord.

This was the message of Donald R. Jacobs of Salunga, Pa., one of two speakers at a Church Growth Seminar held on June 27 in Springfield, Ohio. The seminar of about 75 persons was organized by the evangelism commission of the Ohio Conference and hosted by Southside Christian Fellowship, and took place at Hope Lutheran Church in Springfield.

In one of his addresses, Don talked about Jesus' going into the temple and driving out the money changers. Just as the temple was the place from which righteousness was to flow, Israel was the nation from which God's blessing was to flow to the world. And just as the money changers were polluting the house of God, so Israel was keeping its relationship to God within its own culture, devoting its attention to its own affairs. For too long, Don said, we have stayed in Jerusalem and kept our temple until finally that has turned into "money changing," the preservation of who we are as a people. We must examine our ethnicity, because there is no cultural precondition for belief and baptism.

The activities of our church today, however, can be reason for encouragement, Don said. While there is confusion about the loss of our cultural identity, Don said that he, as an anthropologist, values this confusion in a sense for the movement it suggests. One cannot be in mission, he said, and maintain one's ethnicity in pure form. Ethnicity is eroded in mission. And this change is happening: the growth edge among Mennonites today is taking place, by and large, where the gospel is crossing cultures, meeting cultures outside its Germanic origins. About 30 percent of Mennonites are now nonwhite, Don said. A Mennonite congregation is now established about every 1¼ days, and if the cultural pattern continues, by the end of the century a majority of Mennonites will be nonwhite and *there will be a total of one million Christians in the larger Mennonite fellowship*. God is working as we turn to him and share his revelation.

The seminar's second speaker was Eldon King, minister of evangelism of the Ohio Conference. Eldon spoke on "Effective Follow-Up in Church Growth" and recommended four books: *Dynamics of Personal Follow-Up* by Gary Kuhne, *Assimilating New Members* by Lyle E. Schaller, *Master Plan of Evangelism* by Robert E. Coleman, and *New Testament Follow-Up* by Wayland B. Moore.

Eldon said that church growth requires a congregation to take seriously the matters of evangelism, follow-up, training, and relationship building.—Mark Schlotterback

church news



Mennonite Church participants in the June 2 to 12 orientation held at Akron MCC headquarters were from left to right, front row: John Stark, Grace Suter, Mary Erin, Brenda Hostetler Meyer, Donna Detweiler, Mary Huber Hurst and Moriah. Second row: Stan and Jane Oyer, Daniel Suter, Marlin Erin, Richard Hostetler Meyer and Carl, Jeanette Miller Ewert, Mark Huber Hurst with Micah and Matthew, and Erma Shantz.

Loan given to small Mexican community

A small Mennonite community in Mexico, which was on the brink of losing all its land through foreclosure, has been given at least a one-year reprieve through a loan from MCC (Canada). Fourteen Mennonite families, who are farming 1400 acres of good agricultural land near Montclova, Mexico, were within a week of bank foreclosure in late May when they notified the Kanadier Mennonite Colonization Committee (KMCC), an MCC (Canada) advisory committee, of their plight.

Two members of the KMCC, Willie Dueck of the Morweena E.M.C. church, Arborg, Man., and Abraham Wiebe, a Sommerfeld Mennonite minister and chairman of the KMCC, flew to Mexico immediately on behalf of MCC (Canada) to assess the situation and to ask the bank for more time. The bank granted a two-week extension.

Upon their return to Canada, Wiebe and Dueck processed their findings with the KMCC and drew up a recommendation asking MCC (Canada) to extend a \$55,000 loan to the Montclova group. The MCC (Canada) Executive Committee at its meeting from June 11 to 12 approved the KMCC request.

The loan will be for up to a year, giving the Montclova group opportunity to arrange loans at a commercial bank once their indebtedness has been consolidated and the titles straightened out.

The Montclova Mennonites originally came from Chihuahua, the state where most Mexican Mennonites live. Before they moved they were landless, a growing problem among the Mennonites in Mexico.

Through various circumstances the Montclova group fell behind in its payments, and the situation suddenly became critical in May when the bank called in their loan. It was

at this point that they notified Willie Dueck of Manitoba.

The Montclova Mennonites are of Old Colony background, but they have been without the leadership of a minister for some time. In recent years the Morweena Evangelical Mennonite Church, near Arborg, Man., has set up a school in the community and provided teachers. It also sends one of its workers from Seminole, Tex., to lead worship services.

Historical library to be strengthened with a grant

The National Endowment for the Humanities (NEH) has granted Goshen College \$153,380 for a three-year project to make more books in the Mennonite Historical Library available to the public.

Housed in the Good Library on campus, the historical library contains more than 34,000 volumes and has one of the most important collections of 16th-century Anabaptist and Reformation materials in the world. Many items in the collection have not been accessible to the public, however, because people do not know they are there.

"The NEH grant will be used to tackle a high volume of books and pamphlets that have never been properly cataloged," said Nelson Springer, curator. "About one fifth of our holdings have not been cataloged because of inadequate staff time for more than 20 years."

The Mennonite Historical Library was founded in 1906 when alumni and friends donated a few works on Mennonite history and literature to Goshen College. In 1912, the library had fewer than 100 items; today, it contains more than 20,000 books and pamphlets and nearly 10,000 volumes of perio-

MX Missile would take land from Shoshone tribe

The nuclear arms race and native American concerns do not often come together as explicitly as they do in the debate over the MX missile. The basic issue at stake is an unresolved claim by the Western Shoshones to 15 to 18 million acres of land in Nevada. The U.S. Air Force wants a large portion of this land for deployment of the MX missile.

Steve Linscheid, a Mennonite Central Committee volunteer from Goessel, Kan., has been working with the American Indian aspects of the MX debate. His assignment is to serve as a legislative assistant on native American issues for the Friends Committee on National Legislation in Washington, D.C. He has outlined the dilemma of the Shoshones in an article entitled "Native America vs. the MX Missile."

Linscheid focuses on the immediate concern of the Shoshones—if approval is given for construction of the MX system in eastern Nevada and western Utah, it will mean that the Western Shoshones will be denied normal use of land they claim to have settled "long before Moses brought the people of Israel out of Egypt."

The Shoshones point to an 1863 treaty they made with the United States in which they granted "... safe passage to U.S. citizens traveling through their territory, rights-of-way for roads, telegraph lines, and railroads." In return, the United States specifically recognized the Shoshones' aboriginal claim to approximately 18 million acres, Linscheid reported.

Books date from 1522 to the present and appear in more than 30 languages and dialects. Other library items include art works, family records, maps, music, photographs, and charts.

Access to and administration of the historical library are shared with Goshen Biblical Seminary, which was a part of Goshen College until the seminary became affiliated with Associated Mennonite Biblical Seminaries in Elkhart in 1970.

People come to the library from all over the world. During the 1979-80 academic year, the library provided more than 6,000 services—personal assistance, book loans, copies of documents—to scholars, genealogists, and visitors from the United States and abroad.

"At a time when National Endowment grants are restricted, it is gratifying for Goshen College to have been among the few colleges selected in a competitive situation," commented J. Lawrence Burkholder, Goshen College president.

In addition to the NEH grant, the college has received support for the historical library from the Schowalter Foundation of Newton, Kan.



Twenty-two persons serving with the Eastern Mennonite Board of Missions and Charities, Salunga, Pa., spent the week of June 8-12, 1981, in Voluntary Service orientation.

First row (left to right): Erna Burkholder, Ephrata, Pa., teacher aide in Philadelphia, Pa.; Wanda Heimbach, Middleburg, Pa., child care worker in Aflex, K.Y.; Sharon Brubaker, Elizabethtown, Pa., secretary in Syracuse, N.Y.; Carol Harder, cooperative extension with 4-H in Syracuse, N.Y.; Susan Zimmerman, Lititz, Pa., physical therapist in Elmira, N.Y.; and Beverly and Mark Barwick, Joshua and Micah, Columbia, S.C., neighborhood recreation and elderly ministries in Cottage City, Md.

Second row: Robert and Janice Eshleman, tutoring and leadership couple in Buffalo, N.Y.; Irene and James Alexander, Harrisonville, Mo., tutoring and child care work in

Philadelphia, Pa.; and Jennifer and Dennis Hollinger, Ephrata, Pa., house construction work in John's Island, S.C.

Third row: Phil Alderfer, Harleysville, Pa., home repair in John's Island, S.C.; Earl Neff, Jr., Quarryville, Pa., home repair in Aflex, K.Y.; Franklin Kreider III, Manheim, Pa., carpentry in Americus, Ga.; Tony Arnold, Dallastown, Pa., food services in Elmira, N.Y.; and Mike Longenecker, Middletown, Pa., home repair in Syracuse, N.Y.

Fourth row: Steve Szibler, Norristown, Pa., alternate cable TV technician in Reading, Pa.; Karl Oberholtzer, Canton, Pa., maintenance and groundkeeping in Birmingham, Ala.; Dennis Zimmerman, Manheim, Pa., home repair in Aflex, K.Y.; and Gerald Nolt, Elizabethtown, Pa., maintenance and groundkeeping in Birmingham, Ala.

Hand pollination brings bountiful date harvest in Kenya

A 27-fold increase in date production from 1980 to 1981 has farmers at a self-help farm here excited about the potential of this crop. Mennonite Central Committee worker Laura Litwiller of Delavan, Ill., attributes the increase to hand pollination of the date palms four months before harvest.

Litwiller, an adviser since 1978 to the First Garissa Self-Help Farm, reports that the 24 date palms at the farm produced only nine kilograms (19.8 pounds) of fruit in 1980. Insects and weather were factors, but Litwiller also blames lack of knowledge on date culture by farmers and agriculture staff.

After the meager harvest in 1980 local Arabs offered some advice on how to pollinate the palms. Also helpful were suggestions from the Food and Agriculture Organization.

After the male and female date palms began flowering in September 1980, Litwiller and the farmers made their first attempts at pollination. They wedged male flower strands among strands in female clusters, tying the clusters with leaflets.

"The timing of hand pollination is so critical that I found it a big job to find a farmer willing to climb, remove male flowers, cut strands, and pollinate" on the days the pollination was needed, recalls Litwiller.

Another concern was lack of male flowers. A few female flowers continued to emerge in November, but no pollen was available.

Despite such problems, by the end of November the flowers that had been pollinated were developing large fruit clusters, and by January some had started to turn red.

Harvesting began in early February. Most of the branches ranged in weight from 10 to 20 kilograms, and farmers harvested a total of 249 kilograms. The dates sold locally for as high as \$2.66 per kilogram.

Litwiller reports the farmers are already discussing next year's pollination work. Many farmers have asked to remove suckers from the palms for planting in their own plots. The dates are in a cooperative part of the farm.

Litwiller is pleased with the success of the date crop.

Krabills respond to request for Bible teaching

Through their efforts to establish and maintain contact with African Independent Churches in Ivory Coast, James and Jeanette Krabill, workers with Mennonite Board of Missions (Elkhart, Ind.), have been invited to lead Bible studies in several Harrist Church communities near the village of Yocoboue.

The Harrist Church, one of possibly 6,000 African Independent Churches (AICs) across the continent, is a Christian community founded in Ivory Coast in 1913 by William Wade Harris of Liberia. This church, like most AICs, wishes to be free of Western domination while establishing fraternal relationships with the larger Christian community, according to Krabills.

The Harrist Church involves over 150,000 members within Ivory Coast and is led by a team of unpaid clergy, many of whom have not had formal training. Krabills' part in the growth of relationships has taken the form of personal visits, community interaction, and Bible studies.

The churches are well organized, however, according to Jeanette. At least one preacher per congregation is responsible for main church leadership. Each community also has 12 apostles elders, and a choir. "The head preacher in Yocoboue is responsible for the Harrist Church in the entire area, like a bishop would be," Jeanette said. "He is invested with a staff and is very respected."

Several Harrist leaders in Yocoboue requested further study and interpretation of Old and New Testament questions, James said. For three months this spring, he led Bible studies with preachers and lay leaders near their home in Abidjan and in the Yocoboue area. He and Jeanette made the three-hour trip between the two places every two weeks.

"Our Bible studies focused on the Gospel of Mark, which we read aloud in French," James said. "We spent much time on meaning, going verse by verse. Then we went on to interpretation. It was a 'sharing' approach."

"They're eager to learn," James continued, "and they see our openness to teach. They do not see us as permanent fixtures, though, and we don't either. Their hope is that students will lead in their own villages and congregations. We are there as part of that leadership training."

Krabills, half of an MBM team including David and Wilma Shank in Ivory Coast, will worship with the Harrist congregation in Yocoboue. James will continue his classes in Mark, Acts, and Old Testament books this fall, centering in Yocoboue and spending one day in each of several outlying villages per week. Shanks will remain in Abidjan where both couples shared an apartment since their arrival in Ivory Coast more than two years ago.

Jeanette will spend much of her time visiting women in the village and learning the local



Jeanette and James Krabill attend Harrist Church gathering.

Dida language. "Relations are quite good in the village," Jeanette said. "But if I want to communicate with the women, I'll have to learn Dida. James will speak more French in his teaching with the men."

The Yocoboue church is very active. "They meet seven times a week," Jeanette said. "Sunday services run from 5:30 to 6:00 a.m., 9:00 to 10:00 a.m., and 3:30 to 4:00 p.m. Bells chime exactly on time for the services. We all go, dressed in white, for the half-hour services of prayer and singing."

Life in the village of about 1,000 is simple, according to Krabills. Everyone works, so Bible study is scheduled in the evenings. Most families live in cement block houses with tin roofs and cement floors. Water is located at a central pump or—for about 80 families—at faucets outside of their homes. "Some houses have electricity," James said, "we may or may not have it."

James, Jeanette, and their 1½-year-old son, Matthew, will rent a house from the church in Yocoboue when they return to Ivory Coast after a summer furlough in North America.

Supreme Court defers to Congress on draft case; long-term implications for rights of conscience

The 6 - 3 June 25 Supreme Court decision permitting Congress to draft men only could have both short-term and long-term implications that go far beyond women and the draft, crucial though that issue remains.

Perhaps the single most significant difference between Justice William Rehnquist's 25-page opinion for the majority and Justice Thurgood Marshall's 29-page dissent for the minority is over the majority's readiness to "defer to Congress" on the matter of military affairs.

By having deferred so completely to the judgment of Congress on what is constitutional in military matters, the court has come close to giving Congress a blank check in future draft laws.

If the high court's decision reflects a withdrawal from the hard questions of constitutional rights in military-related areas, what may be the ramifications of such a trend for future court actions?

The Constitution does, of course, grant Congress the power "to raise and support armies." Relevant to the recent issue of women and the draft was a "gender-based discrimination" decision on whether the Military Selective Service Act is in violation of the "due process" clause of the Fifth Amendment: "No person shall be . . . deprived of life, liberty, or property without due process of law."

The Rehnquist opinion, however, reflects throughout far greater concern to enhance Congress's freedom to protect the military's interests than to insure the Supreme Court prerogative to safeguard the constitutional rights of men and women.

Concluding the opinion he asserts: "Most significantly, Congress determined that staffing noncombat positions with women during a mobilization would be positively detrimental to the important goal of military flexibility."

The court's decision not to require Congress to include women in draft registration may be followed by political as well as legal reactions in the legislative and executive branches:

—Those members of Congress and military officials in the Pentagon heretofore reluctant to push for reactivation of a draft that might require the inclusion of women, will now be relieved of that inhibition. Stepped up legislative action for conscription could result.

—The court's decision will also serve to free the hand of Selective Service and the Justice Department to begin prosecuting nonregistrants.

—The first amendment rights of conscientious objectors may be more dependent on the actions of Congress and Selective Service than on the protection of the courts.

Also added to the list of uncertainties is the direction Selective Service itself will take. A recent meeting with its officials revealed that a wholesale turnover in Selective Service administrators may be imminent. The White House will be nominating a new director. Unofficial reports indicate that a major general is a likely prospect.

New regulations affecting alternative service, on which MCC U.S. Peace Section has focused attention for months, may be sent back to the drawing boards, after appointment of a new Selective Service administration.—Delton Franz

Pacific district hears Myron Augsburger

Myron Augsburger from Washington, D.C., addressed delegates of the Pacific District Conference (G.C.) five times during the last three days of the conference in mid-June. Using texts from the Gospel of Matthew, Augsburger spoke of the need of "interfacing word and deed" in the expression of Christian faith. "It is time for the Mennonite churches to together become the focus for a newer, broader interpretation of the gospel for the world," said Augsburger in referring to the 450-year-old peace emphasis of the Anabaptist tradition.

A tone of cooperation and partnership between Mennonite denominations was sounded at the beginning and the end of the conference. In his executive committee report, Al Heer noted that "this year has seen some positive movements toward more cooperation with the Mennonite conferences, especially the Southwest Conference. . . . We now have five churches with dual membership and I will go out on a limb and predict that within a year over one half of our California and Arizona churches will be dual membership churches."

At the close of the conference, delegates passed a resolution calling for a communication to be sent to the Southwest and Pacific Coast conferences, suggesting more cooperation and dialogue, and that some joint sessions be considered for future years.

Guide for teaching mentally handicapped readied

In an effort to assist teachers in their work with mentally handicapped children within the regular church school class, a supplement to the teachers' guides of The Foundation Series for Grades 3 and 4 has been prepared. This resource was prepared out of concern that mentally handicapped children remain full and active members of the regular church school class along with those who are not handicapped. The quarterly release of the supplement will begin with the Year I, Grades 3 and 4, Quarter 1 course, *In the Beginning*. Additional quarterly releases are planned for the

remaining quarters of Grades 3 and 4 with possible extension of Grades 5 and 6.

This supplement is the first of a series of resources being prepared by The Foundation Series publishers to assist congregations in their ministry to and with the mentally handicapped. It appears on the Mennonite Publishing House Sunday school literature order form for September-November. Price, \$2.40 (U.S.). Teachers and church schools may order this supplement when they order their Foundation Series materials for Quarter 1 which will be used beginning September 1981.

The Clinton Frame Mennonite Church near Goshen, Ind., will celebrate "Our Heritage" and "Homecoming" on Sunday, Aug. 2, with J. C. Wenger as speaker. All former members and friends are invited.

Roger Miller was ordained by Orvin Hooley to serve as pastor of the Anderson Mennonite Church, Ft. Wayne, Ind. Ray Erb had the opening and Sylvester Haarer preached the sermon. Special music was provided by the Harmonies of Archbold, Ohio.

The West Coast Mennonite Relief Sale will be moved from Reedley, Calif., to Fresno, Calif. The Fresno Pacific College Special Events Center has been selected as the new location.

Five members of St. Jacobs Mennonite Church in Ontario returned in June from a special six-week assignment in France. They assisted in a construction project at a Mennonite-operated sheltered workshop for the handicapped in Chatenay-Malabry. On short notice, Nelson and Vera Snyder, Elroy Wideman, Gerald Snyder, and Glen Brubacher had responded to an urgent request from Robert Witmer, a worker in France with Mennonite Board of Missions (Elkhart, Ind.). The St. Jacobs congregation helped with transportation costs for some of the volunteers.

Hearing-impaired Mennonites and other persons interested in deaf ministries are being urged to attend Bowling Green 81—the Mennonite Church's biannual convention—August 11-16 in Bowling Green, Ohio. The Deaf Ministries Office of Mennonite Board of Missions (Elkhart, Ind.) is providing interpreters and a special devotional period led by a group of deaf persons.

Book lovers of all types are invited to the Lancaster Mennonite Conference Historical Society's first benefit Bookworm Frolic, Aug. 20-22, 10:00 a.m. to 6:00 p.m. Open to the public with free admission, the Frolic will feature book and magazine bargains by the thousands on the lawn and in the lobby of the headquarters. From now until Aug. 12 the Society will accept donations of used books and magazines in nearly thirty different categories; volunteers to make food and assist at the Frolic; volunteers to crochet bookworm bookmarks; and cash donations to buy supplies.

Wilmer Heisey, current executive secretary of Brethren in Christ Missions, has agreed to become the first long-term Mennonite Central Committee U.S. executive secretary, beginning in mid-1982. Paul Longacre, an MCC worker and administrator since 1964, assumed that post on an interim basis on July 1. MCC U.S. is the two-year-old domestic MCC that focuses on needs and issues such as the draft, native American concerns, U.S. refugee resettlement, and service in areas of American poverty. Snyder noted that Heisey "feels strongly that we can't do things abroad if we haven't faced needs at home."

Ernest G. Gehman, professor emeritus of German who taught at Eastern Mennonite College from 1924 to 1973, made an initial contribution of \$20,000 in May to establish the Ernest G. Gehman Endowed Scholarship. Initial and future contributions will be invested in a special fund under the guidelines of the Board of Trustees of EMC, Inc. Each year 75 percent of the fund's earnings will be used for scholarships and 25 percent will be reinvested. Foreign language majors or students studying a foreign language in college are eligible to apply for the scholarship. Preference will be given to students who study German.

Willis C. Troyer and Richard E. Martin of Plato Mennonite Church have switched roles of pastor and assistant pastor. Because Richard E. Martin is now pastor, the address of the Plato Mennonite Church should be R. 1, Box A127, Lagrange, IN 46761.

The All-Ohio Mennonite Chorus will perform on Sunday, July 26, at 7:00 p.m. in Founders Hall at Bluffton College. The 400-voice chorus includes 300 men and 100 women from Mennonite congregations throughout Ohio. It will be directed by Earl W. Lehman, professor of music at the college. George Falb, Dalton, is the coordinator for the chorus. Choirs are rehearsing in the Archbold, Hartsville, Kidron, Sugarcreek, West Liberty, Plain City, and Bluffton-Pandora areas. The chorus will also appear on Friday, July 31, at

7:30 p.m. at the Mennonite Relief Sale in Kidron, Ohio.

Edward M. and Orpha Roth of Yoder, Kan., joined Eastern Mennonite College and Seminary's Associates in Servanthood program on July 15. At EMC&S, the Roths will work in the physical plant department in custodial and related assignments. The couple recently completed a voluntary service assignment with Mennonite Board of Missions at Mantua, Ohio. Associates in Servanthood is a volunteer program which seeks to involve members of the college and seminary constituency in assignments of 12 months or longer.

As of July 1 Kirk G. Alliman officially became Hesston College's sixth president. The installation service will be on Sunday, Oct. 11, at 2:00 p.m. on the Hesston campus. Atlee Beechy, retired professor of peace studies and psychology at Goshen (Ind.) College, will speak. The weekend, a campus-wide celebration, will center around an international theme.

Vernon E. Jantzi, assistant professor of sociology at Eastern Mennonite College, has been awarded a \$600 EMC faculty research grant to study 10 development projects begun by the Mennonite Church in Central America 15 years ago. Jantzi plans to test the validity of an earlier study by Edgar Nesman, now that the Mennonite Church has been removed from these projects for five or more years.

readers say

The article in the June 30 issue of *Gospel Herald* entitled "The Vision," and attributed to Ivan Kauffman as a statement of position for staff people, brings up a few questions in my mind. As editor of *Sword and Trumpet*, I am seeking ground of better understanding on some of these matters pertaining to philosophy of church work.

First, and specifically, what is the "discomfort with the revival movement of the past eighty years" as is stated? What is intended by the reference to "criticizing wrong methods of revivalism?" These negative allusions to revival and revivalism seem obscure as to their meaning and implication. Since this is a "staff" paper it may be clear to the "in group," but it needs a better translation to us of the "rank and file."

Second, there are various references in the statement to the work of Christ and to the ethical Jesus, but scarcely any to the Lord's atonement, as such. Nor to the divine forgiveness of sin. The emphasis is upon dynamic action. This may indicate again something of the generality of this statement. It seems capable of such varied interpretation as to be acceptable to a too wide spectrum of opinion. We hear much about a distinctive Anabaptist witness, but this statement would fit as well in a liberal Methodist or Presbyterian context.

Regarding some of the eschatological assumptions, has the kingdom actually been realized? What, practically speaking, is meant by "joining God in the re-creation of the world?" How and when? Does God really need our help in any aspect of creation? Just what is the "God movement?"

I am reluctant to indicate my problems with this statement, but I should like for its sponsors to be open and frank regarding those aspects in which it differs from our long-received theology and missiology. In any case, why not make the language clear?—J. Ward Shank, Broadway, Va.

\$211,667

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$211,667.33 as of Friday, July 10, 1981. This is 28.2% of the total needed. Contributions have been received from 300 congregations and 112 individuals. Individual gifts represent \$37,238.46 of the total.

Goal \$750,000

"The teachings of Jesus and the demands of faithfulness, if taken seriously, plainly move us in that direction [of resisting taxes which may be used for military purposes], writes Keith Helmuth ("Taxes and the Faithful Church," June 2, 1981).

Whatever teachings he has in mind, however, he neglects to identify. Of course, that is a common omission among Mennonite writers who advocate tax, draft, and other forms of "resistance" and "civil" disobedience. Bold assertions, sharp reasonings, and

A Mennonite fellowship is developing in Lexington, Ky. Persons interested may contact Al and Madonna Holsopple, 1821 Costigan Drive, Lexington, KY 40511.

Opportunities: Part-time openings in development, athletics, and classroom instruction at Quakertown (Pa.) Mennonite School. May be combined to full time. Write or call A. Richard Yoder, principal, (215) 536-6970.

A 5th- and 6th-grade teacher at Greenwood Mennonite School, Greenwood, DE 19950. Write to the school or call Gerald Yoder (302) 349-4760.

Language arts or social studies teacher for grades 5, 6, and 7 needed at Juniata Mennonite School, R. 1, Box 32, Thompsontown, PA 17094. Write J. Robert Kauffman, or call (717) 463-2001.

Position for history major with editorial capabilities, interest in genealogy, and good typing ability at the Lancaster Mennonite Historical Society. Reading knowledge of German helpful but not required. For details write Carolyn C. Wenger, director, 2215 Millstream Road, Lancaster, PA 17602, or call (717) 393-9745.

A teacher for China is needed by Mennonite Board of Missions (Elkhart, Ind.). A person with a doctorate is preferred—one who can teach writing and composition or English and American literature. Contact Maynard Kurtz at MBM, Box 370, Elkhart, IN 46515.

Telephone 219-294-7523.

Leaders are urgently needed for Voluntary Service households in Philadelphia and Indianapolis. Contact Kathy Weaver at MBM, Box 370, Elkhart, IN 46515. Telephone 219-294-7523.

Two persons are needed by Sept. 1 to work in a variety of roles at Mennonite Offices in Elkhart, Ind. They would be part of Voluntary Service of Mennonite Board of Missions and would work in such areas as maintenance, transportation, courier service, mail delivery,

and general backup in the Services and Facilities Department. A married couple is preferred but not required. Contact Kathy Weaver at MBM, Box 370, Elkhart, IN 46515. Telephone 219-294-7523.

New members by baptism: ten at Bethel, Gettysburg, Pa.; one at Mountain View, Lyndhurst, Va.; thirty-one by confession of faith at Akron, Pa.; two at Ames Mennonite Fellowship, Ames, Iowa; two at Trinity, Phoenix, Ariz.

births

Benner, Ed and Sharon (Wuest), Cleveland, Ohio, first child, Christopher Allan, June 19, 1981.

Blair, Jim and Marleen (Good), Youngstown, Alta., first child, Marla Joy, June 9, 1981.

Book, Dennis and Kaye (Hostetter), Newton, Kan., first child, Travis Nelson, Apr. 15, 1981.

Burkholder, Dwight and Linda (Kiser), Stuarts Draft, Va., third child, second daughter, Susan Lanae, June 30, 1981.

Brubaker, Robert and Sandra (Saner), San Pedro Carcha, Guatemala, third child, second son, Jeremy Robert, June 5, 1981.

Buschur, Robert and Jenelle (Roth), Anchorage, Alaska, second daughter, Jenneken Mae, May 22, 1981.

Clemmer, James and Elaine (Derstine), Dublin, Pa., fourth child, third son, Christopher Ryan, June 20, 1981.

Clemmer, Vernon and Karen (Kulp), Perkasia, Pa., first child, Jennifer Leanne, June 18, 1981.

Grieser, Stephen and Geri (Bowen), Rantoul, Ill., first child, Jerrod Bowen, June 27, 1981.

Haffner, Randy J. and Faith L. (Helmuth), Kitchener, Ont., second child, first daughter, Kara Leigh, June 6, 1981.

King, Jeffrey and Christine (Stoltzfus), Honeybrook, Pa., first child, Reginald Lee, June 9, 1981.

Michael, Vern and Mary Jane (Moyer), McGayeville, Va., second daughter, Valita Evangeline, June 30, 1981.

Miller, Elroy and Linda (Eberly), Canton, Ohio, first child, John Weldon, June 18, 1981.

Milne, Ronald and Sally Jo (Miller), Bloomington, Ind., third daughter, Andrea Jill, June 22, 1981.

Showalter, Rick and Joyce (Ropp), Belize, C.A., second son, Keith Andrew, June 22, 1981.

Thomas, James and Sherry (Shaffer), Johnstown, Pa., second son, Joel David, May 22, 1981.

Yoder, Leon and Joyce (Miller), Hartville, Ohio, second daughter, Kristen Irene, June 1, 1981.

generalized allusions to Scripture. But, no direct quotes or citations of passages.

I feel the teachings of Jesus plainly move us in a direction radically different from tax resistance. I find those teachings in such places as Mt. 5:41 where Jesus is quoted as instructing those who would seriously seek the kingdom to, if forced to go a distance, continue on an additional distance.

It is my understanding that this teaching likely referred to the practice of the Roman army to conscript civilians, literally off the street, and force them to carry military supplies for perhaps a mile or so. From that it seems logical for me to conclude that Jesus did not even exclude forced assistance of the military (such as by taxes) from the compensatory love response he prescribed for those who are beaten, stolen from, forced to do things against their will.

Certainly the faithful church will often also face becoming an outlaw church. The Scripture makes that plain. But, search as I may, I can't find any scriptural evidence that resisting taxes is something our Lord would call us to. Rather, I can only conclude tax resistance to be a symptom of the philosophy of those seeking a political kingdom and a social salvation through the exercise of earthly power.

It seems to me that it is only fair that Mennonite editors ask writers supporting tax resistance to document all supportive references found in Scripture for their points. I think we readers are by now quite familiar with their reasonings and rhetoric. If they have a scriptural basis, let's hear it.—D. R. Yoder, Atlanta, Ga.

• • •

Keith Helmuth responds

D. R. Yoder is correct. I cannot cite a specific teaching of Jesus on war tax refusal.

The case for war tax refusal, however, rests not on proof texts, but on the fact that Jesus introduced a profound moral vision, with an extraordinary potential for growth, into the stream of human consciousness. When Jesus was asked about the "greatest commandment" He replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself."

Starting from this masterly summation of spiritual life, faithfulness, it seems to me, depends on our growth in moral sensitivity and not on our ability to correctly analyze all the cultural idiosyncrasies to which Jesus was necessarily responding. Should we help finance the defoliation of our neighbor's rice fields or the massacre of her family just because Jesus never had the occasion to comment on those situations? I think it entirely fair to say the "teachings of Jesus" move us away from such behavior.

It was recognized by the early Anabaptists that personal military service was seriously out of harmony with "the teachings of Jesus." The refusal of state ordered military service is not a specific injunction of Jesus, but the growth in moral sensitivity which accompanied the Anabaptist movement drew out this inherent aspect of the gospel. The same process, apparently, kept the Anabaptist settlers in the New World from making use of readily available slave labor, though Jesus nowhere condemns the institution of slavery. It is this same growth in moral

sensitivity, . . . which is now focusing the issue.

As for "seeking a political kingdom and a social salvation through the exercise of earthly power," I doubt that very many who support the witness of war tax refusal have any such aspirations. "Political kingdoms" can only exist on the conscripted lives and resources of our communities and it is exactly this that tax refusal opposes. The concept of "social salvation" has, by now, lost even its nostalgia value. Our dreams are far more modest. We hope to avoid nuclear holocaust and keep the planet habitable. We want the resources now being wasted in military budgets to help feed, house, and clothe the poor of the world. This is not "social salvation." It is only good sense and common decency.

One final note: The issue of war tax refusal is one that all persons have to weigh in the balance against all the other important factors in their lives. Judge not is the rule here. What makes no sense from the standpoint of a growing family might come to make good sense after 50.

Our lofty discussion is probably beside the point. If we could see the anguish that brings people to the point of tax refusal we would be inundated with images of napalm and herbicides raining down on Vietnam, families massacred in El Salvador, and the chilling vision of the neutron bomb grinning over empty cities.

All our rhetoric, all our proof texts stagger and fall in the face of a dead child and screaming mother with helicopters thundering overhead. The crucifixion of Christ's flesh is ever before us. Our sins roll across the landscape. We do what we must and pray for strength.—Keith Helmuth, Debec, N.B.

marriages

Allen—LaVerne.—Kevin D. Allen, Newport News, Va., Huntington cong., and Cheryl LaVerne, Newport News, Va., Presbyterian Church, by Lloyd Weaver, June 20, 1981.

Gascho—Sommers.—Lee Charles Gascho, Pigeon River cong., Pigeon, Mich., and Lana Re' Sommers, South Union cong., West Liberty, Ohio, by Luke Yoder, June 28, 1981.

Good—Liby.—Steven Good, Hopewell cong., Kouts, Ind., and Pamela Liby, Church of the Brethren, Bluffton, Ind., by Dwight Hargett, June 6, 1981.

Hershberger—Miller.—Marvin D. Hershberger and Paulette Miller, both of Kalona, Iowa, East Union cong., by John Hershberger, Lonnie Yoder, and J. John J. Miller, June 27, 1981.

Kennel—Yoder.—John Kennel, Prince of Peace cong., Monmouth, Ore., and Mary Jane Yoder, Mountain View cong., Belleville, Pa., by Jonathan E. Yoder and Ivan E. Yoder, June 13, 1981.

Landis—Gunden.—Geoffrey Landis and Elizabeth Ann Gunden, both of Goshen, Ind., College cong., by Arnold C. Roth, June 27, 1981.

Magri—Zimmerman.—Ralph J. Magri III, Lynchburg, Va., and Maxine K. Zimmerman, Harrisonburg, Va., Pleasant Valley cong., by Edward J. Taylor, June 6, 1981.

Martin—Martin.—Roger M. Martin, Stevens, Pa., Martindale cong., and Arlene G. Martin, Ephrata, Pa., Metzler cong., by Amos H. Sauder, June 20, 1981.

Mast—Blank.—Elvin R. Mast and Carol J. Blank, both from Maple Grove cong., Atglen, Pa., by Herman Glick, June 28, 1981.

Oesch—Fox.—Douglas Carl Oesch and Ruth Esther Fox, both of Zurich, Ont., Zurich cong., by Clayton Kuepfer, June 6, 1981.

Roth—Dibbern.—Marvin Roth, Wood River cong., Wood River, Neb., and Heidi Dibbern, Lutheran Church, Grand Island, Neb., by Pastor Rinde, May 30, 1981.

Roth—Brubaker.—Jay L. Roth, Milford, Neb., Milford cong., and Anne M. Brubaker, Smoketown, Pa., First Deaf cong., by Paul M. Zehr, June 27, 1981.

Schlegel—Jantzi.—John Schlegel, Salem cong., and Roxie Jantzi, Wood River cong., by Clay Roth and Lee Schlegel, June 7, 1981.

Slaubaugh—Gerber.—Benjamin M. Slaubaugh, Amity, Ore., and Fanny Gerber, Fairview, Mich., Fairview cong., by Virgil S. Hershberger, June 27, 1981.

Smith—Reneger.—Arnold E. Smith and Nancy Reneger, both of Washington, Iowa, Bethel cong., by Oliver Yutzy, June 27, 1981.

Thomason—Ebersole.—Robert Thomason, Casper, Wyo., United Methodist Church, and Karen Ebersole, Lafayette, Colo., Glenn Heights cong., by Cary Wiens, June 6, 1981.

Troyer—Freese.—Gilbert Troyer, Kalona, Iowa, East Union cong., and Jane Freese, Wellman, Iowa, by Lonnie Yoder, June 27, 1981.

Mrs. Edgar Landis, Margaret—Mrs. Maynard Yoder, Elvin, and Mark), and one sister, Edna—Mrs. Raymond Frankenfield). She was a member of Plains Mennonite Church, where funeral services were held July 1, in charge of Gerald C. Studer; interment in Plains Cemetery.

Roth, Reuben, son of Valentine L. and Lydia (Stauffer) Roth, was born at Milford, Neb., May 12, 1906; died at his home in Wauseon, Ohio, June 22, 1981; aged 75 y. On Jan. 26, 1928, he was married to Norma Schweitzer, who survives. Also surviving are one son (Edward L.), one daughter (Nancy—Mrs. John A. Smith), one brother (Joseph Roth), and 4 sisters (Mattie—Mrs. Ed Sitler, Martha—Mrs. Melvin Sitler, Grace—Mrs. Melvin Lehman, and Florence—Mrs. Leonard King). He was a member of Central Mennonite Church, where funeral services were held on June 25, in charge of Charles H. Gautsche and William Tikerina; interment in Pettisville Cemetery.

Schertz, Vera N., daughter of Christian and Mary (Keifer) Stalter, was born July 26, 1909; died at St. James Hospital, Pontiac, Ill., May 25, 1981; aged 71 y. On June 15, 1941, she was married to Lloyd D. Schertz, who died Feb. 8, 1972. Surviving are one son (Jay H.), 2 daughters (Mrs. Vieta Hartzler and June Schertz), one stepson (Richard D. Schertz), one stepdaughter (Mrs. Jean Redekopp), 11 grandchildren, 3 great-grandchildren, her mother, one brother (Harvey Stalter), and 4 sisters (Cora Stalter, Mrs. Bernice Bachman, Mrs. Edna Weaver, and Mrs. Ruth Combs). She was a member of Metamora Mennonite Church, where funeral services were held May 28, in charge of Larry Augsburg, James Detweiler, and Gail Fisher; interment in Steward Harmony Cemetery.

Yoder, Samuel D., son of David and Mollie (Yoder) Yoder, was born in Elkhart Co., Ind., Apr. 29, 1893; died in Lagrange (Ind.) Hospital, June 27, 1981; aged 88 y. On June 28, 1917, he was married to Nancy Weirich, who survives. Also surviving are 5 sons (Oscar, Truman, Raymond, Harley, and William), 2 daughters (Mrs. Edna Bohing and Mrs. Goldie Nuet), 26 grandchildren, 22 great-grandchildren, and one sister (Mrs. Mary Eash). He was a member of Shore Mennonite Church, where funeral services were held on June 30, in charge of O. H. Hooley, Harvey Chupp, and Orville Miller; interment in Shore Cemetery.

P. 569 by Jim King.

obituaries

Brenneman, Mary E., daughter of Moses and Mary (Stemen) Brenneman, was born in Elida, Ohio, July 23, 1894; died at Springview Manor Nursing Home, Lima, Ohio, June 18, 1981; aged 86 y. She was preceded in death by seven brothers and one sister. She was a member of Central Mennonite Church. Funeral services were held at Salem Mennonite Church, June 20, 1981, in charge of Don Brenneman and Fred Brenneman; interment in Salem Cemetery.

Frankhouser, Wilda N., daughter of James T. and Minnie F. (Norris) Lepley, was born July 29, 1910, in Barrville, Pa., died at Lewistown Hospital, Lewistown, Pa., June 15, 1981; aged 70 y. On Apr. 21, 1930, she was married to Irvin B. Frankhouser, Sr., who survives. Also surviving are 4 daughters (Mrs. Bernice M. Seitz, Jane—Mrs. Paul Treaster, Sarah—Mrs. Donald Goddard, and Susan—Mrs. James Kauffman), 2 sons (Irvin R., Jr., and John F.), 20 grandchildren, 8 great-grandchildren, one sister, and 2 brothers. She was preceded in death by one brother (Horace Lepley). She was a member of Barrville Mennonite Church, where funeral services were held on June 17, in charge of Raymond S. Peachey and Jonathan E. Yoder; interment in Barrville Mennonite Cemetery.

Hertzler, Lloyd K., son of Allen G. and Phebe (Shenk) Hertzler, was born in Newport News, Va., Apr. 6, 1948; died by drowning in Augusta Co., Va., June 5, 1981; aged 33 y. Surviving are his parents, 3 brothers (Leslie A., Ashton L., and W. Ray), 2 sisters (Kathryn J. Kornhaus and Marie Hertzler Horst), and one foster sister (Joyce C. Moss). He was a member of Weaver Mennonite Church, where funeral services were held on June 8, in charge of James Stauffer, Eugene Souder, and H. Michael Shenk II; interment in adjoining cemetery.

Kauffman, Nelson E., was born in Garden City, Mo., Oct. 5, 1904; died of a heart attack at his home in Largo, Fla., June 18, 1981; aged 76 y. On June 10, 1929, he was married to Christmas Carol (Miller Hostetler) who died Jan. 30, 1969. On June 26, 1970, he was married to Lois (Garber Keener), who survives. Also surviving are 2 sons (Stanley and James), one daughter (Marcia Miller), one sister (Floy—Mrs. Wallace Kauffman), and one foster brother (Dale

Huntzinger). He was preceded in death by one daughter (Madonna Eberly) and 4 brothers (Floyd, Harold, Herbert, and Carl). He was ordained to the ministry in 1934 and ordained bishop in 1940. He served congregations at Hannibal, Mo.; Belmont, Elkhart, Ind.; and Peace Community Mennonite Church in Clearwater, Fla. He was a member of Peace Community Mennonite Church. Memorial services were held at Moss Funeral Home, Largo, Fla., June 21, in charge of Stanlee Kauffman; graveside services were held at Prairie Street Cemetery, Elkhart, Ind., June 24, in charge of Ray Bair, followed by memorial services at Belmont Mennonite Church, in charge of John Mosemann.

Kraybill, Elizabeth L., daughter of Peter S. and Sarah (Lehman) Kraybill, was born in East Donegal Twp., Pa., Apr. 17, 1891; died in Manheim Twp., Pa., June 9, 1981; aged 90 y. Surviving is one sister (Emily L. Kraybill). She was a member of Mt. Joy Mennonite Church, where funeral services were held on June 12, in charge of Shelley R. Shellenberger, Henry W. Frank, and Nathan D. Showalter; interment in Kraybill Mennonite Cemetery.

Mishler, Elva, daughter of Joseph and Elizabeth Nelson, was born in Shipshewana, Ind., Aug. 11, 1904; died of a heart attack at Shipshewana, Ind., June 19, 1981. On Mar. 6, 1927, she was married to Nona Mishler, who died June 30, 1977. Surviving are 2 daughters (Mary Jane—Mrs. Frank Friend, Rose Ann—Mrs. Gerald Inman), one son (Marion), 10 grandchildren, 7 great-grandchildren, and 2 brothers (Perry and Dale). She was a member of Shore Mennonite Church, where funeral services were held on June 18, in charge of Orvin Hooley and Harvey Chupp; interment in Shore Cemetery.

Moyer, Emma C., daughter of Samuel and Suzanna (Clemmer) Derstine, was born in Hatfield, Pa., July 1, 1891; died at Grand View Hospital, Sellersville, Pa., June 28, 1981; aged 90 y. On Dec. 30, 1916, she was married to Jonas Y. Bergey, who died Oct. 20, 1956. On Nov. 26, 1959, she was married to Erwin Moyer, who survives. Also surviving are 10 stepchildren (Willard D., Ada D.—Mrs. Stanley Hendricks, Esther—Mrs. Willard Godshall, Ruth—Mrs. Abe Derstine, Naomi—Mrs. Russell Weber, Miriam—Mrs. Henry Nyce, Anna Mary—

calendar

Indiana Michigan Mennonite Conference, Yellow Creek Mennonite Church, Goshen, Ind., July 19-21
Mennonite Board of Education, Elkhart, Ind., July 20-21
South Central Conference, Hesston, Kan., July 24-26
Virginia Conference Assembly, Rhema Lake Camp, Staunton, Va., July 29-Aug. 2
Iowa-Nebraska Conference, Riverside Park, Milford, Neb., July 31-Aug. 2
Allegheny Conference, Mattawana, Pa., Aug. 6-8
Black Council/Black Caucus Assembly, Bowling Green, Ohio, Aug. 6/7-10
Mennonite Church General Board, Bowling Green, Ohio, Aug. 10, 11
Conservative Mennonite Conference, Iowa Menn. School, Kalona, Iowa, Aug. 10-14
Mennonite Church General Assembly, Bowling Green, Ohio, Aug. 11-16
Franklin Conference, Chambersburg, Pa., Aug. 22
Hesston College classes begin, Hesston, Kan., Sept. 7
Eastern Mennonite College/Seminary classes begin, Harrisonburg, Va., 22801, Sept. 8
Goshen Biblical Seminary classes begin, Elkhart, Ind., Sept. 8
Goshen College classes begin, Goshen, Ind., Sept. 9
New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 12
Lancaster Conference assembly, Weaverland, East Earl, Pa., Sept. 17
Mennonite Secondary Education Council, Laurelville, Pa., Sept. 30-Oct. 1
Mennonite Publication Board, Colo., Oct. 9-10
Mennonite Board of Education Board of Directors, Hesston, Kan., Oct. 9-10
Black Leadership Seminar, Laurelville, Pa., Oct. 19-23
Comite Administrativo, New York City, N.Y., Oct. 22-24
Southeast Convention, Sarasota, Fla., Oct. 23-25
Moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982
MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23, 1982

items and comments

Arms race preoccupies four-day church rally of German Protestants

Concern among West Germans over the threat of nuclear war dominated the biennial Evangelischer Kirchentag (Protestant Church Day) in Hamburg, West Germany. The four-day assembly attracted 120,000 leaders and members of the Evangelical Church—West Germany's major Protestant federation of Lutheran, United, and Reformed churches. Nearly half of the country's population is represented.

More than 70,000 of the Kirchentag participants demonstrated against the stationing of a new generation of NATO missiles in Western Europe and called for the elimination of all nuclear weapons. The decision of NATO to station Cruise and Pershing II missiles in West Europe in 1983 has provoked a growing protest among West Germans.

Reformed Church scores Israeli reactor attack; asks halt to arms sales

The Reformed Church in America denounced Israel's attack on the nuclear reactor in Iraq and called for a reassessment of American arms sales to the Middle East. At the close of the church's annual general synod in Hamilton, Ont., delegates described the bombing as "unprovoked," and suggested that it was "a grave and possibly irreversible development" in the history of Arab-Israeli tensions.

As it has done nearly every year over the past decade, the church legislature debated the morality of abortion—this year rejecting support for the proposed Human Life Amendment to ban abortion. Instead, the majority of delegates reiterated a position that the 225,000-member denomination adopted in 1975. It declares the sanctity of human life while accepting abortion as the lesser of two evils under certain circumstances.

Pregnant teenagers reported to have high dropout rate

The National Institute of Education says that 80 percent of pregnant teenagers drop out of school, compared with a dropout rate of less than 9 percent for other students.

Some million students become pregnant each year, and they rarely choose to marry, the report said, although girls tend to give that option "the most careful consideration. About 500,000 decide to keep their babies, shunning adoption as "an unmerited punishment for the baby."

Network pollsters assert TV viewers don't support Moral Majority's tactics

Most television viewers, including those

identifying with the Moral Majority, oppose programming restrictions, according to two major TV network studies. An NBC-TV survey, conducted by the Roper Organization, found that relatively small percentages of both the general public and those defined as "fundamentalists" wanted to purge the airwaves of programs deemed excessively violent, sex-oriented, or profane.

A separate study released by ABC-TV found that the majority of the public, and even those describing themselves as members of the Moral Majority, favored individual discretion in television viewing options as opposed to oversight by the networks, government, or religious groups.

A year-long peace vigil begins outside church near House of Commons

A peace vigil, described by its backers as potentially the longest ever organized in Britain, is attempting to call attention to a campaign for universal disarmament. The vigil, involving six people who "stand for peace" every day between 1:00 p.m. and 2:00 p.m. on the front lawn of St. Margaret's Church in London, England, near the House of Commons, began in early June and is scheduled to continue until the United Nations special session on disarmament opens in June 1982.

The vigil was mounted by the World Disarmament Campaign, organized by two pacifist peers, Lord Fenner Brockway and Lord Philip Baker. It is intended to remind United Nations member countries of their pledges at the U.N.'s first special session on disarmament in 1978.

Federal rights group suggests Indian tribes be treated as one state

The U.S. Civil Rights Commission has recommended that American Indian tribes be treated collectively, similar to a state, for purposes of receiving federal aid.

In a report based on several hearings, the commission urged that federal funds for Indian reservations and groups should be given directly rather than channeled through states. It noted that such funds are distributed to several minority groups and that Indians are often discriminated against in the allotments.

Graham Crusade officials say evangelist preached to 234,100 in Baltimore

Even though Billy Graham did not manage to fill Memorial Stadium at any time during his eight-day visit, the Graham Crusade Team feels it has shattered Baltimore's reputation as the "graveyard of evangelists." The number who heard Mr. Graham preach in Baltimore exceeded the totals at each of his last 17 crusades, which included appearances in Florida, Mexico, Nevada, Japan, Illinois, Canada, Indiana, and England.

The Billy Graham record keepers have to go all the way back to his three weeks in Sydney, Australia, in April and May 1979 to find a total that exceeds Baltimore's turnout. In Sydney, they said, 491,500 heard him preach.

Proctor & Gamble cancels ads for 50 TV programs that might be 'offensive'

Proctor & Gamble, television's largest advertiser, has won praise from Moral Majority and the Coalition for Better Television for canceling sponsorship of 50 network programs it felt would offend viewers.

Proctor & Gamble placed \$486.3 million worth of television advertising last year.

Jewish voters remained loyal Democrats in 1980, says new election study

Jimmy Carter lost more than one fourth of his 1976 Jewish supporters to Ronald Reagan last year, but the incumbent still led his Republican challenger by a 2-1 margin among Jewish voters. These were among the findings of a study of Jewish voting behavior in the 1980 presidential election released by the American Jewish Congress.

Methodists expel clerics who opposed the church on Third World programs

A United Methodist district has ousted two ministers for allegedly causing a schism among their parishioners and for opposing donations to church programs. The 625 clergy attending the United Methodist Western Pennsylvania Annual Conference in Grove City, Pa., voted overwhelmingly in a closed executive session to "discontinue" the probationary membership of John Finkbeiner, 33, and Alex Ufema, 34.

The two men, who identify themselves as conservative evangelicals, denied charges that they were attempting to lead their parishioners out of the denomination. But Sam Allaman, the denomination's area supervisor, said, "There was a large segment of the laity who believed that" and many had asked him to intervene against the new pastors.

Co-developer of the pill says he regrets freedom it has given young people

The co-developer of the birth control pill says his invention has given too much sexual freedom to youth. "The sexual revolution—we were not interested in that," said MinChuch Chang, who invented the pill with Gregory Pincus at the Worcester (Mass.) Foundation for Experimental Biology.

"The oral contraceptive was made merely for the population explosion," he said. "Around 1950, we began to realize there were too many people in the world, and we worked on the oral contraceptive for population control rather than so that young people could have a good time. But everything has its side effects."

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At issue

Almost on impulse I wrote to a group of Mennonites to ask what they see as the gravest issues facing the Mennonite Church. By the nature of the assignment I invited negative feedback. An issue as defined in the lists that begin on page 563 is assumed as a matter more for concern than rejoicing. My intention in publishing them is not to plunge everyone into gloom. But if there are issues, if matters related to our faith and practice are less than clear, it is important to take note of them and consider how we may respond.

Space ran out to publish all the responses in this issue, so they will be continued on August 4. As I reflect on what we have, several observations come to mind.

1. Though there is some consensus, with leadership and affluence turning up most often on the lists, there is considerable diversity from list to list in the topics considered important by these members of the Mennonite Church. This is one reason I did not seek to synthesize the material. There is no good way to do so.

This is no surprise, of course. Asked for a quick opinion, any dozen people would come up with at least a half dozen different answers. In this group, the answers are affected by where the people live and what their assignments are. Nevertheless there is here no consensus on the agenda for our church in the days ahead. Indeed some of us may think that what another considers a solution would really make the problem worse.

2. Yet the response to this query shows broad ownership in the destiny and the work of the Mennonite Church. The Mennonite Church has only survived through the centuries because of a more than common interest in it. Recently, while recovering from the flu, I read Hans Hillerbrand's *The World of the Reformation* and it left me with two impressions: (1) The Anabaptists were little more than a footnote in the larger story of Europe in the 16th century; (2) religion and politics were tightly intertwined both before and after the 16th century. According to Hillerbrand, the only areas where Protestantism took root were areas where governments supported the change. England, for example, left the Catholic fold because of tension between Henry VIII and the pope. Officially, the process was reversed under his daughter Mary, then changed again under Elizabeth.

Anabaptists had no such official support. Indeed, we are told that in Germany some areas were considered Protestant and others Catholic. Anabaptists were present in both and

thus out of favor in both. It is reported however, that at times and places Anabaptists were invited into an area by a friendly ruler, but they never had the status and support gained from being an official religion.

So, as I was saying, we Mennonites have survived as a people only because we were willing to take our faith and our church seriously. In the last quarter century the Mennonite Church has found comparative acceptance in North America. In some respects this can be more dangerous than when we were persecuted at one time or ignored as peculiar at another. Today it is particularly important that we know what we believe and practice it. Many of these issues involve concerns about the relative success of our practice.

3. Listing one of these topics as an issue does not suggest what may be done to solve it. Some things we may have to live with even though they make us uncomfortable. On the other hand, when a problem is identified, the challenge is there to seek a solution in the name of Christ and for the good of his people.

4. When we consider the problems before us, it is worthwhile to beware of the danger of repenting for other peoples' sins. This is the expression Erland Waltner used to characterize some of the concerns which surfaced at the Mennonite World Conference in Amsterdam in 1967.

Years ago I attended a Christian education meeting in Louisville, Kentucky. Much of what was said and done I forget, but one incident sticks in my mind. As many as several hundred of us did an exercise in groups. In the course of the exercise we came to an exciting insight. (What it was long since escapes me.) When the question was raised about how to communicate this brave new insight to the people back home, the answer, in essence was "Those stubborn people wouldn't listen."

The leader rebuked us sharply for this attitude and delivered a harangue against prophecy in the church. Don't try to tell people what they must do. Instead, "be a predictable person."

I do not consider his remarks the last word on the subject. Sometimes, it may be we should speak, like Jeremiah, if only for the benefit of posterity. Nevertheless when I hear someone declaiming forcefully about what should or should not be done, I wonder whether this person's life is an expression of the insights.—Daniel Hertzler

Gospel Herald

July 28, 1981



I love being a pastor

A statement on the good points of serving as a pastor, with four responses

by Larry Augsburger

As a young minister just two years into my first pastorate, I am deeply concerned and confused about the number of Mennonite churches which cannot find pastors and about the number of men with non-Mennonite orientation and theology who are being recruited to fill empty Mennonite pulpits. What is the reason the Mennonite Church cannot provide more adequately for its leadership needs? I imagine the reasons are manifold, but I would like to center on just one reason that I feel needs to be addressed. That reason is the bad press that the role of minister receives.

By bad press I am not meaning to attack the Mennonite media. Rather, I am referring to the conceptions

of the role of minister that are prevalent in people's minds. Ask an average Mennonite about what it's like to be a minister and you get a response in sobering tones about a greatly overworked, overscheduled, underpaid man who balances gingerly on a tightrope between overlapping factions in his congregation. This poor man has practically no family life and bears a special burden since his children are more likely to rebel, having grown up as PKs. His sleep is interrupted by emergencies and his days are filled with petty interruptions that interfere in his efforts to crank out another sermon. Perhaps I've stretched the point a bit, but not too much. Being a minister is not a longed-after position.



I think it's time we change our minds about whether being a minister is a position to be coveted. After two years of the ministry, I find that I'm deeply in love with the role. I know other ministers of far longer tenure who would give a hearty amen. It's time we begin announcing to the young people of our congregations that the ministry is a challenging, exciting, gratifying position with many rewards.

I don't wish to downplay the negatives of the role. There are plenty of those, as there are with any other position. The problem is that they get by far the most attention and the positives are often ignored. What I want to do is counter the negatives with the positives of the role as I've experienced them in two years of ministry. I'm not promising these to any other pastor in any other church, but am saying this is what I have experienced in my pastorate in my church.

1. **The joy and satisfaction of being deeply involved in the work of the kingdom.** Although my theology of the priesthood of all believers tells me that we are all ministers, the facts of modern church life have assigned to professional ministers a disproportionate share of the tasks of ministry. I enjoy these tasks and find them especially significant because they deal with life-and-death matters. In other words, this work matters. It is Spirit-ordained work for the kingdom of our Lord and Savior Jesus Christ.

I start each week with enthusiasm and greet each day with gratitude for the opportunities it holds. I know each will be different and that there is no humdrum, meaningless day in the pastorate because either I am involved in direct ministry, preparing for specific opportunities, or improving myself for continued growth as a person and as a pastor.

2. **The challenge and opportunity of providing leadership** for a relatively large group of people. The challenge of the pastorate is at times almost staggering. There are the challenges of worship leading and sermon preparation; the challenges of counseling, of administration, of teaching, of visitation, of involvement with organizations, of balancing church demands against family demands versus personal demands. The ministry is a mountain of challenges. In a society which thrives on challenge, it seems that the ministry should be swamped with young persons ready to test themselves against the challenge, just as they do against the challenges of medicine, law, business, farming, or mechanics. But this is not the case because too often the challenge of ministry has been made to look like burden. Sermon preparation becomes a grind—just getting another mediocre presentation, rather than an opportunity to present to an entire congregation the good news of Jesus Christ and his kingdom. Administration is defined as deadening hours in useless committees, rather than the chance to delegate responsibility, challenge people, and develop structures for more adequate operation of the church.

We were sold a bill of goods when we allowed someone to redefine the challenges of pastoring as burdens. Any burden can be a challenge and any challenge a burden, depending on one's outlook. We've had the burden orientation too long and it's time we recognized that what one finds in the ministry is much more accurately defined as challenge.

3. **The joy of seeing people learn and grow.** This cate-

gory might best be compared to the role of parenting. Just as mothers and fathers rejoice in seeing their children grow and mature, so does the pastor experience joy as he sees people developing in the congregation. Personal and marital and premarital counseling often give opportunities to see people learning and developing new awareness and strength. Responses to sermons and teaching show people grappling with the Scriptures and what it means to walk the Christian way. Administrative opportunities give a pastor a chance to see persons tackling jobs they thought too big, and finding, to their surprise, that they can indeed handle them.

4. **The joy of personal growth.** Being a pastor tests one's strengths, maturities, and abilities. In such a situation one has little choice but to grow and mature, often at a surprising rate. The discipline of study necessary for sermon preparation plays a role in learning more about the Bible, theology, people, and yourself. Administrative responsibilities and counseling opportunities often call forth amazing degrees of growth. Almost every situation provides opportunity for a pastor to experience significant personal growth.

5. **Economic security and sufficiency.** Here I can speak only of my own experience, but I have found my congregation more than willing to provide adequately for our family's needs. It is true that my wife and I have chosen to live a simple life and may require less than some, but we find the basic cash salary and fringe benefits more than adequate. In addition to that, we find the generosity of the people a significant additional boost. When our daughter was born, the congregation outfitted us with crib, sheets, bumper pad, and other accessories. Both Christmases have brought an embarrassment of riches. Our fringe benefits are excellent.

6. **Freedom and flexibility of schedule.** While it is true that the schedule demands for a pastor can be quite fierce at times, he still has more freedom and flexibility than most persons. One of the things I enjoy most is my Monday off. After a busy Sunday, Monday is my day with no church duties. Jeananne and I do shopping, reading, resting, gardening, eating out, working at hobbies, taking family outings, and spending time with our daughter.

During the remaining days I have large blocks of time which I can schedule as I wish. It's true that there are more things to do than time in which to do them, but I have quite a bit of flexibility in saying which I will do when and which will have greater and lesser priority. Occasionally this includes personal and family concerns.

Jeananne will often ask if I can watch our daughter while

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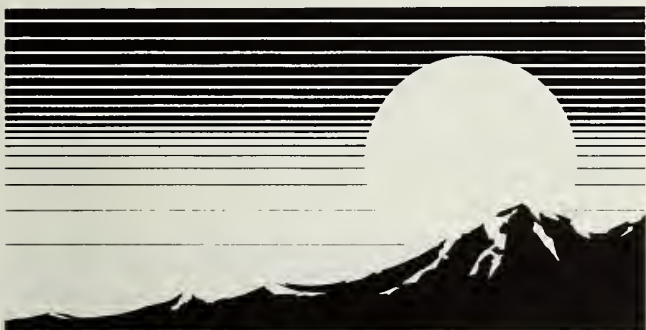
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Larry Augsburger is pastor of the Metamora (Ill.) Mennonite Church.

she attends to something. Visits to the doctor, short shopping trips, stops at the bank, appointments with my insurance man, and income-tax appointments can all be worked into busy days. Out-of-town guests can be greeted in the afternoon or sent off in the morning without worrying about a time clock. So my schedule is full, but I can control it and make room for those things which I couldn't block in if my life were controlled by a time clock.

7. Affirmation and support of the people. Much is said about the difficulty of trying to meet the demands of 50 or 100 or 300 bosses. And it's true. It is difficult. But the other side of that coin is the affirmation and support you can receive from many people. There are many who understand the impossible demands made on a minister and who choose to dwell on his successes and accomplishments rather than his failures. There are those who always have a warm supportive handshake, can tell you what you said, and affirm you for it.

There are other positives I could cite, but I've outlined the major ones I have felt in my first two years of ministry. It has been an exciting, stimulating, challenging time, and I can't help but recommend that more would join me in the role of pastor. The frustration and problems can be major, but so can the successes and affirmations. The challenge is immense, but not overwhelming. I think it's time we encouraged more of our young people to test themselves against this challenge.



Wait till the honeymoon's over

I agree with Larry Augsburger that the pastorate is an exciting and challenging work. There is joy and satisfaction in participating with God in the work of his kingdom. I have had opportunities to turn away from the pastoral ministry completely and take up other jobs in church institutions, but have never felt fully at ease about making this kind of change. Consequently, I have been a pastor for 16 years.

Larry's article does well in pointing out the positive dimensions of the pastorate. I affirm most of what he says. However, I have a feeling Larry is still in the honeymoon stage and after a dozen years he might write a little differently about his experience.

I have not done an outstanding job as a pastor. My pastoral experience has been one of personal spiritual growth, of discovering myself, both my strengths and my weaknesses. The pastor has nowhere to hide. His life is open before others.

On the negative side, pastors and local congregations do not get much attention in the church. The Mennonite Church has given much more attention in its media to what

its colleges, mission boards, and other institutions are doing. What congregation has funds to hire a public relations person to write its news articles? At times the congregation feels used by the larger church, rather than useful. For example, pastors are told they should do more evangelizing. They are told their congregations should grow. But while pastors receive that message, the mission boards ask for funds from the congregation and so the congregation feels guilty if it does not meet its mission quota. Consequently, pastors cannot be innovative, hire staff, and develop programs in order to grow rapidly. Many pastors would like to put more time in their pastorate, but the congregational leaders feel the pressure of outside institutions calling for dollars and assume they will get along okay without spending more dollars on themselves. Perhaps, what we need in the next decade is not more congregations, but better ones. To achieve this, congregations will need to use more resources on themselves and give less to agencies beyond the congregation.

Pastors also face the problem of being told how to do things by persons who have not had pastoral experience. I have observed persons traveling across the church who seemingly have quick answers for problems pastors face. However, most of these quick answers do not solve the problems.

A similar struggle for the pastor is para-church organizations. Pastors feel a sense of loyalty to their district conference and denomination. Sometimes, however, para-church organizations come in like wolves and shout, "We're doing the right things. Give money to us because we get the real job done." Sometimes we pastors feel para-church organizations (including Mennonite) ought to leave our congregations alone and let us do the task God has called us to do. Perhaps leaders of para-church organizations ought to discontinue their work and put their energies into being pastors for the next two decades.

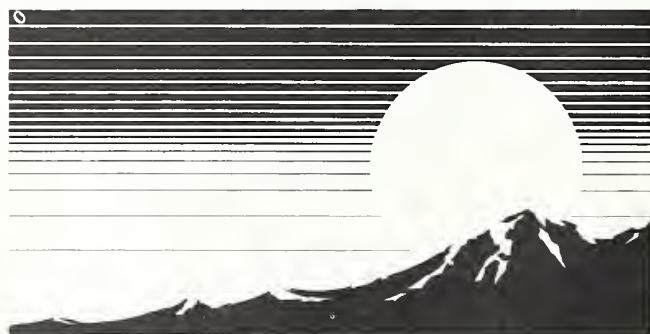
I have learned to face failure as a pastor. It has been shocking for me to work with parishoners and then later see them go astray. I have struggled through the haunting questions that only the pastor faces and feels when a couple's marriage breaks up. Again and again I have asked God for forgiveness wherein I failed other people in my pastoring.

Pastors struggle with the question of how best to use their time. What should get their attention? Some are not fully supported like Larry Augsburger, nor do they get Monday off. Some face too many demands and have to decide what to do and what not to do, knowing they cannot meet all the demands they face. Along with this frustration is the struggle to reserve time for family life. Nearly everyone wants the pastor to spend time with his family as long as he doesn't take it away from their committee meeting. We pastors find it difficult to say no to God's work. Our families feel the pressure of this frustration at times.

The church has been good to me financially. After sixteen years of pastoring I'm making a little more than one fourth of what a doctor or psychiatrist earns in some of our church institutions! I'm grateful for the support I do receive, but compared to other professions with the same amount of education and experience, it is very low. I didn't enter the pastorate for money but in response to God's call. Yet I cannot be quite satisfied that my sacrificial giving to the church

needs to be decided by a salary committee or church board that offers less than other comparable persons in the congregation receive in the job market.

By now you may think I'm very pessimistic. Well, it's the Monday night blues after preaching four sermons in two days! My conscience won't allow me to finish this response, however, without saying I *do* enjoy pastoring. I do feel deeply about the excitement and challenge of the patorate. I strongly urge youth to prepare for the ministry. Just as in marriage there are some rough spots that are more than balanced by the deepening relationship between husband and wife throughout life, so pastors have rough spots, but the good experiences more than balance the negative dimensions identified in this article.—Paul M. Zehr, staff person Lancaster (Pa.) Conference Board of Congregational Resources and pastor, hearing section First Deaf Mennonite Church, Lancaster.



Team pastors show the way

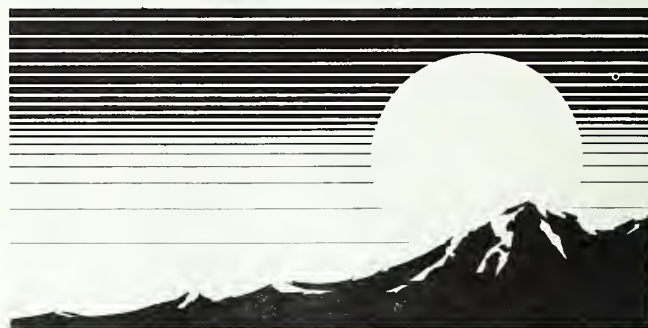
Larry's optimism is to be commended. However, my observation as a minister's wife and a sister to three pastors is that the optimism can easily become inadequate. Five years down the way the continued persistent demands may no longer seem like challenges—unless some of those demands are shared. Then the enthusiasm again reaches new heights.

And perhaps the lack of persons to fill pastorates in the Mennonite Church is related to the reality that few persons have the energy or gifts to meet the job description and anticipations of most congregations. It is that "disproportionate share of the tasks of ministry" which changes the challenge to a burden. Instead of attempting to find persons to fill outdated expectations, perhaps new hope needs to be brought to a situation where people's needs are more complex than 40 years ago and where the awarenesses and gifts of laypersons are often available to be used to meet those needs.

New hope can come where team pastorates are encouraged and when the pastor is helped to see the task as that of an enabler—enabling the gifts of the brotherhood to become available for ministry. With such understanding, the pastor and congregation become a team of ministers to share the load of leading worship, sermon preparation and delivery, counseling, visitation, and administration. In a sense then the pastor becomes the coordinator of a multitude of gifts.

The pastoral person is left then with adequate energy to be a family person. Larry's own need to be relieved of the mountainous task is stated clearly when he says about Monday (his day off): "It's the best day of the week." I hear a sigh of relief that I fear will turn into a groan as demands

increase, energy subsidies, and affirmation turns to disagreement. But when the tasks of ministry are shared, creative energy is released and no one wears out with a tired battery from attempting to climb a mountain of unrealistic demands.—Vel Shearer, Wilkes-Barre, Pa., editor, *Voice*.



Follow the New Testament pattern

Larry Augsburger's enthusiasm for pastoring raises an echo from me. He has articulated much of my own delight in nurturing brothers and sisters in Christ. Having served in several church occupations, I have rejoiced most in shepherding: preaching, visiting in homes, planning worship to involve many. To give God's grace, to see people respond to the Father, and to be supported in doing what I enjoy most—time to study and grow for leadership—makes the patorate a place of singular privilege!

However, my reading of the New Testament confirms Harold Bauman's finding that the universal pattern there was the plural pastorate. Acts 20:17 and 28 demonstrate the interchangeability of the two terms used for the office of congregational leader—*elder* and *overseer*. These were occasionally replaced, as in verse 28, by Jesus' metaphor of shepherding. (Our word *pastor* is from the Latin for shepherd.) Apparently some elders carried heavier responsibility for preaching and teaching, others for moderating meetings or individual counseling, presumably according to the gifts of each (1 Timothy 5:17).

As Mennonite pastoral expectations have broadened, my friends have increasingly left pastorates over the last years and months. Not to abandon the ministry of the gospel, however. My father was an example. He resigned a (nonsalaried) post in an era when that was quite unusual. Gifted in making the Scriptures memorable, he knew that shepherding a flock involved more than brilliant exposition. He was later called to a copastoral role where others supplied vital shepherding needs. In my own pastoring experience, while I enjoy delegating where possible, administration lagged.

Larry Augsburger may be one of those rare persons who are given, say, 9 of 11 pastoral abilities. Most of us have 7, 5, or 4. We do the best we can with what God has given us. One may put in double time on administration to make up for his lack of skill there, and thus rob time from preparation which would help the congregation more. Another may cover a sense of inadequacy in counseling by ignoring that need. In any case, the unmet needs eventually weigh upon the lonely pastor, or else the congregation becomes dissatisfied first. And the gentle personal manner of Pastor X is bartered off for the impressive preaching of Pastor Y. Until

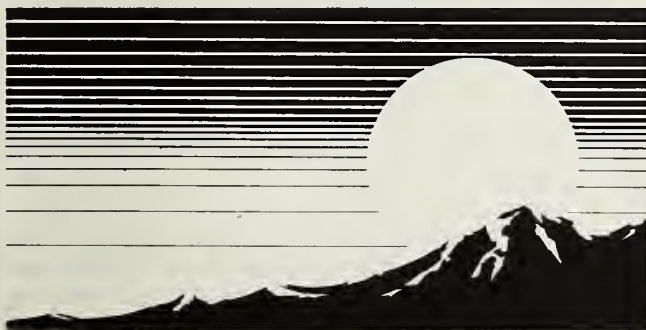
the congregation discovers the abrasive or self-seeking ego of Pastor Y. And then the low profile approach of Pastor Z looks attractive. And so on. . . .

Jesus must not be replaced by one human "head" of the church. No more than our Lord had one man write the Bible should we let one pastor define God for us. (Luke and Paul each wrote only one fourth of the New Testament.) Even though I intend scriptural balance, I'm sure I have pet approaches that come through. My vision is limited, narrow. I must never become the lone prism through which people see truth. I am not the chief shepherd.

Why must we do without brother A's careful teaching just because he can't make the sermon understandable to children? Someone else can. Why should the expositor lead the worship if another is more gifted in bringing us into the presence of God? We need the fresh insight of the young student of Scripture, but he may not have the maturity required to guide the congregation in ethical decision-making. To ask one person to handle all "pastoral" functions squares neither with Scripture nor with what we know of human personality.

Moreover, lively outreach requires massive nurture: one-to-one infant care and feeding. Further, impending world stress promises to fragment congregations, remove leaders, and call for unforeseen adaptations. Let's recruit and train many shepherds in order to be equipped and ready.

The best way, then, Larry, to share the joys, ease the burdens, and provide adequate nurture for growing congregations will be to follow the New Testament pattern of plural leadership. Yes, let's tap the gifts of the young, but also of the middle-aged and older persons to help shepherd the Lord's flock.—Henry Shank, Apple Creek, Ohio, co-supervisor with his wife, Lois, for *Choice Books* in Ohio Conference.



Thanks, I needed that

I'll have to admit that of my first reactions to "I Love Being a Pastor" were things like, "Wait till he's been in the ministry for fourteen years!" or, "Wait till he goes through some yearlong ordeal with an unsolvable church problem," or, "Wait till he tries holding down an additional part-time or full-time job," or, "What will his wife and children say after *years* of almost never being able to sit together in worship services, often feeling pressure to do and be what pleases others, and regularly playing second fiddle to the preacher in the family?"

But on more reflection, I find I'm in basic agreement with almost every point the article makes! And I'm glad to see

that side get some of the hearing it deserves.

Perhaps a few of the special *temptations* involved in the pastoral ministry could be added to the list of challenges named. For example, (1) to begin to enjoy *too much* the rights, privileges, and titles of the "religious professional" (instead of remaining a servant-class servant); (2) to allow occasional affirmation (which can be healthy) to create an appetite for adulation (not so healthy); (3) to take oneself too seriously (as being about 99 percent indispensable); and (4) to allow the financial generosity to invite subtle forms of greed (and the article doesn't even mention the unique tax advantages ministers have or the all-too-adequate honorariums to be had for occasional sermons preached elsewhere). In other words, the greater the benefits in the ministry, the greater the possibilities for even pastors to be seduced into thinking they deserve the best of both worlds.

But these are only temptations. I'm certainly not suggesting that Larry Augsburger is unaware of (or has yielded to) any of them. I have the feeling he's off to a very good start.

Thanks, Larry. I needed that.—Harvey Yoder, Broadway, Va., half-time teacher, Eastern Mennonite High School, half-time pastor, Zion Mennonite Church

The Holy Spirit at work

Have you ever wondered if the Holy Spirit is working in your life? I have. It's easy to tell others that the Holy Spirit is personal, that he'll be a comforter and guide, or that he's willing to live and reign in one's heart. Still, there are times when doubts crowd in and bring uncertainties.

On Pentecost Sunday, an unusual barrage of trivia flooded my thoughts as I tried to read the Scripture and meditate. I chose Acts 2 to get a fresh understanding of the work of the Holy Spirit. Even during the minutes of meditation, the flood gates refused to close; every imaginable mundane concern marched in to steal my attention. Finally I had to stop and breathe a prayer to ask for help to concentrate. I ended my quiet time discouraged. What portion of my life does the Holy Spirit control?

A surprising manifestation of the Spirit's genuineness came several hours later, after breakfast. Miss Yoshida called. She wanted to thank me for spending time with her last week at the coffee shop. She knows it's wrong for her to encourage a friendship with a married man, but without the prayers of concerned Christians she's afraid she can't resist. She assured me that my words hadn't fallen on deaf ears. Her phone conversation ended with "it was your prayer with me before we parted that helped me through the week." My uncalculated reply before hanging up was "that was the Holy Spirit's work, not mine."

Another two hours passed before the light dawned on me. I was on my way to church. What a beautiful manifestation of the work of the Spirit on this day of Pentecost. The Lord broke into my consciousness to remind me that he is at work in my life. My doubts fled and joy flooded my heart.—Sue Richard, Sapporo, Japan.

Rejoice in a living hope

by Willis L. Breckbill

Hope is a gift—a gift of God. Without hope we perish. With hope we enjoy life. “‘Tis from the mercy of our God that all our hopes begin” reads the Scottish paraphrase of 1 Peter 1:3. God is the author and source of hope. He is its sustaining power, its unseen yet certain object.

The Christian hope is not like some of the definitions given in *Roget's Thesaurus*: “utopia” or “fool's paradise.” As believers we know that it is by God's great mercy that “we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time” (1 Pet. 1:3-5).

I hope that as we reflect on this “living hope our eyes may be enlightened so we may know the hope to which we are called” (Eph. 1:18). This hope calls for rejoicing.

Let us **rejoice in the hope of the resurrected Lord**. The resurrection of Christ is God's mightiest act; it has created our faith. It is the ground of our hope. “It is by Christ's resurrection that God has kindled this inextinguishable hope in us. Without the Resurrection there would have been no Christian Church. Christianity is an Easter religion” (Archibald Hunter). Ours is a living hope based on the risen, living Lord. No wonder Paul said he is “our hope.”

Since we have this hope in the resurrected Christ we can **rejoice in the hope of eternal life**. Peter says we are “born anew” into a living hope. Hope springs from the fact that we are spiritual beings and cannot find complete satisfaction in the material world. We are born again in the Spirit when we believe. The resurrection of Christ carries with it the possibility of a radical change in the life of a person. There is a thorough change in mind and spirit and a new life begins, conformed to the will of God. It is a life of hope. In this hope we are saved because it liberates us from the bondage of the material; it energizes us to work toward a new vision, a heavenly one; it stabilizes us in a life of distraction and uncertainty. No man need stay the way he is. Often a person will defend himself or herself by saying, “I can't help it. I'm made that way. That's my nature. I can't change myself.” True, a man can't change himself. “But if Christ cannot change him, then the whole claim of Christianity is a lie” (William Barclay).

This living hope is eternal life and we “rejoice in this hope, firm to the end” (Heb. 3:6). But the end, death to this life, does not frighten us for we have a “hope laid up for us in heaven” (Col. 1:5). Not adequate is the statement “where there's life there's hope.” The Christian hope bridges the

river of death. Our God is a God of the living. “So, whether we live or whether we die we are the Lord's” (Rom. 14:8).

Visiting in the hospital with a sister who was dying of cancer, I talked with her about the truth of this Scripture. She said, “If that were not true, this would indeed be a grim time.” We do not sorrow as those who have no hope.

Our hope is a living hope for today and for all eternity. This hope of which we speak has meaning for day to day living.

We **rejoice in the hope of daily guidance**. Hope delivers us from the gloom which gradually enfolds our minds when we allow for human factors only and limit our view to the immediate present. Hope produces the moral fruits of joyful confidence in God. “I know that God works in all things for good to those who love him” (Rom. 8:28). It produces patience in time of tribulation and encourages perseverance in prayer. Paul lived with this steady support of grateful hope. We are not ashamed in this hope.

True hope requires patience and faith. “Faith is the assurance of things hoped for.” This does not mean that faith is the realization of things hoped for. Such consummation may take a long time. For many heroes of faith the promised land was never entered. They died in faith while their hope was deferred. Hope is the devotion of the soul to a God who can fulfill his promise. Because of this hope, we purify ourselves as he is pure. Hope may be deferred, but it becomes more difficult when suffering is our lot.

The Christian faith calls us to **rejoice in the hope of blessings beyond suffering**. Suffering comes in many forms, but hope is like a rainbow above all sufferings, tribulations, and disappointments. A living hope is not quenched by trials and tribulations. Peter gives the admonition, “If you do suffer for righteousness' sake, you will be blessed. Have no fear of them or be troubled, but in your hearts reverence Christ as Lord” (1 Pet. 3:14). Paul lived with his eyes fixed constantly on the day of Christ, and his hope saw beyond the afflictions which were only for a moment. He could write “It is my eager expectation and hope that I shall not be at all ashamed, but that with full courage now as always Christ may be honored in my body, whether by life or by death” (Phil. 1:20).

Suffering may come for the Christian. He is not immune to it. However, his suffering in hope is more easily borne because he is a part of a community which helps him face and bear the sufferings.

We can **rejoice in the hope of a loving community**. The Christian does not hope in isolation. He is part of a community of hope. This community is bound together in the love of Christ. In Christ the dividing walls in society which injure and alienate persons are broken down. There is no difference between the slave and the free, male and female. All are “in Christ.” He is our peace. He brings hostility to an

end. He reconciles and brings together in one body through his cross the alienated and the stranger with the children of promise. So we are no longer strangers and sojourners, but fellow citizens and members of the household of God.

This community is one of love where members are cared for. Where love is extended beyond its circle to those outside. Where right doing is the mandate. Hope is a living present bond between God and his people, his righteous community.

Paul wrote to the church of Colossae, "We always thank God, the Father of our Lord Jesus Christ, when we pray for you, because we have heard of your faith in Christ Jesus and the love which you have for all the saints, because of the hope laid up for you in heaven" (Col. 1:3-5a).

Heaven is very appealing to the distraught and dispossessed. But heaven needs to wait.

The church has a task to rejoice in hope as a witness to the world. Arnold Toynbee discussed the possible progress of civilization. He concluded that "there is no reason to expect any change in unredeemed human nature." His hope, he said, was in the church, conveying to mankind her revelation of God. The church is like a city on a hill. Like a burning candle filling a house with light. The light cannot be hid. The good works of the church are for the world to see and to bring glory to the Father in heaven. This witness in word and deed is maintained by hope.

Hear, hear!

Will charity prevail?

What effect will President Reagan's economic policy have on charitable programs? Does his policy represent a significant shift or is it business as usual?

The change are more substantial than we might think.

The outline is something like this. Over the past years the U.S. government has seen itself as the guardian of the interests of the poor, the unemployed, the aged, and the handicapped for whom our economic and social system does not consider itself responsible. Distrusting the general altruism in society to deal with these needs, the federal government set up an amazing array of programs to dispense charity at home and abroad. The government assumed the role of Robin Hood who saw himself better able to dispense charity than the wealthy who gave only a pittance. So he forcefully took from the rich.


The federal charity system escalated in cost and in many cases, especially in the Third World, did not help much at all—largely because many programs do not take into account the *real* needs of the people.

President Reagan has set out to place responsibility on private agencies. He believes that America's wealthy can be trusted to look after the needs of the poor in their communities and abroad. He therefore assumes that the middle class and above should be taxed less heavily which will give them personal control over their surpluses.

We might well argue with this turn of events, but we cannot stop it. What this means is that churches, businesses, and charitable agencies like mission boards are expected to make up the shortfall caused by the government's hasty exit from

A film, *War Without Winners*, was shown to a group of persons. It was overpowering in its effect. The viewers felt powerlessness and despair. One woman spoke up and identified the feelings of the group. "These are feelings we all have, but we have the gift of hope." With a few words the mood of the meeting was changed.

Paul stood up to the destructive beasts of his day with words of mission and hope to the church at Ephesus, "to make all men see what is the plan of the mystery for ages in God who created all things; that through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places" (3:9, 10). "If for this life only we have hoped in Christ, we are of all men most to be pitied" (1 Cor. 15:19). So let us rejoice in the hope of the final victory in Christ. Christ is victor over sin and death. Sin and death have lost their power. The destructive forces have lost their power. Thanks be to God who gives us the victory through our Lord Jesus Christ. The One who turns the kingdom over to God the Father. Let the shouts of victory go up because the Lamb that was slain reigns in righteousness. He is the beginning and the end. In light of this we can work knowing that our work is not without effect.

"May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope (Rom. 15:13). 

charity distribution.

Nonmilitary foreign aid, for an example, has been cut back to almost nothing. Domestic programs are suffering the same fate.

The unsavory part of the president's program is that all of the savings—and more—realized by cutting charity are being transferred to increase military capability, including the manufacture of weapons capable of unbelievable destruction. An increasing part of federal tax dollars will, therefore, go toward military expenditures. It's like beating plowshares into swords.

The proposed tax cut will not, of course, reduce military expenditure—that will be increased. The tax cut represents cuts in charitable programs. This extra money will be in the hands of the people instead of in the hands of the federal government. Will our citizens give it to charity or will they greedily use any windfall for personal gratification?

Christians can do little to reverse President Reagan's program even if they wanted to. In fact, many Christians applaud the present policy. So the question is now on their door mats: will they increase their giving to charity at least as much as the government has cut their taxes?

The Scriptures remind us continually that from those who have much, much will be required. We have much. We cannot depend on the U.S. government to dispense charity out of our tax dollars. It says it is putting responsibility on us.

Will we respond by increased giving or will we pamper our own desires? You and I hold the answer to this question; we can delegate it no longer.—Donald R. Jacobs, executive director of Mennonite Christian Leadership Foundation, Landisville, Pa.

Business organizations to unite for greater impact and effectiveness

Mennonite Industry and Business Associates (MIBA) and Mennonite Economic Development Associates (MEDA), as a result of actions taken by their respective boards of directors, are moving toward a merger.

In recent months, a committee composed of MIBA and MEDA board members has been meeting to discuss the future relationship of the two organizations. Particular attention has been given to the following concerns. 1. The purpose and objectives of each organization. 2. The shared base of membership. 3. The current overlap of experiences in forming local chapters. 4. The confusion caused by similar names and acronyms. 5. The desire of the memberships of both organizations for a unified organization.

At recent meetings, both the MIBA and MEDA boards of directors, reflecting what they sense to be the wishes of their memberships, voted to proceed with plans for merger. Committees have been appointed to work out the legal and administrative details, which will be presented to the boards for final approval. The memberships of the two organizations will be given the opportunity to approve the proposed merger at their annual meetings which will be held during the joint convention in Lancaster, Pa., Nov. 12-15. If approved, the merger will become effective on Jan. 1, 1982.

Members of the two boards of directors express much optimism and excitement as to the future of the emerging organization and its potential impact on the Mennonite and worldwide business and church communities.



June VS orientation includes variety

Nineteen persons from eight states took part in the June 22 to 29 Voluntary Service orientation of Mennonite Board of Missions, Elkhart.

(First row left to right) Michelle Geiseman, Freeport, Ill., to Brownsville, Tex.; Dorothy Hathaway, Palmyra, Mo., to London, Ont.; Kate Gundy, Goshen, Ind., to Whitesburg, Ky.; Marvin Esch, Mio, Mich., to Phoenix, Ariz.; Sara Adams, North Clymer, N.Y., to Brownsville, Tex.; and Marcia Benner, Manson, Iowa, to Phoenix, Ariz.

(Second row) Florence Wickey, Goshen, Ind., to Downey, Calif.; Leonard Adams, North Clymer, N.Y., to Brownsville, Tex.; Doris Adams, North Clymer, N.Y., to

Brownsville, Tex.; Ruth Graber, Iowa City, Iowa, to Eureka, Ill.; Debra Graber, Fort Wayne, Ind., to Phoenix, Ariz.; Mary Zook, Goshen, Ind., to Kidron, Ohio; Rollin Handrich, Fairview, Mich., to Eureka, Ill.; and Jayne Speigle, Boswell, Pa., to San Francisco, Calif.

(Back row) William Wickey, Goshen, Ind., to Downey, Calif.; Kevin Vincent, Portland, Ore., to Phoenix, Ariz.; Erwen Graber, Iowa City, Iowa, to Eureka, Ill.; John Zehr, Manson, Iowa, to Phoenix, Ariz.; Jonathan Miller, Mount Union, Pa., to Phoenix, Ariz.; and Jacque Bohn, Manson, Iowa, to Inglewood, Calif.

Urban pastor disillusioned with response to urban needs, Brown speaks out

Hubert L. Brown, pastor of Calvary Mennonite Church in Inglewood, Calif., says he will sit out the general assembly this year. "I will not be at Bowling Green," he wrote to the *Gospel Herald*. "Instead, I will be praying and fasting that God will provide us with folks who will hear and respond to the urban call."

Brown recalls the Estes Park 77 "Call to Urban Mission" as a significant turning point in his life. "I clearly remember how we as a group of minorities and urban workers pounded out a list of needs and set into motion a strategy for having those needs brought before the assembly. The assembly beautifully adopted the 'urban concerns statement' and gave the General Board the mandate to build a fire under church boards, committees, conferences, and agencies for a response."

He recalls too that as a staff member of Mennonite Board of Missions and chairman of the black caucus, there were long meetings, discussions, and proposal writings.

"But what really happened? What was changed or accomplished? I am sad to say very little. Oh, there were some cosmetic changes whereby the Latin and black offices of concern gained some exposure and shared in some urban work decision-making. But nothing significantly changed. The Mission Board staff wrote some articles, planned a five-cities urban thrust, and spent an awful long time trying to give some guidance to establishing a work in Pittsburgh, but that whole thing turned somewhat sour."

Renewed efforts were made at Waterloo 79, but, he says, again little was accomplished. "In the minority communities where a great many Mennonites spent years working, little mission effort is being done today. Perhaps there are several reasons. Some of the folks were clearly

burned-out, others are confused as to whether the minorities really want them working there, and still others are just plain afraid to raise a family in some of the hardcore areas. But the fact remains, little is being done, and little can be done until help comes.

"I still have that gnawing, empty feeling which says our church has not, and is not, taking urban concerns seriously. We are not doing all we can, and all we are capable of doing. I was glad God called me to do urban ministry. At first I was like Jonah, reluctant to give my life to preaching in the city. I saw the pain and hopelessness of the city and after viewing the church's response, my own negativity was reinforced and I had quietly given up on the city.

"I am certain the Macedonian call today is the call to urban mission. I heeded the call 'come over and help us.' God is richly blessing my life. Having ministered here in the Los Angeles area for a year, and seeing the needs, my heart is heavy, for the needs are vast."

church news

Herald Press and Provident Bookstores Present: Books for Bowling Green 81

God's Family

Eve MacMaster's first volume in the Herald Press children's Story Bible Series. See the back page of this insert.

Paper \$5.95, in Canada \$6.90

Amish Cooking

A collection of over 800 old-time recipes and hints from Amish country kitchens—Summer Sausage, Ruby's Long Johns, Schnitz und Knepp, and many more . . . with such added helpful ideas as curing meat, preserving fruits and vegetables, making cheese, and using leftovers.

Hardcover \$14.95

Soviet Evangelicals Since World War II

Walter Sawatsky's thorough, comprehensive history of evangelicals in the Soviet Union. Illustrated with photographs taken in the USSR.

Paper \$14.95, in Canada \$17.35

Hardcover, \$19.95,

in Canada \$23.15

Living More with Less Study/Action Guide

Delores Friesen's *Study/Action Guide* makes a practical book even more practical and challenging.

Here are additional projects, questions, goals, and resources for each of the 15 chapters in *Living More with Less*.

Paper \$5.95, in Canada \$6.90

Dial 911: Peaceful Christians and Urban Violence

Dave Jackson tells what one church is doing to respond to the high crime rate in their part of Chicago. Practical insights.

Paper \$5.95, in Canada \$6.90

Festive Cakes of Christmas

Norma Jost Voth's latest delightful gift recipe book. A treasury of old traditions, recipes, and lore of the Christmas season.

Paper \$2.95, in Canada \$3.40

Leading the Family of God

Paul M. Miller selects the activities of a typical congregation and then carefully describes how these can be guided and directed by leadership that uses the family as a model.

Paper \$7.95, in Canada \$9.20

God Dwells with His People

Paul M. Zehr's comprehensive study of the nature, structure, and history of the Hebrew tabernacle.

Paper \$7.95, in Canada \$9.20

African Fables, Book 2

Eudene Keidel's sequel to her delightful *African Fables: That Teach About God*. Twenty-seven more stories from Africa.

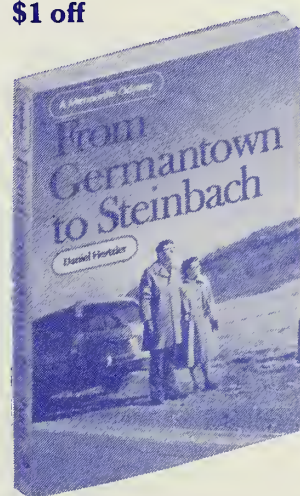
Paper \$3.25, in Canada \$3.75

I'm Listening, Lord, Keep Talking

Robert J. Baker believes that God can talk to us at the "drop of a hat" when we are tuned into him. A good devotional book and an excellent one on prayer.

Paper \$6.95, in Canada \$8.05

Coupon
\$1 off



From Germantown to Steinbach: A Mennonite Odyssey

Daniel Hertzler presents important insights on what is happening in the Mennonite Church today.

Paper \$7.95, in Canada \$9.20

Bring this coupon to Bowling Green 81 or your local Provident Bookstore and receive \$1 off. Offer expires August 16, 1981.

Turn the page for more special books and special offers . . .

Come by the Provident Bookstore at Bowling Green 81 and browse through these good books for the church and home.

The Whole Thing
Catherine Mumaw and Marilyn Voran combined efforts to create this alternative snackfood cookbook.
Paper \$1.50, in Canada \$1.75

How to Teach Peace to Children
J. Lorne Peachey provides 21 specific ideas on how parents can pass on peace values to children.
Paper \$1.00, in Canada \$1.15

Anabaptism in Outline
Walter Klaassen's collection of excerpts from the whole range of Anabaptist writings. Arranged under 17 specific topics.
Paper \$12.95, in Canada \$15.00
Hardcover \$17.95, in Canada \$20.80

The Christian Entrepreneur
Carl Kreider presents solid biblical direction for Christians engaged in business.
Paper \$7.95, in Canada \$9.20

War and Peace from Genesis to Revelation
Bernard Eller's penetrating, biblically provocative, witty book that calls us to suffering servanthood.
Paper \$8.95, in Canada \$10.40

Like a Shock of Wheat
Marvin Hein's reflections on the biblical view of death and life.
Paper \$7.95, in Canada \$9.20

Mystery at Indian Rocks
Ruth Nulton Moore's sensitive story of the friendship and first romance of a young teenage girl for a boy who doesn't believe in giving people labels. For 9-to-14-year-olds.
Paper \$4.95, in Canada \$5.75

To Drink or Not to Drink: Toward a Mennonite Consensus on Alcoholic Beverages
J. Lawrence Burkholder calls on Mennonites to think soberly about alcohol-related problems in society and arrives at a position on drinking.
Paper \$.75, in Canada \$.85

Alcohol and the Bible
Howard Charles provides a historic survey of the practice and biblical teaching regarding the use of alcoholic beverages.
Paper \$1.50, in Canada \$1.75

The Family of Faith
J. C. Wenger's newest book in the Mennonite Faith Series that explores the meaning of the term "church." Come and see all 10 booklets in the Mennonite Faith Series.
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Living More with Less
Doris Longacre's guide to simpler living with concrete suggestions in chapters on money, clothing, homes, transportation and travel, celebrations, meetinghouses, and more!
Paper \$6.95, in Canada \$8.05

Kingdom Citizens
John Driver's compelling study of the Sermon on the Mount. Readers will understand more clearly what God's intention is for his community of salvation.
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Secret in the City

Marian Hostetler tells about a family who leave their smalltown home and jobs to move to the city for a year of volunteer service. For 9-to-14-year-olds.

Paper \$3.25, in Canada \$3.75

A Third Way

Paul M. Lederach sets forth in simple terms some of the key affirmations of the Mennonite faith. He contrasts Anabaptist/Mennonite views with other theological streams.

Paper \$6.95, in Canada \$8.05

Missions, Evangelism, and Church Growth

C. Norman Kraus gathered this symposium on church growth from a believers' church perspective.

Paper \$5.95, in Canada \$6.90

The Weight

Joel Kauffmann tells of one young man's decision on whether to register for the draft as a soldier or as a conscientious objector.

Paper \$5.95, in Canada \$6.90

Morning Joy

Helen Good Brenneman created this book of 31 meditations for those who have suffered loss of any kind.

Paper \$3.95, in Canada \$4.60

Facing Terminal Illness

Mark Peachey's account of his struggle with terminal cancer. The agony of fear within him is overcome by the ecstasy of faith in Jesus Christ.

Paper \$2.25, in Canada \$2.60

River of Glass

Wilfred Martens retells a little-known story of a group of Mennonite families that escaped from Russia in 1928 through China when Stalin closed the borders to the West.

Paper \$6.95, in Canada \$8.05

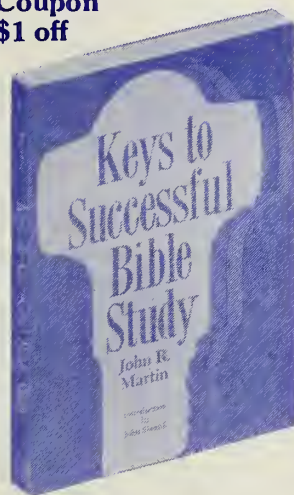
My Friend, My Brother

David W. Swartley tells how 12-year-old Eric Miller is hurt when Jon Simon ridicules him for his faith. Eric eventually overcomes Jon's jealousy through friendship and understanding.

Paper \$2.95, in Canada \$3.40

Hardcover \$4.50, in Canada \$5.20

**Coupon
\$1 off**



Keys to Successful Bible Study

John R. Martin's easy-to-use guide will help readers to understand the unique nature of the Bible and discover its personal message.

Paper \$5.95, in Canada \$6.90

Bring this coupon to Bowling Green 81 or your local Provident Bookstore and receive \$1 off. Offer expires August 16, 1981.

Coupon \$1 off



Loaves and Fishes

Linda Hunt, Marianne Frase, and Doris Liebert introduce children 7-and-up to healthy eating in a world of limited resources. Ringbound \$6.95, in Canada \$8.05

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Turn the page for the latest Provident Readers Club special offers!

Provident Bookstores Services to be Highlighted at Bowling Green 81

1. Wide Selection of Books Focus on Mennonite Ideals

Those who attend Bowling Green 81 will find a Provident bookstand in the Alice Prout Dining Room, on the second floor of the University Union Building, just outside the Grand Ballroom, where business sessions will be conducted.

Here you will find a variety of books recommended by Mennonite scholars, pastors, counselors, teachers, parents,

librarians, doctors, and persons from many other walks of life. The recommendations come through reviews prepared for *Provident Book Finder*, by way of reading lists compiled by specialists in various fields, or by informal recommendation from enthusiastic readers.

There will be a good stock of Herald Press books, as well as plenty of children's books. You will

likely want to see the most recent books on peace and justice and the special display of books selected for the International Year of the Disabled, as well as books on discipleship, prayer, Mennonite life and thought, and Bible study. There will be worship and Christian education resources, including Christmas program materials, and a good supply of books for young people and their leaders.

2. Provident Readers Club

The current selections of Provident Readers Club will be displayed and sold at Bowling Green, and persons from various bookstores will be on hand to sign up new members. Membership entitles you to buy Club books at reduced prices. It is a positive option Club which means you do not get books automatically—you get only those books you order.

In addition to these three main Club selections, you will be able to purchase *Morning Joy* by Helen Good Brenneman through the Club at a special price. Many previous Readers Club books will also be on sale at special prices to club members.

The July-August Club selections are:



Caring Enough to Forgive by David Augsburger
A remarkably fresh, thorough look at the nature of true forgiveness. Good for group study or personal reading.
Regular Price \$4.95,
in Canada \$5.75
Club Price \$3.50,
in Canada \$3.95



Call to Conversion by Jim Wallis
A powerful, compelling, important book by the editor of *Sojourners* magazine. It calls North American Christians to live their faith in light of today's social reality.
Regular Price \$9.95,
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Club Price \$7.50,
in Canada \$9.25



God's Family by Eve MacMaster
God's Family is book 1 of the Herald Press Story Bible Series. When finished, it will tell the complete story of God and his people as recorded in the Bible. Colorfully illustrated, quality paper binding.
Regular Price \$5.95,
in Canada \$6.90
Club Price \$3.95,
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3. Provident Book Finder

A supply of the current (July-August) issue of *Book Finder* will be available for those who do not receive it in the mail. There will also be a small supply of back issues. If you wish to subscribe to *Book*

Finder, or if you would like to update your present subscription, you will be able to do this at the bookstand.

For those not familiar with *Provident Book Finder*, it is a

bi-monthly book review magazine featuring reviews of books most highly recommended by Mennonite reviewers.

4. PLAN—Provident Library Associates Network

PLAN is just one year old. The fourth issue of *Network* has just gone out to the 828 librarians who are a part of PLAN. Librarians who enroll in PLAN receive, in addition to the newsletter, special discounts for their libraries, free subscription to *Provident Book Finder*, and a chance to get free books through library coupons which their constituents can earn when they buy books at Provident

Bookstores.

Be sure to ask about PLAN, and about library coupons, if you are not already involved in these programs.

Another bonus for librarians is a workshop to be conducted by Doris Metzler, editor of *Network*, from 4:15 to 5:15, Saturday, August 15 (place to be announced).

For those who won't be at Bowling Green 81—If you would like more information about any of the services mentioned on this page, please write to Provident Bookstores Home Office, 616 Walnut Ave., Scottsdale, PA 15683, or stop in and ask for information at your nearest Provident Bookstore.

Schumms complete special India assignment

Dale Schumm, director of personnel for Mennonite Board of Missions, returned to Chandwa, India, to teach three classes in the Bihar Mennonite church's Bible school. Dale taught classes in Hindi and English which included the books of Daniel, Matthew, and Colossians. He had a total of 22 students. During his four-month stay, Dale also preached in most of the Bihar congregations. Bihar Mennonite Church, founded in 1947, has 18 congregations with a total membership of nearly 600. All the congregations are located in Bihar State.

"The Bihar church wants to maintain this kind of contact with MBM and the church in North America," Dale said. "They will probably continue to request persons from here, particularly those who know the language and culture."

"MBM subsidizes the Bible school, but not the church life," Dale continued. "I think it's important for the church to be indigenous and modify its Bible school program to better stand on its own."

Dale reported growth in the Bible school. "The first Hindi program materials for Bible study became available when we were there this time," he said. "Now students can study in their villages and not have to come out into another setting."

At least ten such centers of study were to start the week following his departure, Dale said. Nearly 100 students will be involved in their own villages, compared to only seven in the classes at Chandwa.

Office opens to assist Lesotho's migrant laborers

The allure of relatively high wages draws thousands of poverty-stricken blacks from neighboring countries to South Africa's diamond, gold, and coal mines every year. But they go at risk to themselves and high cost to their family and community life.

"Migrant labor has become a term synonymous with structural violence and inequality, deep human suffering, and a subtle system of exploitation by profit-hungry industry," says Mennonite Central Committee Lesotho volunteer Robin Gibson of Toronto, Ont. Gibson helped plan a migrant labor advice office opened by the Christian Council of Lesotho (CCL) in May.

The need for such a service is enormous, according to Gibson. Forty-five percent of the male work force of Lesotho, a tiny country within South Africa's borders, is employed in South African mines at any one time. Notes Gibson, "Whether the problems be related to employment, unemployment, contract difficulties, or a breakdown in family communication, there is little assistance available."

Ghana church survives hard times

Despite economic hard times in Ghana, the Mennonite Church is alive and well and planning for its 25th anniversary celebrations next year. All former workers in Ghana with Mennonite Board of Missions, Elkhart, Ind., are invited to return to Ghana for the event.

The Ghana church has also bought land in the capital city of Accra for the eventual construction of a church office center.

"I continue to be impressed by Emmanuel Nusetor, the moderator of the

church," said MBM missionary Anna Kurtz. "I believe that everyone respects him." Anna reported that Henry Horvey continues his good work on a "small salary" as full-time evangelist for the church, and that Alex Adjetei Adjei is a promising young church worker.

Anna also noted that former church leader Isaac Sackey has been accepted as an ordained pastor of the Presbyterian Church after a fallout and then partial reconciliation with Ghana Mennonite Church.

Mennonites plan ministry among Miami's refugees

It is rumored that four out of five residents of Miami, Fla., carry a gun, and resident Mennonites seem to think the rumor credible. It was estimated in 1980 that, out of a labor force of 77,000 Cuban and Haitian refugees, 57,700 were unemployed. The crime rate is increasing sharply. The community is often described as "fragile."

Local and denominational Mennonite mission leaders met in Miami from June 3 to 5 to consider Miami needs and Mennonite Church resources. They were Ray Horst and Ed Taylor of Mennonite Board of Missions; David Shenk and Wilmer Kraybill, representing Mennonite Church Region V mission agencies; Harold Penner from Mennonite Central Committee; Dan King, Ransford Nicholson, James Sauder, Raymond Martin, Eugenio Romero, and Marcia Good, representing local churches and MCC efforts; and Ambrosio Encarnacion, David Kniss, Arthur McPhee, and Martin Lehman of Southeast Mennonite Convention.

In earlier meetings in Miami, Indiana, and Pennsylvania, Mennonite mission and service agencies expressed interest in a partnership with Southeast Mennonite Convention in an expanded ministry in greater Miami.

New fellowship forming in Charlestowne, Va.

Four couples were commissioned on Sept. 7, 1980, by the Mt. Pleasant Mennonite Church of Chesapeake, Va., to begin a new fellowship in the Charlestowne subdivision, seven miles away. Thirty-one persons attended the first service on Sept. 14. Nine months later it was in the fifties.

Harold Buckwalter, who has directed a mission to oriental seamen in Norfolk, Va., was open to serving as pastor on a half-time basis since the ministry with seamen has declined due to fewer oriental ships visiting Norfolk.

According to a mid-June report by Richard Good, the new fellowship is called Upper Room Chapel (Mennonite). It meets in a room rented from the Virginia Door Company but

Early in the June meeting, MCC unit leader Marcia Good indicated the direction for the planning by saying that Miami needs no more social agencies and no more programs. What Miami does need is evangelizing by people who care for people. For almost every human need which comes to her, she knows of an agency set up to alleviate the need. But few care deeply enough to meet the nonphysical needs of the person, and many caring churches are overwhelmed by the enormity of the need at their doors.

So, while MCC was encouraged to continue to put volunteers at key places in the social service system, no new Mennonite programs were devised. Instead, the group focused on ways to become a reconciling influence in Miami by planting more churches and stimulating church growth.

The group affirmed the present three Mennonite churches in Miami, but felt their witness could be made more effective by more coordination. The churches already had sensed this need. The group proposed that the churchwide and regional mission agencies make it possible for the Southeast Mennonite Convention to call a person to full-time ministry in Miami.

has not yet organized with a formal membership list. Harold Buckwalter perceives a variety of motives which bring people to the chapel. Some enjoy the expressive pattern of worship and praise. Some want more involvement in evangelism and soul winning. There are those who are dissatisfied with other Mennonite churches and some who are church shopping. Some with second marriages and common law marriages have been attracted to the fellowship.

Buckwalter says, "In time we will firm up a membership and establish a more permanent administrative organization. Our prayer is that this can be done without alienation or separation within the group."



Harold and Christine (r) Marlin, Tisa, and Aaron (from l)

Harold Wenger will join the Pittsburgh Mennonite Church leadership team next month. Harold, Christine, and their three children will be moving to Pittsburgh in late August to join the outreach program. The Wengers have just completed six years of service in Swaziland, Africa, and are looking forward to becoming involved in church development.

If you travel the Pennsylvania Turnpike to Assembly or on vacation, you are within ten miles of the Mennonite Publishing House. Why not make a tour of the House a part of your vacation or Assembly experience? A normal tour takes about an hour and a half, depending on the number of people you discover you would like to talk with. Shorter tours are also possible, of course. MPH operates Monday through Friday, 7:30 to 4:00. If you are coming from the east, exit the Turnpike at Donegal. If you are coming from the west, exit at New Stanton. Persons traveling U.S. Route 40 are within 18 miles of the Publishing House at Uniontown, Pa. Take Route 119 north to the Everson exit.

Clarence Burkholder was honored for nearly 25 years of service on the physical plant staff at Goshen College at a dinner on June 16. Technically retired eight years ago, Burkholder continues to work on a regular part-time basis.

Women of developing countries have been called the "fifth world." Yet, these women have important roles; they are farmers, mothers, cooks, and laborers. Development efforts that do not recognize these roles and that ignore women's special needs are futile. Mennonite Central Committee has produced a color filmstrip called *Women in Development: The Neglected Key*. This filmstrip, with cassette narration and study guide, explores the problems and potential of Third World women. The filmstrip is available, rent free, from the headquarters, regional, and provincial offices.

A Summer Training Action Team began serving with Eastern Mennonite Board of Missions, Salunga, Pa., on a church building project in Belize, Central America. The team is assisting the Carifuna people in Georgetown to erect a church building.

Jorge Pineda was licensed to serve as coordinating pastor of the Mennonite House of Prayer in Guadalupe, Costa Rica, on Sunday, April 12. Claudio Rojas preached the sermon and Rosedale Mennonite Missions missionary, Henry J. Helmuth, president of the ministerial body of the Costa Rican Mennonite Convention officiated. Jorge, 21-year-old University student, replaces Helmuth who founded and served the congregation during 10 years. Services were held Apr. 10 to 12 commemorating the tenth anniversary of the church. Jorge is single, studies architecture, and is flanked by a pastoral team of nine men who are in charge of weekly cells within the congregational structure, giving pastoral care under Jorge and Henry's counsel and supervision. This has resulted in greater congregational stabilization since put into practice three years ago. Henry will continue to serve as director and instructor in the Bible Institute of the Mennonite Convention here. The work is a project of the Conservative Mennonite Church.

The Life with God broadcast, begun in 1961, is currently supported by 21 Mennonite congregations in the Souderton, Pa., area. Omar Showalter, of Groveland Mennonite Church, has been the radio pastor for the last ten years but is now retiring. The new speaker, beginning Aug. 2, will be Earl Anders, Jr., of the Franconia Mennonite Church.

David Fonall, of Ottawa, joined the Mennonite Central Committee (Canada) overseas department on June 22. He will be replacing Laura Loewen, who is leaving to serve as a country representative with MCC in Zambia. Fonall will be involved in overseas development work.

David Augsburg, professor of pastoral care at Associated Mennonite Biblical Seminaries in Elkhart, Ind., recorded from June 30 to July 2 for an eighth series of radio programs being produced in the Harrisonburg office of Mennonite Board of Missions. Abe Rittenhouse, studio manager and engineer for MBM Media Ministries, is editing, mixing, and preparing the programs for auditioning and final reproduction on discs. Entitled *Choice VIII*, the new series of sixty-five, 60-second programs will encourage radio listeners to value people above things, to live less consumptively, to reduce waste by living more responsibly.

Kenneth J. Weaver, director of Media Ministries for Mennonite Board of Missions, will take a four-month study leave from September 1981 to January 1982. He and his wife, June Marie, will move temporarily to the Elkhart-Goshen (Ind.) area so Ken can take refresher courses in communications, biblical studies, and Christian ethics. "I want to sharpen my theological insights on current issues and on how to communicate these spiritual resources to secular, weekday audiences—TV viewers, radio listeners, paperback book readers," Ken says. "Advances in technology indicate that we are on the edge of a revolution in communications with increased in-house home video recorders and playback units, two-way cable TV, etc., and I believe the church needs to place the good news in these influential channels." Several Media Ministries' staff will share Ken's work load during his absence.

MBM address changes: Elaine Kauffman through the summer, c/o Paul S. Kauffman, 391 Bachelor Grade Rd., Kalispell, MT 59901;

readers say

This is in reply to Ruth Martin's letter (July 14) blaming the planning committees for the high cost of going to General Assembly.

The blame really goes to those of us who have gotten hooked on attending—we have outgrown the meetinghouses, tents, etc., found in the Mennonite areas where lodging could be free.

I recall the problems at Eureka when they had to bus people to another college campus for lodging. At EMC some had to listen to the sessions in another building by TV. Because of rain, people were forced to move to dry spots during the evening sessions in the tent. The youth at EMC felt strongly that they wanted the Youth Convention to meet along with General Assembly. At Estes Park there wasn't room for everyone to attend the services planned for youth, adults, and children. At Waterloo, we had room for everyone to attend the large mass sessions.

The planning committee is faced with the decision: Is General Assembly only for delegates—if it is a family thing, where are there facilities for adults, youth, and children? Her comment about the view from a tent door being different than from a convention center makes me recall two narrow escapes I had from tents in August in Ohio at the Relief Sale. Personally I do not recommend meeting in a tent.

Of course the cost is high, but camping is available

Cecil and Margaret Ashley, extended furlough, c/o C. Arthur Ashley, 614 W. Jackson, Paris, IL 61944; S. Paul and Vesta Miller, Union Biblical Seminary, Bibwewadi Pune 411009, India; Dennis and Connie Byler, Madrid 12, 340 Iz, Burgos, Spain; Delbert and Ruth Erb, on a year and a half furlough at 1407 S. 8th St., Goshen, IN 46526; Wendell and Karen Amstutz, c/o Clifford Amstutz, Box 4007, Hesston, KS 67062; Marvin and Mary Alene Miller, for a two-year furlough, 702 S. Main St., Goshen, IN 46526; Lydia Burkhardt, one-year furlough, MBM, Box 370, Elkhart, IN 46515; Alan and Eleanor Kreider, London Mennonite Centre, 14 Shepherds Hill, London, N6 5AQ, England.

New members by baptism: three at Albany, Ore.; one by baptism and one by confession of faith at Salem, Wooster, Ohio; seven at Towamencin, Kulpville, Pa.

Change of address: Robert L. Shreiner from Box 4 to Box 806, Gettysburg, PA 17325. Paul H. Martin from 3330 Valdez Court to 4018 55th St., Des Moines, IA 50310. Stanley and Doris Shenk from Belize to 1406 S. 12th St., Goshen, IN 46526.

\$211,767

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock and related renovations amounted to \$211,767.33 as of Friday, July 17, 1981. This is 28.2% of the total needed. Contributions have been received from 300 congregations and 112 individuals. Individual gifts represent \$37,338.46 of the total.

Goal: \$750,000

at nearby campgrounds or housing is available in Archbold. The people who attend assembly are not necessarily the rich but those whose priorities are to attend such meetings. For instance, my parents spent their honeymoon 52 years ago attending a church meeting at Goshen. As a child, our vacations were spent at church camps or with relatives.

Following Waterloo, I had decided to break tradition and not attend the next assembly. But being from Ohio, I became involved in programming for children, so Lord willing, I plan to be at Bowling Green 81 for my fifth straight assembly.—Eldina Nussbaum, Orrville, Ohio.

• • •

One wonders how far the oddities of our age will affect the church and its witness as the bride of Christ. One of these strange opinions is the alteration, the deflowering of hymn texts, whose power lies in clear language, which contain doctrinal fidelity to God's Word. The crux of the present oddity concerns the order of God (1 Cor. 11:1-18). God in his great wisdom and love prepared a perfect order for Christian brotherhood found in the eleventh chapter of 1 Corinthians. In the hymn text "Faith of Our Fathers," mariolatry was a defect written in the

(continued on page 588)

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

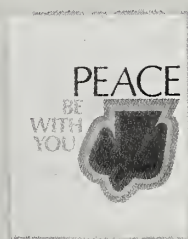
PERSONS

Church Alive is a renewal conference to be held on the College of Wooster (Ohio) campus Aug. 7 to 9 with a Leadership Seminar on Aug. 10. Speakers are John I. Smucker, Arthur McPhee, Ray French, Glenn Egli, Norman and Betty Charles, and Ken Stoltzfus. Speakers for the Leadership Seminar are Art McPhee, Fred Augsburg, and Paul G. Landis. For more information or to register contact Church Alive Ministries, 4269 Kidron Rd., Kidron, OH 44636; (216) 857-7686 or (216) 336-2287.

Mennonite Foundation staff is prepared to conduct a variety of estate planning meetings. They are available for Sunday morning and/or evening, week night, dinner meeting, or some other plan which fits your situation. Contact Kent Stucky, Foundation manager at Mennonite Mutual Aid office in Goshen, Ind.: toll-free 1-800-348-7468; in Indiana call collect 1-219-533-9511.

PRINT

Peace Be with You by Cornelia Lehn is a collection of 59 peace stories. It shares the stories of these peace heroes whose courage, convictions, and peace tactics are testimony that many people throughout the centuries and around the world believed and lived the Christian way of peace, even when confronted by the most violent of circumstances. Especially suitable for children, *Peace Be with You* is a valuable resource to help share the Christian way of peace with children and youth. \$9.95 (U.S.)/\$11.95 (Canada) from Provident and other bookstores.



Living More with Less Study/Action Guide by Delores Friesen builds on Doris Longacre's *Living More with Less* by providing projects, questions, goals, and resources for each of its 15 chapters. There are numerous practical suggestions for putting theory into practice plus creative worship, motivational, and resource ideas. Like

LMWL the emphasis is on the possible. The *Study/Action Guide* is designed for both group interaction and personal reflection and study and can be used in intergenerational settings, family units, and small groups. \$5.95 (U.S.) from Provident and other bookstores.

To Drink or Not to Drink? Toward a Mennonite Consensus on Alcoholic Beverages by J. Lawrence Burkholder, is a 24-page booklet which challenges the reader to face the issue freely and intelligently without recourse to either legal strictures or reactionary attitudes. \$.75 (U.S.) from Provident and other bookstores.

A revised and greatly expanded edition of *An Introduction to Mennonite History*, edited by C. J. Dyck, is now out. This 400-page history of Anabaptist/Mennonite thought begins with the events of the Reformation and continues through a discussion of Mennonite life and thought around the world today. Statistics, maps, and over 100 photographs provide a wealth of supportive detail. This is the only book available which covers the entire 450-year history of the Mennonites, provides both facts and interpretation, and which has been prepared by an inter-Mennonite team of writers. An indispensable, easy-to-read reference on Anabaptism-Mennonitism. \$9.95 (U.S.) from Provident and other bookstores.

AUDIOVISUALS

War to End All Wars depicts the potential horrors of nuclear war and examines Christian responses to warfare: participation, just war, and pacifism. It has a biblical emphasis rooted in Jesus' life and teachings and the early church's commitment to nonviolence. Its British perspective may help North Americans to understand some of the international implications of the nuclear arms race and the growing European fear and opposition to it.

The well-done 24-min. slideset or film-strip with cassette, script, and documentary materials is available for \$15 rental or \$40 purchase from Weldon Nisly, Nuclear Freeze Project, 300 West Apsley St., Philadelphia, PA 19144; (215) 848-9180. The slideset is available for \$3 rental from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515; (219) 294-7536.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

Suppose you quit working for 20 years. Could you support yourself?

If you retire at age 65 and live to be 85, you'll have 20 years of retirement. That's almost one-fourth of your life. Will you have adequate income through these years?

If you want to continue living as you do now after you retire, you will need 75% of the income you earn just before you retire.

Social Security will provide some income, but how much? Only about half of what you need, Mennonite Mutual Aid's research in the 1980 RETIREMENT STUDY shows.

The other half is up to you. You may have personal savings or a retirement plan through your job. But will your total retirement income be adequate?

In order to have enough, **you need to set aside 12% of your current income each year for 25 years.** This amount, in addition to Social Security, can provide the funds you need for a full life during your retirement years.

Without adequate income, older persons must depend on others. They struggle with feelings of worthlessness and face problems of improper nutrition and medical care.

But if you plan carefully now, you can avoid these problems. You will be able to maintain your health, independence and vitality. And you may even add several years to your life.

Retirement planning is a large responsibility, and Mennonites have asked Mennonite Mutual Aid to help. Through MMA, you can work together with others in providing for your retirement years.

To learn more about the retirement planning resources available to you, contact MMA's Retirement Services. Call 800-348-7468 toll-free, or (219) 533-9511 collect within Indiana.

Mennonite Mutual Aid Retirement Services / Box G
1110 North Main Street Post Office Box 483 Goshen, IN 46526

readers say

original text by an overzealous convert to Catholicism, a Protestant minister Faber by name.

One of the banes of our age is the degrading of the title, function, and leadership of fatherhood both in sacred and secular circles. If God is a mother, why did Jesus call him Father? (Mt. 7:21; 12:50) King David recognized God thus: "Blessed be thou, Lord God of Israel our father, for ever and ever. (1 Chron. 29:10). Precious and sacred is the truth of David's witness. Isaiah in speaking of the coming Messiah says: "The everlasting Father" (Is. 9:6). The male-female leadership struggle of our age has not been a credit to either the church or the kingdom.

Valid hymn text alteration reasons can be summed up in 4 points. 1. To promulgate God's Word. 2. To protect doctrinal fidelity to God's Word. 3. To proclaim God's Word in truth. 4. To correct defects of cadence, meter, and rhyming. The prophet Amos speaks of a mason's plumb line in Amos 7:7, 8. Does a hymn text square with the plumb line of God's Word?

There are eternal truths that are forever secure. We affirm and give public witness to these truths each time we sing hymns which contain these truths. Hymn singing is a public confession of our faith. Hymns which carry denials of truth either by commission or omission shall judge us at that great judgment day. Let us be careful in what we sing or speak, for the words of our mouth shall justify or condemn us. The apostle James has rightly summarized the tongue in James 3.—Wilmer D. Swope, Leetonia, Ohio

Hear, hear! in the May 12 issue was good for me. I thank Gladys Baer for it.

My personal response to 1 Corinthians 11:1-16 is as follows. I too am thankful for woman's place—that there is a "form" that places Christ, man, woman, and child in a position of spiritual responsibility, one to the other.

In the process of becoming a responsible person, I first found I needed to take responsibility for my self—relate directly to Christ. Verses Gladys Kennel quoted in "Woman to Woman" (in the same issue) expressed this concept (Jer. 9:23, 24). I needed to come to an understanding of the Lord and know him; experiencing his love, accepting his judgments and righteousness and lordship. With this "foundation," I was then able to go on into the "building," discarding the "forms," only to rely on them to help relate to others. The "form" for the foundation can be protective, useful, and necessary. For instance, without accepting a responsible position (a personal relationship to be faced and worked out to God's specifications), I could keep running from God and making my own rules as I go, creating a situation with no stability or joy. This "form" works for mothers, wives, daughters; fathers, husbands and sons.

The protective veil, as I see it, is responsibility-for. This is a spiritual thing that works itself out in family relationships, which in our society is the physical reminder the world needs to see.

Through the power of the risen Christ, I can overcome. The whole process has been terribly hard for me, but in time my prayers have been answered and the Lord has spoken to me through many persons whose words were supported by the Scriptures and proven in obedience.—Winifred Sweigart, Balko, Okla.

Each time I read the column "Why Did I Leave?" I find myself recoiling. The intent of the column is good, but the format reinforces three bad habits which I encounter almost daily in my work as a conflict mediator.

1) The statements are entirely anonymous, without even a clue as to how they were acquired. 2) The column is entirely negative, without any positive statements. (Since writing this line I noted the excep-

tion here in the May 10 issue).

3) The statements are made by people who have uniformly chosen to respond to difficult church relationships by *withdrawal*—a response that usually demands the least from the withdrawer and provides little constructive assistance to others.

We *do* need to hear what these brothers and sisters can teach us. I welcome criticism in a church publication. But I would be happy to see criticism offered in a format that exemplifies good communication skill in conflict.

Specifically I would suggest: 1) an editor's note "setting the stage" for the statements. The intent of the note should be: a) to indicate *how* the statements were acquired—i.e., are you asking individuals to write them, are they by one author speaking for others, do they come unsolicited, etc.; and b) to recognize that this is an inferior way of dealing with problems, that you encourage signed statements as the best way, but that you have taken the responsibility to create an exception as a means of helping things get said that otherwise won't get said (or whatever your reasoning was for allowing anonymous statements).

2) Inclusion of positive statements by others on "Why I Stayed" or "Why I Joined the Church" or "How We Resolved a Difficult Church Situation."

It is much easier to act on criticism when one also hears what is good or when one knows the criticizer is working hard at changing what he criticizes.

In summary, keep bringing criticism to us along with all the other good things in *Gospel Herald*, but do improve the way in which you present it!—Ron Kraybill, Akron, Pa.

Ruth Martin (Readers Say, July 14) spoke to a very real issue when she identified the problem of many church conferences being "priced out of the reach of ordinary people." More than ever our people need fellowship and interaction with brothers and sisters from across the church.

I would like to point out to Mrs. Martin and others that there still exists within our church the opportunity for the kind of fellowship and interaction she feels a need of, and at affordable prices! I'm speaking of the renewal conferences which have arisen within our denomination, and which are generally planned and sponsored by persons from the grass-roots community. These conferences offer meaningful and understandable input, an enjoyable worship experience, and fellowship with other down-to-earth, ordinary people who love Jesus. Generally, some provisions are made for camping, at least nearby.

Specifically, Church Alive will be held August 7-9 at Wooster, Ohio. There is no registration fee. Cost for five meals and two nights lodging is \$28.75 per person. Children are substantially less. I'm certain there are many persons in the community, including our family, who would welcome guests in our homes or a tent or camper in our backyard. (And the use of our shower!) And, brothers and sisters, please don't insult us with "payment" for what we share with you. If you enjoy it, accept it, and leave your peace with us, as Jesus says.

If you can't make Church Alive, there are many more such conferences all across the nation, all with the same purpose of glorifying Jesus Christ and edifying his body, the church.—Ken Stoltzfus, Kidron, Ohio

Editor's Note: It is only fair to observe that the cost of Church Alive is \$28.75 for two nights and five meals while Bowling Green 81 is \$99 for five nights and 15 meals. Thus Church Alive costs \$14.37 per day for lodging and meals while Bowling Green 81 is \$19.80 per day. Campers may be parked on the Bowling Green campus at no charge and lodging is available in Mennonite homes. There is a \$30 registration fee at Bowling Green. I see by the program that the Church Alive expenses are to be covered by offerings.

births

Aeschliman, Mike and Heidi (Yoder), Archbold, Ohio, third child, first son, Jacob Lee, July 4, 1981.

Anderson, David and Susan (Yordy), Gibson City, Ill., first child, Matthew David, July 7, 1981.

Beck, Bill and Kathy (Inselmann), Archbold, Ohio, first child, Owen William, June 16, 1981.

Boshart, Keith and Peggy (Ruby), Wellesley, Ont., second child, first son, Adam Curtis, June 14, 1981.

Brubaker, Dennis and Alice (Hamilton), Harrisonburg, Va., third son, Daryl Mark, June 24, 1981.

Dunbar, Randy and Karen (Leder), Leo, Ind., second daughter, Danae Leigh, June 27, 1981.

Eberly, Gary and June (Nofziger), Stevens, Pa., second child, first daughter, Miranda Jo, July 8, 1981.

Gifford, Dave and Joan (Guth), Morton, Ill., first child, Jacinta Marie, June 8, 1981.

Gingerich, Paul and Sharon (Derstine), Laramie, Wyo., third child, first son, Andrew Skye, May 29, 1981.

Hoover, Wendell and Dorothy (Chupp), Goshen, Ind., second daughter, Rachel Dawn, June 26, 1981.

Holtzinger, Thomas and Joanne (Yoder), Goshen, Ind., second daughter, Anna Fern, born Jan. 29, 1981, received for adoption, June 20, 1981.

Kempf, Donald and Shirley (Good), Shickley, Neb., third son, Jonathan Alexander, July 5, 1981.

King, Michael and Joan (Kenerson), Philadelphia, Pa., first child, Kristina Michelle, June 29, 1981.

Landis, Linwood and Marcia (Hostetler), New Holland, Pa., second son, Jerome A., June 19, 1981.

Martin, Gary and Linda (Lilley), Spinnerstown,

Pa., third child, second daughter, Jacqueline Anne, July 5, 1981.

Metzler, Donald and Louise (Hershberger), New Paris, Ind., third child, first daughter, Rachel Louise, July 2, 1981 (one son deceased).

Monson, Michael and Donna (Bontrager), Sturgis, Mich., third child, second son, Jonathan Michael, July 3, 1981.

Myers, Arnie and Jill (Craft), Ft. Wayne, Ind., first child, Kelly Renee, June 12, 1981.

Nafziger, John and Lois (Hess), Millersville, Pa., first child, Timothy John, May 4, 1981.

Riley, Kirk and Kim (Gerner), Milford, Neb., second child, first son, Rustin Kirk, June 27, 1981.

Risser, Gerald E. and Joyce E. (Miller), Bainbridge, Pa., first child, Jason Brandon, June 20, 1981.

Schwietert, Eugene and Martha (Miller), Amboy, Ind., second and third children, first daughter, second son, Stephanie Nicole and Stephen William, June 24, 1981.

Stutzman, Dave and Kathy (Troyer), Seward, Neb., third child, second daughter, Anika Sue, Apr. 25, 1981.

Thomas, James and Sherry (Shaffer), Johnstown, Pa., second son, Joel David.

Tracey, Michael and Dolores (Oaks), Hillman, Mich., first child, Brent Durand, June 9, 1981.

Yoder, Marvin and Lisa (Beckler), Sarasota, Fla., first child, Chad Lyn, July 2, 1981.

Correction: The name of the Koehler baby reported in the May 12 issue was mistakenly printed as Christopher Rueben. It should have been *Matthew Rueben*.

marriages

Beck—Frederick.—Kent Beck, Archbold, Ohio, Zion cong., and Mary Jo Frederick, Iowa City, Iowa, First Mennonite cong., by Ellis Croyle and Wilbur Nachtigall, May 16, 1981.

Bixler—Bucher.—Samuel E. Bixler, First Mennonite, Iowa City, Iowa, and Carol Ann Bucher, Calvary cong., Brewton, Ala., by Marvin Yoder, June 20, 1981.

Byler—Troyer.—William H. Byler, Middlefield, Ohio, Maple View cong., and Carol Troyer, Middlefield, Ohio, Pleasant Hill cong., by Sam Fisher, June 13, 1981.

Frazier—Geiser.—Leslie Frazier, O'Fallen, Mo., and Arlene Geiser, Dalton, Ohio, Sonnenberg cong., by Ray Himes, July 3, 1981.

Gautsche—Miller.—Jeff Gautsche, Goshen, Ind., Locust Grove cong., and Janda Miller, _____, Ind., Church of the Brethren, June 28, 1981.

Hernley—Lutz.—Duane L. Hernley, Elizabethtown, Pa., and Sylvia L. Lutz, Mount Joy, Pa., both of Elizabethtown cong., by Richard H. Frank, June 6, 1981.

Hoyt—Baker.—Loren D. Hoyt, Warsaw, Ind., Community Church, and Rebecca Sue Baker, Elkhart, Ind., Belmont cong., by Ivan French, June 5, 1981.

Knott—Shaffer.—Dave Knott, Fredericksburg, Ohio, and Annette Shaffer, Apple Creek, Ohio, both of Wooster cong., by Glen A. Horner, June 26, 1981.

Miller—Rios.—R. Douglas Miller, Milpitas, Calif., Kalona cong., and Beverly M. Rios, San Jose, Calif., Catholic Church, June 20, 1981.

Miller—Hankey.—Rod Miller, Huntertown, Ind., Anderson cong., and Dian Hankey, Methodist Church, June 27, 1981.

Roth—Brenneman.—Brian Roth, Albany, Ore., Fairview cong., and Kelley Brenneman, Albany, Ore., Albany cong., by James M. Lapp, June 27, 1981.

Rupp—Addis.—Michael Rupp, Wheelersburg,

Ohio, and Allene Addis, Pedro, Ohio, Wayside Chapel, by Chauncy Grieser, June 6, 1981.

Sauder—Stoll.—R. Wendell Sauder, Hesston, Kan., Tedrow (Ohio) cong., and Veronica Stoll, Hesston, Kan., Providence cong., Montgomery, Ind., by Roy Sauder, father of the groom, June 6, 1981.

Schroeder—Hochstedler.—Patrick Schroeder, Goshen, Ind., and Debra Hochstedler, Wakarusa, Ind., both of North Main Street cong., by John C. King, June 27, 1981.

Swartzendruber—Lloyd.—Paul Swartzendruber, Shickley, Neb., Salem cong., and Violet Lloyd, Carleton, Neb., by Lee Schlegel, June 19, 1981.

Yoder—Brubaker.—Ronald Yoder, Sturgis, Mich., and Joyce Brubaker, Sturgis, Mich., Locust Grove cong., June 27, 1981.

obituaries

Brown, Henry J., son of John and Anna (Martins) Brown, was born in Russia, May 1, 1896; died at Hutton Nursing Home, Salem, Ohio, June 22, 1981; aged 91 y. On July 6, 1929, he was married to Anna Blosser, who survives. Also surviving are one daughter (Betty Lou—Mrs. Cal Graber), one grandson, and one sister (Mrs. Tina Peters). He was a member of North Lima Mennonite Church, where funeral services were held June 25, in charge of Richard Bartholomew; interment in Midway Mennonite Church Cemetery.

Detwiler, Orpha R., daughter of J. V. and Martha (Shoemaker) Fortner, was born in Freeport, Ill., Apr. 10, 1889; died at Schowalter Villa, Hesston, Kan., June 26, 1981; aged 92 y. On Aug. 9, 1910, she was married to Noah Detwiler, who died May 2, 1972.

Surviving are 2 daughters (Naomi—Mrs. LeRoy Zook and Martha—Mrs. John Wenger), 3 sons (Ralph, Oren, and Russell), 23 grandchildren, 36 great-grandchildren, and one great-great-grandchild. She was a member of Hesston Mennonite Church. Funeral services were held at Miller Funeral Home, Hesston, June 29, in charge of Jerry Quiring and Paul Friesen; interment in East Lawn Cemetery.

Eicher, Lydia Anna, daughter of Joseph and Magdalene (Zimmerman) Steckley, was born in Milford, Neb., June 30, 1895; died at Schowalter Villa, Hesston, Kan., June 13, 1981; aged 85 y. On Oct. 14, 1913, she was married to William R. Eicher, who died June 5, 1959. Surviving are 4 daughters (Laverta—Mrs. Dan E. Schweitzer, Verdella—Mrs. Milton M. Miller, Teresa—Mrs. Perry Burkey, and Violet—Mrs. Ted Troyer), 3 sons (Walter, Floyd, and Lloyd), 15 grandchildren, 24 great-grandchildren, and 2 brothers (Harry and Floyd). She was preceded in death by one son, Ellis, in 1948. She was a member of Hesston Mennonite Church. Funeral services were held at Miller Funeral Home, June 18, in charge of Jerry Quiring, Milo Kauffman, Noah Landis, and Herbert Yoder; interment in West Fairview Cemetery, Beaver Crossing, Neb.

Ely, Mary Elizabeth, daughter of C. J. and Cora Garber, was born in Alpha, Minn., Oct. 27, 1904; died at Bethel Deaconess Hospital, Newton, Kan., June 30, 1981; aged 76 y. On April 25, 1928, she was married to Harold L. Ely, who died Feb. 18, 1973. Surviving are 2 daughters (Hazel—Mrs. Nathan Andres, Jr., and Marilyn—Mrs. David R. Gwartney), 6 grandchildren, and one brother (Charles J. Garber). She was a member of Hesston Mennonite Church, where funeral services were held on July 3, in charge of Jerry Quiring; interment in West Liberty Cemetery, Inman, Kan.

Harrison, Erma, daughter of Milo J. and Melinda (Burkholder) Smucker, was born in Smithville, Ohio; died at Wooster, Ohio, June 9, 1981; aged 74 y. She was married to Wayne Harrison, who preceded her in death. Surviving are 2 sons (Dwight and Gerald), 6 grandchildren, one sister (Iva Smucker), and one brother (Raymond Smucker). She was preceded in death by one son (Ronald) in 1938 and 2 brothers (Clarence and Alvin). She was a member of Smithville Mennonite Church, where funeral services were held June 12, in charge of Herman Myers; interment in Oak Grove Mennonite Church Cemetery.

Hershberger, Elizabeth, daughter of Joseph and Mary (Zook) Sommers, was born in Miami Co., Ind., Mar. 31, 1892; died at Kokomo, Ind., Hospital, June 14, 1981; aged 71 y. On July 31, 1919, she was married to Dan Hershberger, who died on Apr. 20, 1971. Surviving are 4 daughters (Mildred Whetstone, Ima Overholt, Letha Stuckey, and Doris Robbins), 19 grandchildren, 15 great-grandchildren, one sister (Iva Sommers), and one brother (Harry Sommers). She was a member of Howard-Miami Mennonite Church, where funeral services were held on June 17, in charge of Ralph Stahly and Lee Miller; interment in Mast Cemetery.

Hurst, Jacob G., son of Mattias and Anna (Good) Hurst, was born Oct. 10, 1884; died July 1, 1981; aged 96 y. His wife _____ died in 1970. Surviving are 11 children (Sylvester, David, Jacob, Anna—Mrs. John Good, Clayton, Mary Good, Esther White, Edwin, John, Lloyd, and Roy), 36 grandchildren, 78 great-grandchildren, 18 great-great-grandchildren, and 2 sisters (Hettie Good and Sallie Burkhardt). He was a member of Bowmanville Mennonite Church, where funeral services were held on July 4, in charge of Wilmer Leaman and Ben Brubacher; interment in adjoining cemetery.

Kennel, Magdalena, daughter of Christian A. and Barbara (Schrag) Kennel, was born in Wellesley, Ont., Mar. 8, 1890; died at Lewis County General Hospital, Lowville, N.Y.; aged 91 y. Surviving is one sister (Sarah—Mrs. Emanuel Steinman). She was preceded in death by 5 sisters (Samantha, Susan—Mrs. John Jutzi, Clara—Mrs. Samuel Lehman, Minetta—Mrs. Samuel Erb, and Priscilla—Mrs. Ervin

Ropp), and one brother (Daniel). She was a charter member of First Mennonite Church, New Bremen. Family services were held on the afternoon of June 25, followed by an evening memorial service, in charge of Lester Bauman.

Miller, Erma May, daughter of Victor and Mary (Metzler) Myers, was born in Fairfield Twp., Ohio, Oct. 22, 1898; died of congestive heart failure at N. Columbiana County Community Hospital, Salem, Ohio, July 5, 1981; aged 82 y. On Jan. 20, 1927, she was married to Ervin C. Miller, who died Jan. 19, 1974. Surviving are one daughter (Evelyn Miller), one son (Herman Miller), and 5 grandsons. She was a member of Leetonia Mennonite Church, where funeral services were held July 7, in charge of Leonard D. Hershey; interment in Midway Cemetery.

Nofziger, Lonnie Dale, son of Dale A. and Berneda (Wyse) Nofziger, was born in Archbold, Ohio, Mar. 17, 1957; died in a truck accident at Waukegan, Ill., July 2, 1981; aged 24 y. Surviving are his parents, 2 brothers (Larry and Lynn), and 3 sisters (Elaine—Mrs. David Schmitkey, Nedra—Mrs. Richard Fredrick, and Helen—Mrs. Ron Leu). He was a member of Zion Mennonite Church, where funeral services were held July 6, in charge of Ellis B. Croyle and W. Jing Chow; interment in Pettisville Cemetery.

Nolt, Eleanor H., daughter of Christian B. and Mary L. (Herr) Nolt, was born in Lancaster County, Pa., Oct. 7, 1889; died at Manheim, Pa., July 4, 1981; aged 92 y. Surviving are 2 brothers (Martin L. and Norman H. Nolt). She was a member of East Chestnut Street Mennonite Church. Funeral services were held at Stumptown Mennonite Church, July 8, in charge of James M. Shank, James R. Hess, and Luke Nolt; interment in Stumptown Cemetery.

Nussbaum, Sam L., son of Isaac and Marianne (Neuenschwander) Nussbaum, was born at Berne, Ind., in 1890; died at Brenn-Field Nursing Center, Orrville, Ohio, July 1, 1981; aged 90 y. On Sept. 16, 1916, he was married to Katherine Lehman, who died Sept. 25, 1929. Surviving are 5 daughters (Ida—Mrs. Vernon Schneek, Ada and Lela Nussbaum, Mildred—Mrs. Elmer Stauffer, and Pearl—Mrs. Vilas Zuercher), one son (Melvin), 10 grandchildren, 8 grandchildren, and one sister (Lydia Nussbaum). He was preceded in death by 4 brothers and 4 sisters. He was a member of Kidron Mennonite Church. Funeral services were held at the Desvoitnes-Spidell Funeral Home, Mount Eaton, July 4, in charge of Bill Detweiler; interment in Kidron Mennonite Church Cemetery.

Short, Verda, daughter of Ervin E. and Ada (Aschliman) Eash, was born at Archbold, Ohio, Feb. 23, 1930; died at St. Vincent's, Toledo, Ohio, July 1, 1981; aged 51 y. On Oct. 4, 1952, she was married to Donovan G. Short, who survives. Also surviving are 2 children (Scott and Mary Jo), 3 brothers (Elon, Wesley, and Verlin Esch), and 2 sisters (Mrs. Vivian Miller and Miriam—Mrs. Edward Yoder). She was a member of Lockport Mennonite Church, where funeral services were held July 4, in charge of Keith Leinbach and Walter Stuckey; interment in Lockport Cemetery.

Steckley, Albert C., son of John and Mary (Niderkorn) Steckley, was born in Kansas, Oct. 17, 1895; died at Albany, Ore., July 3, 1981; aged 86 y. On Oct. 22, 1916, he was married to Lydia Birky, who survives. Also surviving are 3 sons (Wilmer, Norman, and Leonard), 3 daughters (Lola Smith, Geneva Gentry, and Joyce Steckley), 11 grandchildren, and 13 great-grandchildren. He was a member of Albany Mennonite Church, where funeral services were held July 6, in charge of Ed Miller and James M. Lapp; interment in Willamette Memorial Park.

Stuckey, Charles E., son of John and Arminda (Schmucker) Stuckey, was born in West Unity, Ohio, Apr. 22, 1919; died of leukemia at St. Vincent's, Toledo, Ohio, July 5, 1981; aged 62 y. On July 30, 1939, he was married to Gladys Grieser, who survives. Also surviving are 2 sons (Marvin and James), his mother, 3 grandchildren, one brother (Clifford), and 2 sisters (Vivian—Mrs. Amos Eicher and Edna—Mrs. Eddie Schrock). He was preceded in

death by his father and 2 brothers. He was a member of Lockport Mennonite Church, where funeral services were held on July 8, in charge of Keith Leinbach, Walter Stuckey, and Les Wood; interment in Lockport Cemetery.

Swartzentruber, Elizabeth, daughter of Simon J. and Sarah (Beachy) Lichty, was born in Somerset County, Pa., Dec. 17, 1886; died in Louisville, Ohio, June 13, 1981; aged 94 y. She was married to Jacob Swartzentruber, who died in 1977. Surviving are 2 sons (Merle and Willard), 7 grandchildren, 11 great-grandchildren, and one brother (Ross Lichty). She was a member of the Casselman District Mennonite Church. Funeral services were held at Gortner Union Church, June 17, in charge of Walter C. Otto.

Swartzentruber, Fred E., son of Shem and Nancy Jane (Marnar) Swartzentruber, was born in Clarion, Iowa, Jan. 31, 1895; died at Elkhart, Ind., June 30, 1981; aged 86 y. On Dec. 15, 1921, he was married to Ella May Augsburg, who died Feb. 25, 1974. Surviving are 2 daughters (Esther—Mrs. Melvin Click and Edith—Mrs. Marvin Nafziger), 2 sons (Frederick and John D.), 18 grandchildren, 22 great-grandchildren, one sister (Salina—Mrs. Milo Stutzman), and 4 brothers (Lee, Omar, Earl, and Herbert). He was a member of College Mennonite Church, where funeral services were held July 3, in charge of Arnold C. Roth and Levi C. Hartzler; interment in Elkhart Prairie Cemetery.

Roth, Lola Ann, daughter of Levi J. and Cora (Byler) Sharp, was born in Roach, Mo., Apr. 8, 1906; died of cancer at her home in Canby, Ore., July 3, 1981; aged 75 y. On Oct. 1, 1927, she was married to Noah J. Roth, who survives. Also surviving are 2 sons (Norman Duane and Stephen Eugene), one daughter (Virginia Eden Swartzentruber), 17 grandchildren, and 2 sisters (Ruth Lais and Esther—Mrs. Marvin Headings). She was a member of Zion Mennonite Church, where funeral services were held July 7, in charge of John P. Oyer; interment in Zion Mennonite Church Cemetery.

Yoder, George E., was born in Elk Lick Twp., Pa., Oct. 3, 1901; died at his home at Springs, Pa., June 13, 1981; aged 79 y. Surviving are his wife (Verda Maust Yoder), 2 sons (Edward and Jay), 3 grandchildren, and one great-grandchild. Funeral services were held at Springs Mennonite Church, June 15, in charge of John Wengerd and Walter C. Otto.

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calendar

Virginia Conference Assembly, Bhema Lake Camp, Staunton, Va., July 29-Aug. 2
Iowa-Nebraska Conference, Riverside Park, Milford, Neb., July 31-Aug. 2
Allegheny Conference, Mattawana, Pa., Aug. 6-8
Black Council/Black Caucus Assembly, Bowling Green, Ohio, Aug. 6/7-10
Mennonite Church General Board, Bowling Green, Ohio, Aug. 10, 11
Conservative Mennonite Conference, Iowa Menn. School, Kalona, Iowa, Aug. 10-14
Mennonite Church General Assembly, Bowling Green, Ohio, Aug. 11-16
Franklin Conference, Chambersburg, Pa., Aug. 22
Hesston College classes begin, Hesston, Kan., Sept. 7
Eastern Mennonite College/Seminary classes begin, Harrisonburg, Va. 22801, Sept. 8
Goshen Biblical Seminary classes begin, Elkhart, Ind., Sept. 8
Goshen College classes begin, Goshen, Ind., Sept. 9
New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 12
Lancaster Conference assembly, Weaverland, East Earl, Pa., Sept. 17
Mennonite Secondary Education Council, Laurelville, Pa., Sept. 30-Oct. 1
Mennonite Publication Board, Colo., Oct. 9-10
Mennonite Board of Education Board of Directors, Hesston, Kan., Oct. 9-10
Black Leadership Seminar, Laurelville, Pa., Oct. 19-23
Comite Administrativo, New York City, N.Y., Oct. 22-24
Southeast Convention, Sarasota, Fla., Oct. 23-25
Moderators/seminaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982
MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23, 1982

items and comments

Judge dismisses charges against nun who picketed pornographic bookstore

A Catholic nun was among five protesters arrested for picketing a pornographic bookstore in Harbor City, N.J. Sister Mary Dorita of the sisters of St. Francis of Philadelphia appeared in Superior Court in Atlantic City on charges of committing an "act of riot" against the owner of Adult World, which features sex magazines and paraphernalia, peep shows, and live nude dancers seven days a week around the clock. We're nonviolent, explained Sister Mary Dorita as she fingered a rosary in the courtroom. "We pray for the (owner) and the people who go in his store."

Judge L. Anthony Gibson found the five not guilty of the "act of riot" which involved alleged damage to the store lawn during a demonstration. He also denied an injunction to halt picketing sought by the store owner, Carl Colasuonno.

Gallup survey reports support for the draft is highest in a decade

Seventy-one percent of American adults—more than at any time in a decade—want mandatory conscription for men 18 to 24 years old, says a new Gallup Poll. In a 1979 survey by the Princeton-based polling organization, only 60 percent of respondents supported a proposal to draft young men for one year of military service or alternative non-military community work. Ten years before that, when Gallup first asked the question, 79 percent favored conscription.

Inter-faith marriages up, reports survey; predict that rates will stay high

Increasing similarities in culture, socioeconomic status, and education appear as the chief cause of the rise in inter-faith marriages, according to a new study made for the U.S. Catholic Conference. About 72 percent of Americans approve of marriages between Protestants and Catholics with a higher rate of approval voiced by the latter.

Inter-faith marriages have proved a fertile source of conversions, as numerous surveys attest. About 50 percent of these marriages involve the conversion of one partner, usually at the time of the ceremony or within a few years of the birth of the first child.

Rabbi wonders if Jews' lack of TV preachers is 'missing the boat'

At least 10 million people a week "attend" the "electronic church" by turning on one or more of the 10 top-rated preachers on television. None of the preachers is Jewish or Catholic. But at least the Catholics used to

have Bishop Fulton J. Sheen starring on the tube. The Jews never have had a nationally known television preacher. And Miami Rabbi Max S. Lipschitz thinks "we may have been missing the boat."

He and others look with some envy on such religious personalities as Oral Roberts, Robert Schuller, and Rex Humbard who each attract well over 2 million viewers to their weekly television services.

"Perhaps we should use the electronic medium more," said Dr. Lipschitz. "But it takes a lot of money and we're not out to convert the non-Jewish community. We believe people can remain Christian, or Muslim, or whatever and still receive salvation."

ALC church executives give lukewarm backing to church merger talks

Despite opposition by the denomination's president, American Lutheran Church executives expressed support for merger talks with two other Lutheran denominations. But the ALC's Church Council settled on a watered-down proposal pledging commitment to "the negotiations to result in union," rather than union itself.

The proposed union would take place between the ALC, the Lutheran Church in America, and the Association of Evangelical Lutheran Churches. But ALC President David Preus has staunchly opposed the merger proposal.

Mormons urged to arm for disaster with can of emergency supplies

Mormons are instructed to keep a year's supply of food, clothing, and fuel on hand for emergencies. A recent general conference of the church recommended also keeping a two-week emergency supply of food and water, along with medical supplies, flashlights, blankets, and other necessities stored in a clean garbage can. If disaster strikes, the family can simply pick up the can and run. A backpack or other container can be used, as well.

"Statisticians are gloomy about survival odds under disastrous conditions," the message says. "But the worst part of a disaster isn't usually the event itself; it's the aftermath. That often takes the largest toll on life and health."

Among the items suggested for the stash are water purification tablets, matches, candles, a filled canteen, a transistor radio, batteries, an area map, plastic sacks on a poncho to protect against rain, a list of emergency help locations, basic tools, flares, a can opener, and a bottle of vitamins.

3-year-old organization tries to push pro-lifers into the peace movement

Pro-lifers for survival believe you should "ban the bomb, not the baby." The national network working against the combination of

abortion and nuclear arms was described as a bridge between the pro-life and peace movements.

Juli Loesch, national coordinator for the network, spoke at the College of St. Thomas in St. Paul, Minn. She charged that the pro-life movement has been inconsistent by supporting nuclear weapons, the death penalty, and the proliferation of handguns.

But, she added, "It's hard to see how the progressives—who oppose war, racism, and even the killing of whales and seals—can easily tolerate the killing of fetuses. It just isn't logical." Loesch said that such "logic often makes her unwelcome in both camps."

Cocaine called agent in a growing number of deaths, illnesses

Cocaine is the fastest-growing cause of drug-related deaths and medical problems, says the National Institute on Drug Abuse. The institute says reports from across the country indicate that while heroin remains by far the biggest problem, bellweather cities like New York and San Francisco have cited dramatic rises in coke abuse since 1979.

Soup kitchen on trial

Downtown merchants have protested a decision of the Marin County Planning Commission which will permit a six-month trial for a St. Vincent DePaul Society soup kitchen to give free lunches to anyone. Interviewed by the *Los Angeles Times*, one alarmed merchant said the kitchen would lead to an influx of drunks "breaking bottles, sleeping on the streets."

Also quoted was an unnamed supporter of the kitchen who said, "The rich people of Marin like to believe they live in the land of hot tubs and peacock feathers, but they have blinders on. They don't want to see the poverty around them."

Twice disappointed chief of sect says he hasn't given up hope of 'rapture'

After the passing of two deadlines for a supernatural ascent into heaven, a Christian sect leader insisted that he and his followers would be lifted skyward, but not just yet. Bill Maupin, 51, of Tucson, Ariz., founder of the Lighthouse Gospel Tract Foundation, said he had miscalculated the date on which the long-awaited "rapture" would occur. According to his interpretation of biblical prophecy, true believers would be lifted like "helium balloons" into heaven, thus escaping worldwide satanic domination that will immediately precede the return of Jesus Christ to earth.

About 40 of his 50 followers had quit their jobs and sold their houses and other personal belongings in preparation for the big day. A few of them shed tears as their all-day vigil passed uneventfully.

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Don't take yourself too seriously

Recently while mowing the lawn (I think it was) I thought about the preacher, the character whose musings are preserved in the book of the Bible called Ecclesiastes. His title is variously translated. Older versions call him "the preacher." Today's English Version says "philosopher"; *The New International Version*, "teacher"; and a commentary by David Max Eichorn is entitled "Musings of the Old Professor." There is general agreement that the term literally referred to one who addresses an assembly.

The title may have been a common one in his day, but evidently it was chosen in this case for effect. Perhaps the original musings were delivered orally. They come to us as essays and short sayings—all with an edge.

In most respects the preacher really doesn't fit in the Bible. His first statement in 1:2 and his last in 12:8 are the same: "Vanity of vanities, says the Preacher, vanity of vanities! All is vanity." In between the message is much the same. What is such a book doing in the Bible? Had he never heard of Abraham, the father of the faithful, and of Moses who led the children of Israel out of Egypt? It is probable that he did know about the stories of God and his people but that he chose to give another emphasis.

The point of view in most of the Bible is that God cares about people, particularly his own. At various places it is held that good people get better care as in Psalms 91:7: "A thousand may fall at your side, ten thousand at your right hand; but it will not come near you." This is similar to the point of view in the Proverbs where 11:8 is typical: "The righteous is delivered from trouble, and the wicked gets into it instead."

The preacher is dead set against this point of view. In 2:14 he asserts: "The wise man has his eyes in his head, but the fool walks in darkness; and yet I perceived that one fate comes to all of them." Yet the preacher is not a reckless person, rebelling against God. Throughout the book he continually urges faithfulness to duty in spite of the fact that it doesn't pay off. At the close of his anecdote about the poor wise man the preacher insists, "But I say that wisdom is better than might, though the poor man's wisdom is despised, and his words are not heeded" (9:16).

The gist of the preacher's message is this: don't take your-

self too seriously! This is an important message, especially for us religious people. Because we seek to take God and life seriously, we may have a persistent feeling that we ought to get special breaks for this—and perhaps we do. But then it comes up that someone saintly gets a bum rap and we wonder why this should happen. It is the old question of Jesus' disciples, "Who sinned, this man or his parents, that he was born blind?" (Jn. 9:2). The preacher's answer would be that trouble is in the scheme of things and should be expected. Now we need not take the preacher as the last word on everything. But we do well to keep coming back to his basic message: don't take yourself too seriously.

Who hasn't been caught betimes in the too-serious trap? You invested great time and energy in a special program and hardly anyone noticed. Or you tried to do good all your life, but still your garden never grew as well as that of your agnostic neighbor. Always honest in business, you were beaten by a ruthless competitor who took away your best opportunity.

I do not recall that Jesus ever quoted from Ecclesiastes, but he seems to have been familiar with its point of view. Certainly Jesus is the example of one who refused to take himself too seriously. Otherwise he surely would have given up in despair. At his first recorded sermon in Luke 4, the audience ran him out of town. He chose a dozen disciples, one of whom eventually turned on him while the rest showed themselves largely incapable of learning what he was trying to teach. People came running for his handouts, but when he began to tell them his convictions they drifted away.

The positive side of the preacher's negative view of life is found in Jesus' characterization of God as one who "makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust" (Mt. 5:45b). Thus Jesus is a better model for us than the preacher.

But in a day when the gospel is preached as a balm for every ill and some preachers insist that prosperity is to be expected as a reward for righteousness, those who would be wise do well to spend a little time with the preacher. Especially if things are not going well and there is a temptation to take oneself too seriously.—Daniel Hertzler

Gospel Herald

August 4, 1981



The cross: hidden by the bomb

by Edgar Metzler

Each year on the anniversary of the 1945 atomic bombings, on August 6 at Hiroshima and on August 9 at Nagasaki, I remember a conversation with a Japanese journalist during a long night train ride through Malaysia. We talked about the Christian church in Japan. I asked, "Why, after so many years of missionary work, especially by large numbers of Americans after World War II, have only about one half of one percent of Japanese become

Christian?" My companion paused, then spoke of the deep cultural differences between Buddhist traditions and Western forms of Christianity and the power of family ties that make conversion painful. Again he paused in silence. "There is another factor," he continued. "For many of us the cloud of the atom bomb still hides the cross of Christ."

A growing number of Christians believe they must speak out against the nuclear arms

A call for a Mennonite response to the nuclear arms race which threatens to destroy our civilization.

race as an expression of Christ's love and to assure there will be no stumbling block to the gospel because of identification of nationalistic militarism with the Christian faith. Evangelical leaders such as Billy Graham and John R. Stott have recently called Christians to challenge the nuclear arms race on the basis of their faith. The church should witness against the nuclear arms race for at least the following reasons.

1. **To be faithful to the Great Commission of our Lord** (Mt. 28:19, 20). The conversation on the night train to Penang was fifteen years ago. The number of Christians in Japan has remained fairly constant. It may be difficult to determine how much that is influenced by the perception of the first and only nation to use atomic bombs as "Christian" America. It can hardly help the impact of Christian witness in Japan that the present and most recent presidents of the United States have both been described as "born again" Christians and both have secretly authorized nuclear weapons to be aboard American warships in Japanese waters and both have urged Japan to rearm.

The colonial alliance of soldiers and missionaries is unlikely to be repeated, although some church representatives overseas have not avoided association with United States military and foreign policy operations, even the CIA. Some "Christian" groups in America are calling for greater armaments for the sake of the "gospel." We will need to make clear to the world that the Christ we proclaim and follow has nothing to do with such perversions of the gospel.

The book of Luke tells about the disciples of Jesus wanting to destroy by fire a Samaritan village that wouldn't receive them (Lk. 9:51-56). The story is part of the account of Jesus training and commissioning his disciples for outreach (chapters 8-10). In this context it is not surprising that Jesus rebuked them. Some manuscripts add his words, "The Son of Man came not to destroy men's lives, but to save them."

National defense policy today is based on the moral assumption that there are circumstances where it would be acceptable to call down fire from the skies to destroy millions. We must utterly disassociate ourselves from such policies if we are to be persuasive representatives of our Lord.

2. **To obey Christ's command to love our neighbor** (Rom. 13:9, Lk. 6:27; Mt. 25:31-45). What is my responsibility to my neighbors if millions of them are threatened with destruction? Believing that all war is contrary to the will of God, Mennonites have traditionally refused to participate, choosing instead a ministry of service during the conflict and relief and rehabilitation afterward. The biblical mandate is strong and clear to love the neighbor, who is defined not by geographic, ethnic, or national boundaries, but only by need.

Recent shifts in nuclear strategy add urgent new dimen-

sions to our obligation to the neighbor. Until recently the official doctrine was that the only purpose of nuclear weapons was mutual deterrence so that the weapons would never be used. But now defense officials are openly talking about using nuclear weapons in some sort of "limited" exchange that would enable them to come away with some advantage over an adversary. That alleged advantage will be at the cost of millions of lives. Further, most scientists consider the possibility of limiting a nuclear exchange to be highly unlikely.

Information about the extent of casualties in a nuclear exchange is readily available. Even conservative estimates of damage conclude with a description of destruction and suffering so enormous that most of us react with psychological denial and go on living as if the threat does not exist.

But it does. Can we allow our imagination to be opened by the Holy Spirit to the possibilities of loving our neighbors in advance of the holocaust toward which the nations seem to be headed? Perhaps we should call it preventive relief work. It may be the only way we can share the love of Christ with our neighbors in the context of the nuclear threat. If the weapons are used, we too will likely perish. And if we are among the unlikely survivors, how will we repent for what we might have done?

3. **To expose the false god of military security and witness to the true security.** Isaiah's judgment about the false security of military power (Isa. 31:1) remains true today. The irony of the arms race is that no nation is secure. With each new development and deployment of weapons systems, we are less secure. The alleged ability of more accurate and powerful missiles to destroy enemy weapons increases the temptation of government leaders to pull the nuclear trigger first in a time of crisis. It goads each side to spend more on more technologically complicated systems. The result is less security, not more. The National Security Council (reflect on that misnomer!) admits that if a button were pushed in the Kremlin, the U.S. Department of Defense would be powerless to save tens of millions of Americans from death in 30 minutes or less. All we can be sure of is that a similar number of Russians will be dead from our retaliatory strikes. Is that security?

Opportunities for employment, education, medical care, housing, and adequate food depend on an economic base

Editor: Daniel Hertzler
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that is being subverted by devoting more of its resources to creating weapons of death. Colman McCarthy recently observed in the *Washington Post*, "While a succession of militarists—Haig today, Kissinger, Schlesinger, Laird, McNamara yesterday—has been coming forth with alarmist calls for more arms, the enfeebling effects of this spending binge are felt by all of us. We are the world's supreme power militarily, but we are 18th in doctor-patient ratio, 15th in literacy, 15th in infant mortality, and 26th in life expectancy."

Two years ago, using figures that today would need to be inflated, Richard Barnet stated, "A country which, year after year, spends more than \$100 billion annually to support a bureaucracy of four million people who produce nothing, and which buys hundreds of thousands of machines that make nothing, is not on the road to prosperity."

If more arms, especially nuclear ones, mean less security, why the frenzied drive by some national leaders to override all fiscal and other constraints to build up massive military might? The compulsion for security through arms is a spiritual problem, the worship of a false god. The human temptation now, as in the time of Isaiah, is to find security in some reality other than God. For some it is the state, for others, possessions, and for some an ideology. But to believe that the murder of millions would be justified to preserve any state, our possessions, or an ideology is blasphemy.

The Apostle Paul's triumphant declaration in Romans 8 that nothing "will be able to separate us from the love of God in Christ Jesus our Lord" expresses the ultimate security. Our hope is not some naive wish that the world will become a less conflicted arena. Certainly we do not presume our wisdom can devise a warless world. Our hope is the sure knowledge that God hopes in us, affirmed by the biblical record of God's relations with the people of God and experientially confirmed by the spirit of Jesus within us.

The arms race as a means to assure national security is idolatry. In witnessing against the buildup of nuclear weapons, we not only add support to the pragmatic questioning about the economic and political consequences. More important, we exalt the true source of security: right relations with God and the neighbor.

Evangelical leaders such as Billy Graham and John Stott have in recent months called Christians to challenge the nuclear arms race on the basis of their faith.

What should Mennonites be doing? *First*, we need more faithfulness to a biblical command often overlooked in our worship services—to pray for rulers. Remembering in prayer each Sunday morning those who have in their hands the fateful power of nuclear weapons would also be a sobering reminder of our own responsibilities.

Second, become informed. We will not be excused by ignorance. ("When did we see thee...?") Resources are available for personal and congregational study. An excellent guide, *A Matter of Faith*, has just been published by *Sojourners Magazine*. Also available are a covenant for congregational consideration and a peace pledge which states simply, "In light of my faith, I am prepared to live without nuclear weapons in my country."*

Third, enter into discussion and study with other Christians in our communities. Concerns and questions are being raised in many Christian circles about the biblical teaching on peace. This is a challenge and opportunity we should welcome.

Fourth, consider the wide range of possibilities in our society to witness to the political decision-making process. Graham and Stott call for "unilateral gestures of disarmament" such as a freeze on nuclear weapons in order to break the paralyzing spiral toward destruction. *Christianity Today* magazine concluded a March 27, 1981, editorial calling for arms negotiations and a complete moratorium on nuclear weapons.

When we are moved by the love of the servant Christ, when we take our neighbors' interests as seriously as our own, then our concerns will appropriately find expression in actions that will be used by God to make a difference in the world.

Finally, conquer despair and apathy. Peacemaking requires humility and spiritual discipline. But there is also joy. Caring for others and being part of God's movement—which is a peace movement—bring life's deepest satisfactions. And there is hope. The Lord we follow has overcome and we share in the post-resurrection operations that lead toward the final victory.



*The peace pledge and covenant materials are available from the Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515. The study guide, *A Matter of Faith*, is available from Provident Bookstores and from *Sojourners*, 1309 L St. NW, Washington, DC 20005.

Dead ivy

The hanging plant above my desk is dead. It is so dead that bits of it flake off and drift on my head. Prospects for revival are zero.

Still the plant hangs there. Regularly I look up and think about taking it away, but months have gone by in thinking, and it has not managed to remove itself.

The truth is, I have become attached to it. Superstitious about it. Attached to my superstitions about it. It almost warns, "Something will happen if you take me down."

But what could happen? I will have a bare space; bare spaces may be threatening, suggesting as they do, loneliness or poverty. Is that why our house-rooms and life-rooms are

overcrowded, to prove that we're well off? It seems to matter little if the furnishings are as worthless as a shriveled vine.

I remember a room I visited once, in which there seemed to be little except light and space and a fresh smell. When the cluttered conditions of my own structures oppress me I long for such a room.

"Sell all that thou hast," the rich young man was told. Give it away for eternal treasures. But the harness of his habits held him fast.

Now is the time to throw out dead ivies. The "Something will happen if you take me down" may turn out to be the beginning of a more liberated life.—Barbara Esch Shisler



General Conference on the grounds of the Central Church at Archbold, Ohio, in late August 1931. This photo was supplied by Charles H. Gautsche, present pastor of Central Church.

A report of General Conference in 1931

Five thousand were fed from Canada, 27 states, D.C., India, and South America.

by Simon Gingerich

The seventeenth Mennonite General Conference was held near Archbold, Ohio, August 26-28, 1931. This conference has grown to the extent that it is no small task to provide for it. Fulton County, Ohio, was considered a very favorable place for the meeting from several viewpoints. First, there is a large settlement of Mennonite people, worshipping at three different churches, with a total membership of about eleven hundred. Second, the location is quite central for the church as a whole. Third, this section of Ohio is well supplied with a system of good roads which adds much to the convenience of both guest and host, during conference time, in this age of automobiles.

To provide adequately for a crowd of people that numbers in the thousands requires a well-organized system. Accordingly, the Executive Committee of General Conference appointed two of its number, viz., the moderator, Bro. S. E. Allgyer, West Liberty, Ohio, and the treasurer, Bro. J. C. Frey, Archbold, Ohio, to assist the brotherhood in Fulton County to effect an organization to provide for the meeting. They met with them on January 29, 1931, and fourteen committees were appointed. These committees began to plan their work at once. Their motto was "Economy and Efficiency." With the hearty support and cooperation of the congregation they were enabled to do their part well. No charges were made for the large amount of labor and truck

service rendered, nor for the comfortable lodgings and bountiful meals furnished in the homes.

The Central Church ground was the scene of the meeting. Some adjoining ground was rented. A large tent, eighty by two hundred feet, was placed in the field just south of the church ground. Here all the public meetings were held. Most of the committees and executive sessions of the delegate body met in the church for their work. Ample parking space was provided for the hundreds of automobiles, and the natural woods, just across the road from the church, provided a fine camping ground for those who preferred an outing of that kind. A large dining and cooking tent was placed between two rows of sheds on the church grounds. The steam cooking system was again utilized. The grounds were well arranged and the sanitation was excellent. Loudspeakers were placed at different places on the grounds and in the tents, which enabled everyone to hear the messages delivered in the audience tent, and at night everything was electrically lighted.

As usual, this year again several side meetings were held near the scene of General Conference. At Topeka, Indiana, the Publication Board met in its regular session on August 19-21. At the same time a number of the young people gathered together at Goshen College for a few days of instruction and Christian fellowship, ending in a Christian Life Conference. On Sunday morning regular services were held in all three of the churches in Fulton County, followed by a fundamentals conference in the afternoon and evening. On Monday afternoon of August 24, a Christian Life

At the time he wrote this article, Simon Gingerich was bishop of the Sugar Creek Mennonite Church, Wayland, Iowa, and a member of Mennonite Publication Board. This article is reprinted from *Mennonite Yearbook*, 1932.

Conference was held on the conference grounds followed by the Young People's Problems Committee's Program in the evening. The next day was devoted to a program given under the auspices of the Mennonite Board of Education in the forenoon, and the General Sunday School Committee in the afternoon and evening. The above meetings were noted for their inspirational and timely talks and should prove to be a real help to each one who was present.


The Committee on Arrangements was in session on Monday and Tuesday. This committee is composed of the Executive Committee of General Conference, the officers of the preceding session of conference, and one member chosen by each district conference, entitled to representation in the General Conference. All the reports and business to be brought to open conference is first passed upon by this body. The work of this committee was quite heavy again this year, but the Christian spirit of unity and helpfulness pervaded and, by God's grace, the work was accomplished.

General Conference proper began on Wednesday morning, August 26, 1931. The moderator, Bro. S. E. Allgyer, presided. The conference sermon was delivered by Bro. Daniel Kauffman, Scottdale, Pa., using as a basis the clause, "Let us go on," taken from Hebrews 6:1. The message brought from the text seemed to carry a helpful influence through the entire meeting. Stirring messages were also brought on the following subjects: "The Minister Magnifying His Office," "Religious Liberty," "Helps and Hindrances in Maintaining the Purity of the Church," "Receiving Christ as Savior and Lord," "The Home as Related to the Church of Tomorrow," "The Unchanging Gospel in the Changing World," and "Contending for the Faith Effectively."

Three boards, representing the mission, the publication, and the educational interests of the church, each gave their reports to conference. The work of General Conference is largely done through committees, subject to the approval of

conference. The committees provided for under the constitution are: Executive, Interboard, General Problems, and Committee on Arrangements. The committees appointed by General Conference and operating at present are: Mennonite Historical, Music, Peace Problems, General Sunday School, Young People's Problems, Young People's Meetings' Topics, and Church Polity. A resolutions committee and a nominating committee are usually appointed at each meeting of conference to facilitate the work. All of the above committees reported at this meeting. Space does not permit giving these reports here. The report of the General Problems Committee, however, deserves special mention here on account of the large scope of work done and the sound, wholesome, and scriptural advice and recommendations it gives, which should prove helpful to every member of the Mennonite Church.

There was a large crowd of people in attendance, 5,315 of whom registered. Twenty-seven states, Canada, the District of Columbia, and the foreign mission fields of India and South America, were represented. The ministry in attendance consisted of 54 bishops, 160 ministers, 50 deacons, and 11 ministers from other denominations. The delegate body consisted of the 54 bishops and 38 appointed delegates from the several district conferences.

In meditating upon the large crowd in attendance and the work it took to provide for such a multitude the miracle performed by the Lord Jesus in the feeding of the five thousand, with five barley loaves and two fishes, is wonderfully magnified. Thousands of dollars in actual cash and much more in time were spent for this meeting. The lasting good that will come from it will depend largely upon how faithfully the recommendations, teachings, and leadings of the Spirit will be carried out by both officers and laity of the church. Though the meeting closed at noon on Friday, August 28, 1931, may its power and influence be felt as long as its history remains on record. 

A good beginning

by Tom Goodhue

How to Teach Peace to Children, by J. Lorne Peachey, Herald Press, 1981, 32 pp., \$1.


Peachey, editor of *Christian Living* magazine, has done the church a real service. In this short, inexpensive, easy-to-read booklet, he has distilled the best ideas from Mennonite, Brethren, and Friends publications about teaching peace. While prepared primarily for parents, it could be helpful to pastors and teachers also. Peachey presents an overview of the need for peace teaching in the home, offers specific suggestions for parents and congregations, and lists some possibilities for further reading.

His suggestions for parents are practical and insightful. He understands that actions such as joining a parent support group, helping children experience forgiveness, and telling stories about peacemakers are all important in teaching peace. This book should be purchased in bulk, widely distributed, and discussed by as many groups as possible.

My only disappointment is with the tasks which Peachey leaves undone. He calls for a comprehensive listing of peace

resources for parents; one wishes that this booklet might have contained such a list. He argues that the church should draw upon research in values education and moral development to make our peace education more effective, yet his section on further reading offers no suggestions about where we might begin to explore the implications of this research.

Peachey has surveyed publications of the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, Church of the Brethren, and Society of Friends, and has done a fine job of synthesizing their teaching, but one wishes that the writing of the smaller Mennonite and Brethren groups might have been included too. His study of the "peace churches" also misses the many pacifistic Holiness, Pentecostal, and sabbatarian denominations. To build *shalom* we need the broadest possible cooperation of peace-committed Christians.

In sum, this booklet is an excellent resource and a good beginning, but there is still much to be done to equip the church for peace and justice. Perhaps *How to Teach Peace to Children* will inspire others to continue this work. 

Six more Mennonite leaders give their observations about areas which need attention.

Issues facing the Mennonite Church today (continued)

1. **The need for catalysts** (persons called to task) who are equipped to enable and encourage spiritual growth on a one-to-one basis as well as within spiritual formation groups where tools are given on how to live the Christian life.

2. **The need of a methodology for enabling** persons to work out of giftedness (abolish voting on slate of nominees).

3. **The need to let our money/wealth move us** into servant stances and locations.

4. **The need for trained and called persons** to carry out new structures for Christian education.—**Mary Herr**, Phoenix, Ariz., codirector, Phoenix Discipleship and Service.

1. **Identity.** Who are we? Is there a place for the Mennonite Church with our uniqueness in the world today and especially among other Protestants? What are the unique contributions that the Mennonite Church can make? To me it seems that the very fact that persons came together at Smoketown and Berne grows out of a question of identity.

2. **Self-image.** Last October when those of us involved in home missions were together at Elkhart, Indiana, there was a lengthy discussion on the question of "creating a better self-image in our congregations." We concluded that we all need it. It seems to me that if we knew who we are then we could feel good about it.

3. **The economic question of lifestyle.** Perhaps this also is a part of the question I raise above.

4. My wife would say that the gravest issue facing the Mennonite Church is the issue of war taxes. But here we run into another issue, that of biblical interpretation.

5. Our family agreed that **family life** is one issue that faces us today.

6. With more older persons among us in the general population and in our church we must consider the issue of **older adults**, how we relate to them, how we can continue to use their gifts, the care of older adults, both in the congregation and in the community, how our mobility affects older adults. We as a family are aware of this issue because of our parents but more especially because our oldest daughter is activities director in a retirement community.

7. One of the gravest issues facing the Mennonite Church is our **relationship to the Third World**, especially to persons living in poverty and oppression, the need to understand national liberation movements and revolution, and the need to take off our blinders regarding countries such as Cuba.—**Henry P. Yoder**, secretary for Missions, Franconia Mennonite Conference, Souderton, Pa.

1. **Not knowing for sure who we are** as those in the Anabaptist tradition in God's family.

2. Since we as a denomination can't do everything, in spite of evident diversity and tension among us, we need to **set priorities** and focus what we do in the world in our time.

3. Amidst a confusion of "Christian" voices and methods we need to **get on with intentional living and sharing of the gospel of Christ** that doesn't deny its integrity.

4. For the discernment and action of the church to be informed by the Bible and guided and empowered by the Spirit takes more **commitment, time, energy, and patience** than is now evident.—**Ernest D. Martin**, Columbiana, Ohio, president, Ohio Mennonite Conference.

1. **Becoming an urban church.** We continue to become more urbanized and this urbanization has placed us in many situations we have never faced before. New issues and questions relating to our faith and life are surfacing. Yet our style of church life and the way in which we deal with issues are often rural in practice.

2. **Peace.** Peace is at the core of our doctrine. This affects not only how we relate to our host country, but also how we as believers relate in our families, vocations, churches, and communities. God's purpose for his world is peace. When we come to terms with this concept, then our primary allegiance will be to God's kingdom, and we are able to recognize his lordship in every aspect of our lives.

3. **The priesthood of all believers.** We proclaim that every member ministers and we are all equal in the kingdom of God. This is part of our confession of faith. Yet we have not learned how to put this into practice. Many women in the Mennonite Church have suffered in this area as well as the more reserved persons who are not as quick to articulate their faith.—**Wilmer Martin**, pastor, Erb Street Mennonite Church, Waterloo, Ont.

1. **We need to focus on a more adequate Christology.** To follow the Jesus of the gospels will bring us into confrontation with the social and political systems of our times to be sure. More specifically it will bring us into confrontation with fundamentalism and easy evangelicalism.

2. **We need a renewal of biblicism.** As a teacher, it is my concern that we are fast becoming a biblically illiterate people. We are no longer students of the Word.

3. **Individualism vs. the body of believers.** I fear we are in line to fall prey to a self-made religion. Humanism is always a threat to the church. Our times are not unlike the eighteenth-century enlightenment that nearly devastated the Anabaptists. Individualism has every believer free to do his own believing, interpreting the Bible by himself.

4. **Affluence is out to do us in.**—**Dorothy Harnish**, Eastern Mennonite High School, Harrisonburg, Va.

Editor's note: The following list of issues is taken from the article "Perils Facing the Church Today" in *Southwest Messenger* (April, May, June, 1981).

1. **The spirit of militarism** pervades our American society. This has now also been baptized by conservative, fundamentalist Christianity. They use biblical language and deceive even the elect with their false teaching.

2. **The spirit of materialism** is another worldly enemy to our faith. We have come to assume that it is our perfect Christian right to be comfortable and have everything we want. We have absorbed an attitude which assumes that the poor could have everything we have if they were not so lazy.

3. **The spirit of sensuality** pervades the media, dictates the current fashions, sets the accepted standards of conduct,

feeds the basest of our fleshly lusts, and lowers the meaning of relationships to the physical gratification of my own needs.

The growing number of broken marriages and homes is in part related to the shift from a choice to give love, understanding, and forgiveness in a permanent commitment; to a self-centered attitude of satisfying my own needs. When I am no longer satisfied and stimulated, or when problems and boredom arise, it is easier to opt for divorce than to face and solve the tensions.—David W. Mann, Phoenix, Ariz., moderator, Southwest Mennonite Conference.

The Christian thinker

by Katie Funk Wiebe

The state of perplexity is great when Christians take sides against each other on a moral issue. I sense many people are confused because not all Christians are rushing to support the large Christian coalitions on moral issues. Why, they ask, if someone is finally willing to openly lead the country in fighting the gross sins of our day, don't Christians wholeheartedly endorse this leadership?

On the other hand, other Christians are equally perplexed because they can't understand how Christians can so wholeheartedly endorse the merger of political power and the gospel, which the Scriptures warn against, and call it the gospel. They maintain Christ didn't use "hit lists" of people or books to curb sin. He taught principles.

While not speaking directly to the American political situation, Harry Blamires, a protege of C. S. Lewis, in *The Christian Mind* (Servant Books), proposes that some of these strange perplexities exist because Christians have refused to think Christianly over a long period of time and have taken on the secular mind. Christian thinking is no longer a distinct approach to life, distinct and separate from the secular mind.

He grants that Christians still differ from non-Christians in several ways: they subscribe to a moral code of ethics; they continue to cultivate the spiritual dimension by Bible reading and prayer, and they continue to accept the obligations of church membership. But beyond that, when they move into the secular world, their thinking becomes secular. Hard thinking about the way Christian truth applies to today's world is nonexistent.

David F. Wells in *The Search for Salvation* (IVP) supports his view. He describes the nonthinking Christian as follows: "To a large extent this modern, post-literate man is non-reflective, the more so if he is a TV addict, as he probably is. He is content merely to survive the common events of everyday life, and as much as possible, he would like to be spared the pain of having to think about them."

He adds that such a person measures success by the size of his or her paycheck, by encounters with friends, by pleasures enjoyed and securities negotiated. What happens in society at large matters little, provided the GNP goes up, life gets

better, and one's freedoms, including freedom from responsibility, are expanded.

His indictments hit hard. The evidence is all around. When sermons are commented on, the winners are often those with piles of high fluffy meringue which don't disturb the status quo by pointing out how the Christian should relate to a secular society. Bible study classes become weekly reaffirmations of what one has known as a child without new application to the times. Christians become more concerned with being polite to one another than arriving at truth for the present situation.

Blamires writes that Christians develop a "false charity" which requires them never to speak their convictions because it might upset someone. "Reflective conversation of convictions, trends, and principles are seen as personal criticism and dangerous." The Christian thinker or intellectual therefore leads a very lonely life, for he or she has no one to talk to.

The result is that Christians have retreated with their statements of faith into their own world or offer their beliefs as a package or formula to society without their personal involvement. They refuse to be disturbed by the injustices in the world, or even by the threat of a nuclear holocaust. Yet they rush to support whatever "sounds Christian," or whoever wields much power, or whose cause looks as if it will win. They prefer to let others do the thinking for them.

It is encouraging to note that leaders in major religious periodicals are calling for the renewal of the Christian mind to cope with the issues which arise in a pluralistic world. The Christian intellectual, or thinker, is needed to bring the spirit of discernment to the body of Christ. The strong meat of the Word is needed for a time such as this when truth has no clean cutting edge.

The term "intellectual" has never been altogether free from suspicion in the church. Some people equate it with leftism and liberalism. The words "Lean not to your own understanding" convey to them the idea that faith in Christ works better if you aren't top-heavy in the brain. To think destroys faith; matters of faith do nicely, perhaps even better, without deep thought.

I would like to see the term "intellectual" and the gift of discernment welcomed in the church, for I can't see blind faith leading us through the maze of civil religion and hit lists of people and books. Today's issues require a spirit of discernment strengthened by love in the power of the Spirit of Christ.



Latin American church leaders visit Cuba

A Bible institute of the Los Pinos Evangelical Convention of Cuba, related to Worldteam, was closed in 1960 but reopened in 1974 when Christian young people "had the vision." Enrollment in the school is growing. A recent graduation was occasion for a church convention at which 80 percent of the 800 in attendance were young people.

A Brethren in Christ congregation of 23 baptized members, located close to Havana, recently held an evangelistic campaign at their meetinghouse and nearby mission. More than 20 accepted Christ.

On a visit to Cuba from May 22 to June 1, seven pastors and leaders from Mennonite and Brethren in Christ churches in Central America and the Caribbean and a Mennonite Central Committee representative found their stereotype images of persecuted, secretive church life in Cuba quite inadequate.

MCC sponsored the fraternal delegation in order to help church leaders understand the experience of the Cuban church living in an atheistic, socialist society. They also sought to strengthen relationships with Cuban churches.

Following the socialist revolution in Nicaragua in 1979, a church leader there told MCC staff, "The church in Nicaragua was not prepared for the profound changes brought in by the Sandinista revolution." That plea prompted MCC to seek ways that Latin and North American Mennonites can learn from a church that has already experienced such changes in Latin America.

Participating in the delegation were Keith Allen, pastor and Mennonite church administrator in Jamaica; Guillermo Zuniga, chairman of the Council of Mennonite Churches in Mexico City; Ruben Zuniga, pastor in Mexico City; Feliciano Gonzalez, Mennonite pastor and church planter in Nicaragua; Miguel Angel Vellecillo, pastor and chairman of the Brethren in Christ Council of Churches in Nicaragua; Raul Rosado, pastor in Puerto Rico and Mennonite World Conference vice-president for Latin America; and Henry Paul Yoder, missions secretary of the Franconia Mennonite Conference Mission Commission.

Yoder, who worked in Cuba in the 1950s, led the delegation on behalf of MCC. The Franconia mission was in Cuba previous to the 1959 civil war there. None of its congregations remain, although some 20 to 30 adults scattered in five communities still consider themselves Mennonites.

A negative observation the group made of Cuba was its degree of militarization, which makes nonresistance and conscientious objection almost impossible. The Cuban government and population fear U.S. armed intervention. Local voluntary militia groups are form-

ing and training. Billboards, posters, and mass media exhort people to be prepared.

During its 10 days in Cuba, the delegation visited a number of churches or church offices, plus Cuban educational, health, industrial, and cultural settings. They visited first with the Cuban Ecumenical Council, which had invited the group to come to Cuba and which works with all 45 denominations, although only 15 are official members. Later in the week they met with a pastoral association of the nation's central province.

The group worshiped with a Baptist church in Havana and twice attended the Brethren in Christ church. They also visited the Los Pinos Bible Institute and the interdenominational Evangelical Seminary in Matanzas. Yoder visited some individual Mennonites.

A theme that the group heard various times, according to Yoder, is "that Christians who stand firm, who continue faithful in their beliefs, and live a consistent life have no problems. It is those who waver that have problems and then cry 'persecution.'"

A college professor told of losing her position 15 years ago when some government officials "went too far and persecuted Christians in some places." She was soon reinstated with back pay, however, when the church appealed on the basis of the constitutional guarantee of religious freedom.

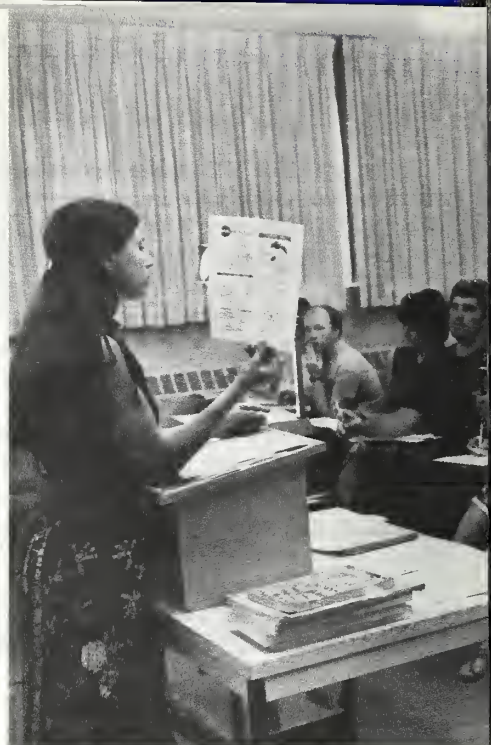
A Baptist pastor said he and other pastors voluntarily spend two weeks a year in sugarcane fields as part of their Christian witness and responsibility. "If the government gives us permission and materials to rebuild our churches, pastors' houses, and seminary buildings," he asked rhetorically, "will we say no if they ask us to give a few days of 'productive work' in the fields?"

The delegation met Cuban Christians who are professionals and students. From many walks of life they testified that fellow workmen or fellow students have at some time classified them as "superior" because of their conscientious work. Said one: "We should always strive to be 'superior' in our study and work. It is our duty and witness as Christians."

Some Christians are even nominated to membership in the Communist Party, which is a high honor, although selection interviews always end when they testify that they believe in God.

The delegation found Cuban Christians well-founded in their doctrine. "We don't have any anti-Marxist courses or teaching in our churches," explained one, "but we teach the truth so that people are strong enough to stand up against atheism."

One pastor's wife had recently spent six weeks in the U.S. and was, according to Yoder, "utterly *dumbfounded*" at the wide gap she found between the knowledge of Christianity Christian young people in Cuba and the U.S. hold.



Marilyn Johnson, nutritionist at Goshen College, leads Seminar held from June 29 to July 10 at Goshen College.

Third World concerns explored

Over 100 college students and missions and service workers attended a transcultural seminar at Goshen College from June 29 to July 10.

Sponsored jointly by Goshen College; Bethel College, North Newton, Kan.; Eastern Mennonite College, Harrisonburg, Va.; and Mennonite Central Committee, the annual seminar featured philosophical studies and practical training in tropical agriculture, education, health care, and nutrition for people

Relief risky in El Salvador

The Salvadoran Evangelical Relief and Development Committee is demonstrating its willingness to minister to victims of violence on both sides in El Salvador's civil war, reports Mennonite Central Committee's Central America refugee coordinator. Blake Ortman of Wichita, Kan., notes that such impartiality is exceptionally risky in El Salvador's polarized climate. The aid of a church group there to refugees from violence from either side brings the accusation that it is helping the other.

The Salvadoran relief agency is two years old and represents evangelical churches in El Salvador. MCC and the Christian Reformed World Relief Commission are among the few agencies which have been willing to channel aid through this particular agency.

Rich Sider, country representative for MCC in neighboring Guatemala, explains another reason for MCC support: "There is real hope for CESAD (as the organization is known in El Salvador) as the legitimate representative of the Protestant churches and as the means by which a conservative church can begin to grapple with issues of social and economic justice."



on "Diets in Cultural Life Stages" at Transcultural

Transcultural seminar

interested in overseas work.

Among those attending the seminar were Bethel and Goshen College students, Maryknoll sisters, workers from Mennonite and other mission boards, and 43 men and women who will soon begin overseas terms with MCC. College credit was available for those who desired it.

Participants attended interdisciplinary plenary sessions in the mornings on topics such as "Learning How to Comprehend Other Cultures" and "Women in Development." In the afternoons they met for workshops in their specific fields. Films on development topics were shown most evenings.

Leading the plenary sessions and workshops were 35 resource persons with a wide background of cross-cultural experience in agriculture, education, health, and other areas. J. Daniel Hess, professor of communication at Goshen College, who has lived in Costa Rica and Spain, served as director of the seminar.

For the first time the seminar offered a section for "generalists," allowing interested participants to attend workshops in more than one area.

"This new option allowed someone, who for example will be teaching agriculture in Africa, the chance to sit in on sessions on agriculture as well as education," notes MCC Director of Personnel Development Norma Johnson, who coordinated MCC's participation in the seminar. "In fact the emphasis of the entire seminar was on providing an integrated introduction to transcultural service."

The site for the transcultural seminar alternates between Goshen College, Bethel College, and Eastern Mennonite College. The 1982 seminar will be held at Bethel College from June 28 to July 9.

Swarrs help develop congregation in Israel

Since 1975, a major focus for Paul and Bertha Swarr has been their involvement with a developing Protestant congregation in Jaffa, Israel.

Workers with Mennonite Board of Missions, Elkhart, Ind., Swarrs explained that after learning to know people at Immanuel House in the early 1970s, they were asked to serve as interim pastor couple for the summers of 1975 and 1976. Paul has served as full-time pastor since 1977.

"We as Christians need to be sympathetic to the sufferings of Jews," Bertha said. "We are committed to the task of bridge-building between Christians and Jews." Within Israel's total population of 3.8 million, only about 83,000 are registered as Christian. Of that number, only 4.5 percent are Protestant.

"Christianity is fragmented enough already without introducing yet another denomination into Israel," Paul said. "That's why we chose to assist existing groups rather than start a Mennonite church."

Immanuel House provides a location for growth and fellowship of a diverse and growing congregation. About half of the members are Jews who have become believers in the Messiah through a variety of experiences. "In all, about 20 countries are represented among us," Paul said. "These are people who would normally have nothing to do with each other, being from different races, religious backgrounds, and social classes." Some are Israeli citizens; others are recent arrivals.

"The group has doubled in the last two years, with about 100 persons attending Sunday worship services," Paul said.

At present, Swarrs and MBM co-workers Roy and Florence Kreider provide pastoral leadership for the congregation. "It's just as much an Anglican project, too," Paul said. "Immanuel House is operated by the Israel Trust of the Anglican Church."

Worship services are conducted in Hebrew and English now, but "eventually it will become a Hebrew service," Paul said. "We're working into it with younger Israeli leaders who will eventually take over."

The original Park Hotel, housing what is now Immanuel House, was built in the late 1800s in the German Colony of Jaffa by Baron Ustinov, the grandfather of actor Peter Ustinov. One most remembered guest in the hotel was Kaiser Wilhelm II of Germany.

The Anglicans bought the hotel in 1927 for use as an English high school. The building, called Immanuel House since 1977, holds four rooms for congregational worship, a 50-bed hostel floor, offices, and a library and study center. The top floor will eventually hold apartments for staff and visitors.

Renovation of the building, begun in 1977, is a big project for Immanuel House now, ac-

cording to Swarrs. More than a dozen North American Mennonites have provided volunteer labor since the work began. "We work as funds and volunteer help arrive," Paul said.

Bertha edited the *UCCI News* 1980-81. Paul described the *News* as "probably the only united published voice in English of the Protestant community in Israel."

Swarrs, who have served in Israel since 1957, will return to their work in Jaffa in September following a summer furlough in North America.

Foreign student ministry begins in Washington

Gerry Miller of Chesapeake, Va., has been chosen to spearhead a new ministry with international students in the Washington, D.C., area. It is sponsored by three Eastern conferences of the Mennonite Church—Lancaster, Virginia, and Allegheny—and Mennonite Board of Missions, Elkhart, Ind.

The Washington ministry will be an effort to reach out to some of the many international students from over 100 countries living in the capital to share the good news of God's love.

A local support committee representing MBM student and young adult services, the three Eastern conferences, and Inter-Church, Inc., will assist in the implementing of this new ministry as well as provide support through the Mennonite congregations in the Washington area.

Initially Gerry will survey the international student population on two or three main university campuses, as well as coordinate with other Christian agencies in the area who work with international students. The purpose of this ministry is to seek out Christian fellowship, and also to attract nonbelievers to Christ by showing them loving Christian hospitality.

—Jody Voth

Morris Heights has good camp-out despite rain

Members of the Morris Heights Mennonite congregation in the Bronx, New York City, were dismayed when their annual camp-out over July 4 was saturated by rain. "We had some games planned like potato sack races" reports Iris Marte, "but of course all our plans were futile because of the rain."

But that evening they held a church service with an evangelistic film and "since it was raining everybody attended the service. Praise the Lord, after the movie we had five people who gave their lives to Christ. The next day was a beautiful day and almost everybody went in the pool." —Iris Marte

Zuercher to head new health organization

William R. Zuercher of Harlan, Ky., has been named chief executive officer of Mennonite Health Resources, Inc.—a new organization recently formed by six hospitals in Kansas and Colorado. The appointment was made on July 11 in La Junta, Colo., by the MHR board of directors and will take effect in early September.



William Zuercher

William has served since 1972 as administrator of Harlan (Ky.) Appalachia Regional Hospital. Before that he was employed four years by the Appalachia Regional Hospital System,

of which the Harlan hospital is a part.

Steps to begin formation of the new church-related health organization began about a year ago after several years of study by the six hospitals involved and the Health and Welfare Department of Mennonite Board of Missions, Elkhart, Ind.

The new organization was formed to provide a broad array of management support services, including assistance in long-range planning, management audits, materials management, third party reimbursement, standards and accreditation, insurance evaluation, public relations, capital development, marketing, research and development regarding new programs, board and management development, quality assurance, and inter-hospital coordination.

Kenneth Schmidt, director of the MBM Health and Welfare Department, has been serving as staff person for the MHR board the past year.

Allegheny Conference hosts annual MBM commissioning

An afternoon commissioning service at Stahl Mennonite Church on Sunday, June 28 culminated a weekend of missionary orientation sponsored by Mennonite Board of Missions and hosted by Allegheny Conference. Following introduction of overseas missionaries by Wilbert Shenk and Lawrence Greaser, James Krabill of Ivory Coast, John Friesen of India, and Elaine Kauffman of Brazil spoke about "Moments in Mission."

In a missionary message, MBM president Paul Gingrich found the first chapter of Colossians packed with the centrality of Jesus Christ. He recommended the words of verse 28 as a mission statement, "... that we may present every person complete in Christ." Focusing on (1) Everyoneness, (2) Call to Perfection, and (3) Centrality of Jesus Christ, Paul declared that calling people to faith is a commission for everyone. He asked, "What would happen if we would take the dream of Paul as seriously as our missionaries do? What would happen if each one of us would bring to faith and disciple one person in the next five years?"

A commissioning liturgy was led by James Metzler and Miriam Beachy, Allegheny Conference persons who are members of the MBM Board of Directors. Persons from the congregation encircled the missionaries, laying hands on them and commissioning them as the Lord's "sent ones."

Berkey Avenue Fellowship moves into new quarters

Members of the Berkey Avenue Fellowship, Goshen, Ind., spent the Sunday school hour, on July 12, moving to their newly renovated meetinghouse at 2509 Berkey Avenue.

The fellowship had been meeting temporarily in the Mennonite Mutual Aid headquarters at 1110 North Main Street since November 1979. The new meetinghouse was formerly occupied by the German Baptist Brethren. Berkey Avenue Fellowship purchased it in May 1980. LeRoy Troyer and Associates, architects, worked with the fellowship to renovate the existing building and add a new 4,700 square-foot addition, providing space for fellowship, nurture, and kitchen, office, nursery, and restroom facilities. Construction is scheduled for completion in August with a dedication celebration in September.

The first worship service in the new facility was held Sunday, July 19, with over 200 persons in attendance. Membership is 93 with normal attendance between 155 and 180. Berkey Avenue Fellowship is affiliated with the Indiana-Michigan Conference. Art Smoker serves as pastor.



French team (left to right): Vincent Fernandez, Mrs. Marie-Elise Fernandez, Madeleine Antoine, Anne Herment, Rosa Da Costa, and Antoine Galvez.

French Mennonite team touring North America

A team of six French Mennonites is touring North America from July 17 to Aug. 23.

The Salt and Light team, as the group is called, are young people from the Longwy congregation in Lorraine where Eastern Board missionaries Glen and Elizabeth Good give pastoral leadership. The Goods, currently on leave in Canada, will join the team for their travels in Alberta, California, and Pennsylvania. The team will also visit Chicago and Washington, D.C., and will be in the Lancaster, Pa., area from Aug. 9 to 22.

The Eastern Mission Board had invited the team leaders Vincent and Marie-Elise

Fernandez to visit Lancaster Mennonite Conference churches. In a venture of faith for their travel expenses the Fernandezes invited four other persons from their congregation to join them in a ministry to Mennonite churches in North America. A major concern of the Salt and Light team is to impress upon their audiences that France is a needy mission field.

The team also carries on a ministry in France using the French word for salt—SEL—which stands for Service for Evangelism in Lorraine. "We want people to pray for the development of churches in Lorraine," Good says.



Rick Stiffney

Ray E. Horst

Stiffney and Horst lead home ministries

A reorganized home ministries division under the leadership of Rick Stiffney and Ray Horst was approved July 16-18 during the quarterly meeting of the Mennonite Board of Missions, Elkhart, Ind., board of directors.

Ray Horst, longtime staff member of MBM, has been invited to become home ministries consultant. Much of his new assignment will be to assist mission outreach in the 20 conferences of the Mennonite Church.

Rick Stiffney succeeds Ray Horst as vice-president for home ministries. Since 1979, Rick has been director of MBM relief and service, which includes voluntary service, Out-Spokin', and discipleship.

The consolidating of four MBM departments—relief and service, home missions, health and welfare, and student and young adult services—into a “more with less” home ministries division is partly in response to the desire of conferences throughout the Mennonite Church to expand their own home ministries efforts by increasing their own staff.

The Media Ministries Department and the committee which oversees it will continue for the time being. MBM Media Ministries, with offices in Harrisonburg, Va., includes both domestic and overseas programs.

MBM staff reported to the Board that several new projects like Illinois Elderly Service Program, church planting in Mississippi, and Kenyon Street House in Washington are examples of the Home Ministries departments working together and in cooperation with conferences. Clair Hochstetler of the VS office pointed out that no new VS household is opened without consultations with the local conference.

Home missions director Edward Taylor reported to the Board that by next May MBM plans to complete a process begun in 1960 to turn over to conferences all home missions programs once administered by MBM.

Health and Welfare Director Ken Schmidt reported on the task force work to help MBM-related health and welfare institutions become more totally managed by local bodies. Six MBM-operated hospitals in Kansas and Colorado, for example, are now sharing support services through the newly created Mennonite Health Resources, Inc.

Oklahoma Mennos seek to expand urban work

The Mennonite congregation and Voluntary Service household in Spencer, Okla., are looking to expand their service to the local community in a variety of ways.

Duane and Gloria Beachey, long-term VSers in Spencer with Mennonite Board of Missions, Elkhart, Ind., currently work with other Mennonites and local black Baptist churches through an organization called Northeast Concerned Christians, which focuses on meeting critical housing needs within the city.

Along with their outreach through the visible service of building and repair, Beacheys are involved in Spencer Mennonite Church. They hope to strengthen their small congregation's outreach in the city by bringing in more Mennonites to help them.

“We particularly need couples or families willing to be active in building a stronger fellowship and work in the service and outreach of the church,” Duane said. “We are actively involved in community ministries, particularly the housing needs, but we see more opportunities and don't have the members or the time to work at them.”

Beacheys see service possibilities in terms of both volunteer and paid positions. “Paid jobs include nursing, teaching, social work, construction, business, and manufacturing,” Duane said. Volunteer openings include the VS-related home repair program, school aides,

clubs, Bible study, and other areas of church outreach.

Depending on the needs of persons moving to Spencer, separate housing could be arranged close by or two couples could share what is now the VS house, Beacheys said. Even in separate housing, Duane hopes the group could share frequently in meals, activities, and Bible studies.

“Because the nature of this assignment is to help build the church, and because we would arrange separate housing,” Duane explained, “we need couples with a two-to-three-year commitment—better yet, we need couples who would consider settling here!”

Beacheys are part of a larger group of Mennonites who have settled into the Spencer community to serve for as long as they're needed. Spencer is part of Greater Oklahoma City.

Church planters take hard look at conversion, renewal

Some 50 church planters attended the third Church Planters Conference sponsored by Region V of the Mennonite Church at Camp Hebron, Halifax, Pa., July 6 to 9. Church planters from five Mennonite conferences and from the Brethren in Christ Church participated.

Resource person James Nikkel from Winnipeg, Man., set the stage for the conference by reading 1 Cor. 3:7-11. It is the Lord who gives the growth. However, we are to be careful how we build on the foundation Christ has laid, he noted. Nikkel, a Mennonite Brethren church planter, has been involved in starting ten churches in Manitoba.

The making of disciples requires a call to personal holiness, a challenge to build strong Christian families, and the mandate to build, through the Spirit's power, a healthy congregation, Nikkel asserted.

Leslie Francisco, black church planter from Newport News, Va., challenged the group with the need for transformation as the essential first step in church planting. Without genuine conversion, we have no proper base for church planting or for church activity, he stated. A second step, consecration, purifies the body for ministry and mission, he said.

Francisco's lecture became a powerful sermon that challenged the group to renewed life in the Spirit, said Nathan Showalter, church planting coordinator with the Eastern Mission Board. Showalter observed that the sessions were marked by vigorous worship and intense interaction during breaks and at mealtime.

An afternoon tour of Harrisburg churches led by district bishop John Kraybill and church planter Ray Landis gave special attention to church planting activities in the area.

It is anticipated that regional meetings for church planters will be held every two years.

Siebers emphasize Christian living in Argentina churches

For Floyd and Alice Sieber, workers with Mennonite Board of Missions, Elkhart, Ind., their emphasis on “practical Christian living” has contributed to the growth of the Mennonite Church in Argentina.

“The Argentines are tired of the professional missionaries they see coming door-to-door and being so insistent,” Alice said. “We try to use different approaches.”

Floyd reported that people often say, “You work like we do.” In that respect, it is easier for the Argentines to relate to the Siebers. “They look on professional clergy as something to be wary of,” Floyd said.

Floyd and Alice agreed that their move two years ago from Choele Choel to Santa Rosa, cities in the states of Rio Negro and La Pampa, respectively, was one of the most important events of their just-completed term of service in Argentina.

“The churches in the two cities hardly knew each other before we moved,” Alice said. “Now they're really close, and members love to go back and forth.”

Santa Rosa, a university town about 225 miles northeast of Choele Choel, is mostly middle- and upper-middle class. The Choele Choel congregation, in contrast, is made up of poorer working people.

MRT return exceeds U.S. inflation rate

Mennonite Retirement Trust shows a 12.6 percent net annual rate of return for the first half of 1981, reports Gary Brunson, retirement services manager for Mennonite Mutual Aid.

The rate exceeds by more than 3 percent the 1981 first-half inflation estimates for the United States, and is 2.6 percent higher than the first-half returns for Mennonite Retirement Trust in 1980.

"High short-term interest rates and favorable returns on common stock produced this strong performance," Brunson noted. He also cited Mennonite Retirement Trust's long-term investment performance objectives of earning stability, a gradually increasing rate of return, and a five-year compounded earnings average of at least 1 percent above inflation.

Missionaries see Scriptures as a resource for their work

Sixteen newly appointed and 18 furloughed missionaries serving with the Eastern Mennonite Board of Missions met for orientation from June 20 to 26 at Camp Hebron near Halifax, Pa. The missionaries serve in 11 different countries.

Resource persons were Myron Augsburger, church planter with Inter-Church, Inc., Washington, D.C., and Donald Jacobs, executive director for Mennonite Christian Leadership Foundation, Landisville, Pa.

The purpose of such orientations as outlined by Eastern Board's overseas office is to develop an awareness of the Scriptures as a resource to transcultural relationships and to better understand world mission issues and the church's role in society.

Augsburger lectured each day on the Gospel of Matthew which he divided into five units: righteousness, mission, the kingdom, the church, and eschatology. His thesis is that Matthew is salvation history and shows the movement of the gospel to the Gentiles.

Donald Jacobs had a series of lectures on the gospel and culture. He wrestled with such issues as biblical interpretation in light of culture, the missionaries' posture in a foreign culture, and the effect of world-view on theology. Jacobs emphasized that the local fellowship is God's darling.

Other subjects discussed include conflict resolution, lifestyle adjustments, the missionary and mid-life crisis, the arts and cross-cultural communication, and development in the mission of the church. One participant said, "A highlight of orientation was the joy and fellowship that evolved from our mutual commitment to be about our Master's business."

mennoscope

Edmund and Kathrine Hoy, members of Stephens City, Va., congregation have been assigned by Eastern Mennonite Board of Missions for a four-year church planting mission in Hong Kong. At the morning service, on July 12, Edmund was ordained to the Christian ministry. The ordination was sponsored by the Northern District of Virginia Conference with the services in charge of Linden M. Wenger and Earl R. Delp. At the evening service Ed and Kay were commissioned for the assignment in Hong Kong, with the service being in charge of Howard Witmer and Wilbert Lind of Eastern Board.

A revised edition of *Repairing the Breach: Ministering in Community Conflict* is now available. The 95-page book contains stories and suggestions for Christians responding to conflict in interpersonal relations, in the congregation and in the community. The book by Ronald S. Kraybill, director of the Mennonite Conciliation Service, includes new chapters outlining "A Procedure for Mediating Interpersonal Disputes" and another suggesting "A Framework for Managing Group Conflict." Cost is \$3 postpaid from MCC Peace Section U.S., Akron, PA 17501.

Nancy Kerr Williams has accepted a half-



New and returning EMBMC missionaries. Seated (left to right): Allen Eshleman, José Santiago, Victor Dorsch, Carl Sensenig, Harold Lefever, Douglas Miller. Second row: Wayne Lehman, Agdelia Santiago, Mary Harnish, Viola Dorsch, Laura Kurtz, Julia Sensenig, Dorothy Yoder, Joyce Lefever, Roland Yoder, Evelyn Sauder. Third row: Gerald and Sara Shenk,

Donna Shenk, Bonnie Bergey, Shirley Mast, Mildred and Henry Buckwalter. Fourth row: Elizabeth and Glen Good, Ira and Ruth Landis, Harold and Annetta Miller. Fifth row: Ed and Gloria King, Earl and Ruth Zimmerman, Ed and Kay Hoy.

time position as project coordinator of the PEACE Team Project, a conjoint resource for campus ministry, developed by the Student and Young Adult Services of the Mennonite Board of Missions (Elkhart), the General Conference Mennonite Church's Department of Higher Education of the Commission on Education, and Mennonite Central Committee U.S. Peace Section. Williams, 47, is a member of the Arvada (Colo.) Mennonite Church. The Peace Education As Campus Evangelism (PEACE) project teams the services of Williams with those of Anabaptist-type groups on campuses and in urban settings to stimulate, encourage, evaluate, and provide resources for peace ministries.

"In a special service at the Spring Valley Mennonite Church, Roy Bender, of Canton, Kan., was ordained on Sunday morning, June 21. Leading the worship service was Frank Brennehan, chairman of the Spring Valley congregation. Paul E. Bender, father of Roy and pastor of the Allensville (Pa.) Mennonite Church, brought the morning message. A former college instructor of Bender, Dotty Janzen, brought words of affirmation, and Jerry Quiring, secretary of the South Central Mennonite Conference, presided over the ordination service. A fellowship meal followed the service.

Steve Garman was licensed and installed for a two-year period as youth minister for the Maple Grove congregation, Atglen, Pa., Sunday afternoon, July 5, at the church. Ross Goldfus, conference minister and Maple Grove's overseer, brought the message, and Pastor Herman Glick officiated at the installation. Steve's wife, Beth, shares in this assignment. They have two young sons, Bret and David.

The Sixth Annual Mennonite Central Committee relief sale will be held on Saturday, Oct. 17, at the Arkansas Valley Fair Grounds in Rocky Ford, Colo. It is sponsored by the Rocky Mountain Mennonite churches.

The annual Franklin Conference will be held at the Mercersburg Mennonite meetinghouse on Saturday, Aug. 22, beginning at 9:00 a.m. Reports, music, and inspirational messages make up the program. Larry Lehman will share stories from Guatemala. David Thomas of Lancaster Conference and Dwight Stoltzfus of Mennonite Mutual Aid will be the guest speakers. Noon meal will be served at the meetinghouse.

Minimum benefits of new certificates in fifteen life plans were raised on July 1 by Mennonite Mutual Aid. "A certificate for less than \$2,000 doesn't provide much in the way of assistance for survivors with today's inflation," Richard O. Miller explained, "and it costs as much to process smaller-value certificates as it does the larger certificates." Certificate values now must begin at \$2,000 or \$5,000, depending on the type of plan selected, Miller said.

He is operations manager for MMA's Auto, Life, and Retirement Services. Additional efficiencies also are anticipated, Miller noted, because of adjustments in billing modes for new certificates. Those with annual premiums of \$30 or less will be billed on an annual basis only. Affected by the revised policies are five level-term, four decreasing-term, four permanent, and two group plans.

The Eastern Montana MDS executive committee together with the Region III executive committee met in Wolf Point, Mont., to finalize plans for Region III annual MDS meeting to be held at Luster, Mont., Nov. 6 and 7, 1981.

The North Danvers Mennonite Church near Danvers, Ill., announces the publication of its congregational history entitled *A Goodly Heritage: A History of the North Danvers Mennonite Church* by Steven R. Estes. Publication will be sometime this fall and the book will consist of approximately 300 pages with illustrations and a hardback cover. *A Goodly Heritage* traces the development of the North Danvers Mennonite Church from its origin as a traditional Amish congregation preserving old European practices to its present position as an American Mennonite Church. The history focuses on the social life of the church members as well as on their experience as a congregation.

Samuel O. Weaver began working on July 1 as the Virginia Mennonite Conference executive secretary. In this role he will serve as liaison between the bishop districts and the conference service agencies and assist the moderator, Samuel Janzen. Elroy Kauffman also began working for Virginia Conference on July 1 as accountant/bookkeeper. Four of the conference agencies have offices in the new

Virginia Mennonite Conference Center.

Gladys Widmer has retired after 30 years of service in Puerto Rico with Mennonite Board of Missions, Elkhart, Ind. She returned to North America on July 15. In recent years Gladys worked at church planting in the city of Ponce. She first went to Puerto Rico in 1951. Her new temporary address is c/o MBM, Box 370, Elkhart, IN 46515.

Opportunities: Part-time opening for German instructor for 81-82 school year. If interested, contact Norm Yoder, principal, Iowa Mennonite School, R. 1, Kalona, IA 52247. Phone (319) 656-2073.

Change of address: Janet Gehman, 230 South Shenk Ave., Strasburg, PA 17579. Amzie and Fanny Ellen Yoder, 17804 S.R. 4, Goshen, IN 46526. J. Carl and Julia Sensenig, MCC, Box 329, Mbabane, Swaziland. Earl and Ruth Zimmerman, Greenhills, P.O. Box 336, Metro Manila, Philippines 3113. Laura Kurtz, P.O. Box 2329, Dar es Salaam, Tanzania. Miriam Krantz to United Mission to Nepal, Box 126, Kathmandu, Nepal. Roy F. Good (singing Good family) from Harman, W.Va., to R. 5, Box 342, Harrisonburg, Va. 22801. Phone (703) 433-8584.

\$213,989

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$213,989.63 as of Friday, July 24, 1981. This is 28.5% of the total needed. Contributions have been received from 300 congregations and 113 individuals. Individual gifts represent \$37,360.76 of the total.

Goal: \$750,000

births

Anderson, David and Susan (Yordy), Gibson City, Ill., first child, Matthew David, July 7, 1981.

Balzer, Harlin and Susan (Miller), Hesston, Kan., second child, first daughter, Janell Ruth, July 13, 1981.

Cashdollar, J. D. III and Joan (Mooberry), Morton, Ill., first child, Christopher Ryan, July 13, 1981.

Earnest, Everett and Lois (Detweiler), Nampa, Idaho, second child, first son, Joseph Aaron, June 5, 1981.

Frank, Bruce and Beth (Gingrich), Cobden, Ill., first child, Seth Lennon, July 11, 1981.

Gerber, Gerald and Susan (Gerber), Apple Creek, Ohio, first child, Braden Joel, June 29, 1981.

Horst, Tim and Debbie (Cramer), Portland, Ore., second child, first daughter, Rebecca Ruth, July 16, 1981.

Huber, Jay and Lois (Friesen), South Hutchinson, Kan., first child, Timothy Jay, July 6, 1981.

Kaetterhenry, Steven and Betty (Helmuth), Santa Ana, Calif., first child, Rachel Jeanne, May 13, 1981.

Leatherman, Gerald and Phyllis (Knechel), Harleysville, Pa., second child, first son, Aaron Mat-

thew, July 8, 1981.

Lehman, Glenn Mark and Doris (Miller), Lancaster, Pa., first child, Sarah Catherine, July 10, 1981.

Martin, Dave and Becki (Green), Portland, Ore., second child, first daughter, Emily Ruth, June 29, 1981.

Miller, Russel and Jan (Kauffman), Kalona, Iowa, fifth child, third son, Jason Eric, June 22, 1981.

Smith, David and Beth (Hamilton), Tillamook, Ore., second son, Alex Jay, June 28, 1981.

Steiner, Jim and Debbie (Ireland), Kidron, Ohio, second child, first son, James Edward, June 25, 1981.

Stutzman, Greg and Twila (Burkholder), Dayton, Va., first child, Lane Derek, July 15, 1981.

Swartzendruber, Linwood and Karen, Hiawatha, Iowa, first daughter, Kenna Kristine, July 9, 1981.

Wolf, Michael and Linda (Sinkey), Millington, Mich., first child, Sarah Elizabeth, July 8, 1981.

Wyse, Duane and Cecilia (Hooley), Wauseon, Ohio, second child, first son, Collin Duane, July 13, 1981.

Yoder, Jay and Lisa (Smith), South Hutchinson, Kan., first child, Lacey Jae, July 1, 1981.

marriages

Gable—Hartzler.—Timothy Ray Gable and Suzanne Michelle Hartzler, both of Orrville, Ohio, Orrville cong., by Carl K. Newswanger, July 11, 1981.

Gonzalez—Acevedo.—Jose R. Gonzalez, East Earl, Pa., and Evelyn Acevedo, Reading, Pa., both of Spanish Mennonite cong., by Luke L. Horst, June 27, 1981.

Horst—Hoover.—J. Mark Horst, Mohnton, Pa., and Joyce M. Hoover, Fleetwood, Pa., both of Fairview cong., by Luke L. Horst, June 27, 1981.

MacDonald—Brubaker.—Frederick H. MacDonald, Tewksbury, Mass., Independent Church, and J. Elaine Brubaker, Manheim, Pa., Erismann cong., by H. Howard Witmer, June 27, 1981.

Mast—Haarer.—Allan Mast and Deanna Haarer, both of Phoenix, Ariz., Trinity cong., by ——— Kritzer, grandfather of the bride, June 20, 1981.

Oyer—Hansen.—Phil Oyer and Jenneane Hansen, both of Denver, Colo., Glennon Heights

cong., by John P. Oyer, June 7, 1981.

Schlabach—Handrich.—Gerald Schlabach, Goshen, Ind., East Goshen cong., and Joetta Handrich, Grand Marais, Mich., Grand Marais cong., by Willard Handrich, father of the bride, May 23, 1981.

Smith—Graber.—Larry Smith and Rhonda Graber, Waterloo, Ind., both of North Leo cong., by Ray Erb and Stan Shantz, Apr. 12, 1981.

Stoltzfus—High.—Don M. Stoltzfus, Diamond Street cong., Philadelphia, Pa., and Linda J. High, Groffdale cong., New Holland, Pa., Apr. 4, 1981.

Weaver—Miller.—Roger D. Weaver, Martindale cong., Ephrata, Pa., and Jolene M. Miller, Upper Deer Creek cong., Wellman, Iowa, by Henry D. Miller, and John King, June 20, 1981.

Yoder—Shoemaker.—Nelson S. Yoder, Grantsville, Md., Oak Dale cong., and Patricia Ann Shoemaker, Zion cong., by Richard Early, June 13, 1981.

held at Millwood Mennonite Church, in charge of Herman Glick; interment in Millwood.

Noel, Sterling, son of Henry and Saloma (Lauber) Noel, was born at Strang, Neb., Jan. 8, 1921; died on July 10, 1981; aged 60 y. On Oct. 31, 1946, he was married to Hilda M. Eichelberger, who survives. Also surviving are 2 sons (Merle and Marlyn), one daughter (Sherith), 4 grandsons, and one sister (Shirley—Mrs. Vernon Kennel), and one brother (Duane). He was preceded in death by an infant son (Sheldon Lee), one brother (Walter), and one sister (Felda). He was a member of the Salem Mennonite Church, where funeral services were held on July 14, in charge of Lee Schlegel, Leland Oswald, and Glen Birky; interment in the Salem Cemetery.

Rohrer, E. Esther, daughter of Amos and Lizzie (Huber) Rohrer, was born in Lancaster, Co., Pa., Dec. 21, 1899; died at Landis Homes, Lititz, Pa., July 3, 1981; aged 81 y. She was a member of Millersville Mennonite Church. Funeral services were held at East Petersburg Mennonite Church, in charge of J. Herbert Fisher and John B. Shenk; interment in the church cemetery.

Schertz, Mary Etta, daughter of Eli D. and Sarah (Hooley) Yoder, was born at Lagrange, Ind., July 6, 1887; died at Goshen, Ind., July 8, 1981; aged 94 y. On Dec. 9, 1920, she was married to Manuel D. Schertz, who died on Nov. 19, 1970. Surviving are one daughter (Carol—Mrs. John Oyer), 11 grandchildren, 12 great-grandchildren, and 2 great-great-grandchildren. She was preceded in death by 2 daughters (Lois—Mrs. John D. Byler and Elmira—Mrs. Peter Imhoff). She was a member of College Mennonite Church, where funeral services were held on July 10; in charge of Arnold C. Roth; services were also held at Metamora Mennonite Church on July 11, in charge of Gail Fisher; interment in Washington, Ill.

Sutter, Minnie, daughter of Sebastian and Magdalena (Goldsmith) Gerig, was born near Wayland, Iowa, Feb. 10, 1890; died at Parkview Home, Wayland, Iowa, June 5, 1981; aged 91 y. On Nov. 16, 1910, she was married to Amos Conrad, who died on Mar. 13, 1911. On June 20, 1918, she was married to Samuel J. Sutter, who died on Aug. 25, 1925. Surviving are one son (Joe Sutter), 3 daughters (Aldine—Mrs. Harold Meyer, Estella—Mrs. Vincent Krabill, and Ruth—Mrs. Dallas Rediger), 10 grandchildren, and 20 great-grandchildren. She was preceded in death by 11 brothers and sisters. She was a member of Sugar Creek Mennonite Church, where funeral services were held on June 5, in charge of Ed Miller; interment in Sugar Creek Cemetery.

P. 604 by David Fretz.

calendar

Allegheny Conference, Mattawana, Pa., Aug. 6-8
Black Council/Black Caucus Assembly, Bowling Green, Ohio, Aug. 6-7-10
Mennonite Church General Board, Bowling Green, Ohio, Aug. 10, 11
Conservative Mennonite Conference, Iowa Menn. School, Kalona, Iowa, Aug. 10-14
Mennonite Church General Assembly, Bowling Green, Ohio, Aug. 11-16
Franklin Conference, Chambersburg, Pa., Aug. 22
Hesston College classes begin, Hesston, Kan., Sept. 7
Eastern Mennonite College/Seminary classes begin, Harrisonburg, Va., Sept. 8
Goshen Biblical Seminary classes begin, Elkhart, Ind., Sept. 8
Goshen College classes begin, Goshen, Ind., Sept. 9
New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 12
Lancaster Conference assembly, Weaverland, East Earl, Pa., Sept. 17
Mennonite Secondary Education Council, Laureville, Pa., Sept. 30-Oct. 1
Mennonite Publication Board, Colo., Oct. 9-10
Mennonite Board of Education Board of Directors, Hesston, Kan., Oct. 9-10
Black Leadership Seminar, Laureville, Pa., Oct. 19-23
Comite Administrativo, New York City, N.Y., Oct. 22-24
Southeast Convention, Sarasota, Fla., Oct. 23-25
Moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982
MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23, 1982

obituaries

Detweiler, Mabel, daughter of Frank and Rosa Lee (Newell) Kitchen, was born in Lacon, Ill., Apr. 30, 1901; died of a heart attack at St. Francis Hospital, Peoria, Ill., June 12, 1981; aged 80 y. On Apr. 22, 1923, she was married to Roscoe Baldwin, Jr., who died on Dec. 30, 1970. On Oct. 27, 1979, she was married to Joseph Detweiler, Sr., who survives. Also surviving are one son (Walter E. Baldwin), 2 daughters (Rosalie—Mrs. Wendell Shafer and Bernice Borsheuer), 2 stepsons (James and Joseph Detweiler), 2 stepdaughters (Barbara—Mrs. Jan Gleysteen and Lola—Mrs. Chris Miller), 8 grandchildren, 11 stepgrandchildren, 3 great-grandchildren, one step-great-grandchild, one brother, and 2 sisters. She was a member of Whitestone Mennonite Church. Funeral services were held at Lenz Memorial Home, in charge of Gary Hazlett, James Detweiler, and Valentine Swartzendruber; interment in Lacon City Cemetery.

Gingerich, Gary Lee, son of Clarence and Marjorie (Rhodes) Gingerich, was born in Iowa City, Iowa, May 2, 1955; died in a car-semi-truck collision, north of Iowa City, July 13, 1981; aged 26 y. Surviving are one brother (Ed Gingerich) and grandparents (Mr. and Mrs. Frank Rhodes). He was a member of East Union Mennonite Church, where funeral services were held on July 16, in charge of Lonnie Yoder and J. John J. Miller; interment in East Union Cemetery.

Gingerich, Katie I., daughter of Isaac and Barbara (Yoder) Helmuth, was born at Kalona, Iowa, Feb. 11, 1903; died at her home in Kalona, Iowa, June 22, 1981; aged 78 y. She was married to Jonas Gingerich, who survives. Also surviving are 5 sons (Mose, Fred, Nelson, Duane, and Firman), 4 daughters (Jean—Mrs. Morris Yoder, Mary—Mrs. Clifford Gingerich, Lovina—Mrs. Carl Rutt, and

Carol—Mrs. Bernard Bowman), 2 sisters (Ida—Mrs. Dennis J. Miller and Emma—Mrs. Joe Hershberger), 23 grandchildren, and 5 great-grandchildren. She was a member of Fairview Conservative Mennonite Church, where funeral services were held on June 24, in charge of John L. Hershberger and Perry M. Miller; interment in Fairview Cemetery.

Hartnett, Mary Ann, daughter of Raymond and Ella (Stauffer) Nice, was born in Sellersville, Pa., Sept. 3, 1943; died at Grand View Hospital, Sellersville, Pa., July 14, 1981; aged 37 y. Surviving are her parents, 2 daughters (Laurie Kolleen and Beverly Kaye), one son (Thomas Eric), and 2 brothers (Glenn S. and Donald S. Nice). She was a member of Souderton Mennonite Church, where funeral services were held on July 16, in charge of Glenn Egli and Russell B. Musselman; interment in Souderton Mennonite Cemetery.

Hoover, Herman L., son of William George and Anna (Clark) Hoover, was born on Nov. 23, 1911; died of a heart attack at Lancaster, Pa., June 29, 1981; aged 69 y. On Oct. 3, 1932, he was married to Beatrice ———, who survives. Also surviving are 2 daughters (Betty Jane Wingerd and Ella Mae), 2 sons (LeRoy and Kenneth), 10 grandchildren, and 6 great-grandchildren. He was a member of Charlotte Street Mennonite Church. Funeral services were held at the Fred E. Groff Funeral Home on July 2, in charge of Harold E. Reed and Marvin Weaver; interment in Riverview Burial Park, Lancaster, Pa.

Hostettler, Donna Jean, daughter of David and Eva (Steiner) Kornhaus, was born near Orrville, Ohio, July 7, 1933; died of cancer at Methodist Hospital, Indianapolis, Ind., May 12, 1981; aged 47 y. On Sept. 1, 1957, she was married to Meredith Hostettler, who survives. Also surviving are 3 children (Brian, Laurie, and Eric), her parents, one brother (Wayne Kornhaus), and one sister (Norma Mast). Funeral services were held at the Missionary Church, Mooresville, Ind., May 14, in charge of Willard Williams; interment in Fairfield Friends Cemetery, Camby, Ind.

King, Joseph S., son of Isaac L. and Katie (Stuckey) King, was born at Atglen, Pa., Sept. 1, 1890; died at Lancaster, Pa., July 10, 1981; aged 90 y. On Mar. 2, 1922, he was married to Ada Stoltzfus, who died on Jan. 20, 1926. On Mar. 22, 1932, he was married to Leah Engel, who died on Sept. 28, 1969. Surviving are one daughter (Esther M.—Mrs. Elmer Hertzler), 5 grandchildren, 2 great-grandchildren, 4 brothers (Simon, Isaac S., Valentine S., and Ruben S.), and 3 sisters (Priscilla Glick, Martha R., and Ella—Mrs. Ira Mast). He was a member of Maple Grove Mennonite Church. Funeral services were

readers say

Thanks for the excellent articles "Civil Disobedience: Right or Wrong" by George Sweeting and "Hear, Hear!" from Elvin Glick. Super! Keep up the good work. —James Carroll, Pottstown, Pa.

Amen to "Thoughts for Beggars' Day" by Katie Funk Wiebe in the July 7 *Gospel Herald*. On July 3 many *Gospel Herald* readers received quite an increase in Social Security benefits. Did church giving also receive a proportionate increase? —Clayton L. Keener, Lititz, Pa.

items and comments

Methodist agency says it will again gather at Nestle-owned hotel

Because of Nestle Corp.'s support for a new infant formula marketing code, a United Methodist agency will continue to meet in a hotel owned by a company subsidiary. The governing board of the church's General Council on Ministries has held its regular fall meetings at the Stouffer's Dayton Plaza Hotel since 1976. But its leadership recently decided not to patronize the hotel unless the parent company, Nestle Corp., agreed to the provisions of the International Marketing Code of Breastmilk Substitutes adopted last May by the World Health Assembly.

Baptist cleric agrees to drop shock methods of teaching the Bible

A Baptist minister in Grand Rapids, Mich., who zapped children with electrical shocks to emphasize biblical truths has reached an agreement with a Michigan prosecutor to stop the controversial practice. "The guy was well intended but our concern was that some of those kids could have had unknown birth defects or heart defects and the voltage might have caused death," said David Gersch, assistant prosecutor of Kent County, which includes Grand Rapids and its suburbs.

Dwight Wymer, pastor of Immanuel Baptist Church in Grand Rapids, told reporters that sitting on the electrified stool had been voluntary, and apparently there were few complaints from the children who got a charge out of it.

Going to church good for health, physician claims

Regular attendance at worship services is good for physical as well as spiritual health, says a University of North Carolina professor. Berton Kaplan, professor of epidemiology at the university's school of public health, says studies comparing people who go to a church or synagogue for services once a week with those who attend less frequently suggest that "piety is good for you."

A study of some 400 residents of Evans County, Ga., shows that frequent churchgoers have lower blood pressure and therefore are less liable to have a stroke or other complications, Dr. Kaplan says. The study excluded people who had pre-existing high blood pressure or other circulatory-system problems.

Missouri Synod decides to sever fellowship link with American Lutherans

The Lutheran Church-Missouri Synod, a conservative church body that weathered an intense doctrinal controversy in the 1970s, voted to break a 12-year fellowship with its more moderate sister denomination, the 2.4-million-member American Lutheran Church (ALC).

Earlier this year, an LCMS committee had recommended breaking ties with the ALC because the moderate church body did not affirm the inerrancy of the Bible, allowed for the ordination of women, and held a liberal position on membership in ecumenical organizations.

The church decision to break off relations with the American Lutheran Church may not affect a merged congregation in Pacific Palisades, Calif.

"I don't see how they can undo anything that's already been sanctified," said the Rev. Richard Z. Meyer of the dual-identity Lutheran Church of the Palisades.

American Baptists elect a leader who asks focus returned to evangelism

American Baptist Church delegates elected a new president who says he wants to lead the church back to evangelism and away from political advocacy. "We get in trouble for speaking out on too many issues frankly," said John F. Mandt, the 43-year West Virginia restaurateur elected president during the church's biennial convention in San Juan, P.R.

However, the election of Mr. Mandt does not necessarily signal a rightward drift for the 1.6 million-member denomination. Delegates said that the tension between evangelism and social advocacy was not an issue in the election.

Lutheran radio station moves to top of market in a region of Brazil

A new Christian FM radio station in Novo Hamburgo, Brazil, which went on the air just a year ago, has moved to the top of its market area with 51 percent of the audience. Radio Uniao FM is one of three Brazilian stations operated by the Fundacao ISAEC de Comunicacao and funded in part by the Lutheran World Federation's Commission on Communication.

An audience survey showed that more than one third of Radio Uniao FM listeners are between ages 19 and 25, half are single, and 35 percent have attended university or are presently enrolled.

Rabbi calls missionary activity by Christians bigger threat than cults

The "subtle character of Christian missionary activity" is a serious threat to Jewish youth, the president of Baltimore Hebrew College told B'nai B'rith delegates at a regional convention in that city. Rabbi Leivy Smolar,

the speaker, referred to three "priorities" in his discussion of "critical challenges facing Jewry in the 80s." The priorities were the family, the youth, and the "half-finished job" of liberating Soviet Jews.

In the case of the youth, Rabbi Smolar told about 200 delegates at one meeting, the threat is not from "the Moonies" or "the Far Eastern cults" so much as from subtle efforts "to sucker the Jewish kid into a Christian missionary movement."

Focus of Kirchentag on youth this year attracted big crowds

The German "Kirchentag," a national gathering of Protestant lay and clergy members, has just ended in Hamburg. Among other things it revealed were a few trends that German church leaders hope will become permanent in the nation's religious life.

In part, church optimism is based upon sheer numbers. Two hundred thousand people attended the opening Kirchentag ceremony, and an estimated 150,000 visited the workshops, panels, and speeches in the four days that followed. Church representatives say that daily Bible studies, held in various parts of the conference buildings, drew almost 90,000 people.

These figures, which exceeded even the most optimistic expectations of Kirchentag organizers, make the Hamburg conference the largest ever. The Protestant Kirchentag has been held every two years since 1949.

Pennsylvania lawmakers send governor a bill permitting legal bingo

A bill legalizing bingo for churches, veterans groups, and other nonprofit organizations was enacted 179 to 13 by Pennsylvania's House and sent to Governor Dick Thornburgh. The measure, approved earlier by the Senate, sets up safeguards to exclude organized crime from bingo operations which was a concern of many legislators.

Regular Baptists score 'liberation theology' as alien to church's goals

The General Association of Regular Baptist Churches has denounced the "theology of liberation" as being in conflict with its own evangelistic goals in the mission fields. The 4,600 delegates to the annual convention at Winona Lake, Ind., singled out several aspects of modern missions philosophy for criticism and affirmed their traditional soul-saving theology. The liberation theology, which attempts to ally the Christian church with secular struggles against right-wing regimes, was "unscriptural," they said in a policy statement.

Delegates approved a statement describing the popular liberation theology as being "opposed to God's declaration of man's total depravity and need of personal regeneration."

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Is there any good news?

The visitor listened patiently to my description of pressure groups in the church. Then he asked, "What about the good news?" I replied with the somewhat overworked slogan about bad news being more interesting to newpeople than good. But it is a fair question. Of course most of the stories carried in the news section of the *Herald* are of a cheerful sort. I could have simply referred him to these.

But this news is not dramatic in comparison to the stories of disasters in a current issue of the *Washington Post* (hotel collapse in Kansas City, teenager shoots parents in Dallas, Chicago fire kills 4 and injures 20). This reminds me of John Bluck's remarks to the Associated Church Press last May in Philadelphia. Bluck noted the classic criteria of newsworthiness: impact, timeliness, prominence, proximity, conflict, and the bizarre.

All of these criteria fail, he said, when used to evaluate gospel news. Media news for all its newness is boringly predictable. He asserted that 70 percent of what appears in the newspaper could be predicted ahead of time. A pretty broad statement, perhaps, but don't we all know that fire, floods, other disasters, and killings will take the precedence?

Gospel news, said Bluck, is about ordinary things that can never be newsworthy if we use the classic criteria: bread and wine and fish, lost sheep, lost sons, tax collectors, birds and flowers and mustard seeds. "Gospel news is that which signposts the activity of God, to mark and record it." Gospel news, said Bluck, is "unpredictable in its effect on readers. It may fill the churches with the new faithful, empty them of the old unfaithful. As a commodity, gospel news is unreliable. You need a backup line of calendars and cookbooks!" (The perfect alibi should my publisher press me on the very modest financial contribution of the *Gospel Herald* to the overall well-being of Mennonite Publishing House.)

Possibly the most rigid criteria of ordinary news is proximity: was it a happening close to me? If not, it's not news. The farther away the happening, the less likely it is to be news. Some of this sorting out is necessary to preserve our sanity. We cannot have a specific concern for all the billions of people in the world.

But at least we may protest the evident bias of secular news toward parochial interests. In contrast, says Bluck, gospel news cannot be satisfied with proximity as a criterion for newsworthiness. Pain in the body of Christ is no respecter of proximity.

In a July 21 *Gospel Herald* news story Don Jacobs has reported that 30 percent of Mennonites are now nonwhite. He says that a new Mennonite congregation emerges every 1¼ days, and if present trends continue by the end of this

century a majority of a one-million-member Mennonite Church will be nonwhite. Is this good news? It depends on our point of view. If we believe that our faith is a good thing and that more should share it, we will be pleased. But if we consider that the balance of power may be affected by the balance of numbers, we could become alarmed. Even good news has its dark side, depending on one's perception and relation to the story.

So is there any good news this week? I am sure you can find quite a bit within our news section. But here are a few other items that come to mind, beginning locally and moving out from there.

It is good news that the Kingview Mennonite Church (my home congregation) is almost finished with a major addition to our building. It has taken more than a year, over \$100,000, and the total number of volunteer hours has not yet been reported. Though there have been stressful periods and several weighty matters remain to be finally decided, the experience has not driven our congregation apart.

Moving farther out, the Allegheny Mennonite Conference (my home conference) received better than average financial report in June. The treasurer tells me that receipts were 38 percent above June 1980. This good news is especially important to those of us who agonized about low receipts during the fall and winter. It is good news, too, to church agencies who depend on us for support. Because of these better receipts, we were able to keep our commitments, although not to give them all that they could use.

For a wider story, it is good news that several thousand Mennonites are expected to gather at Bowling Green, Ohio, August 11-16, for our biennial general assembly. We will come of our own free will, with no serious objection from anyone, for fellowship and discernment of issues related to living as Christians and Mennonites in our time.

But now the law of proximity shows its face. I have no up-to-date news of the churches around the world. (There may be some in the news section which I have not yet seen.) But some news is timeless and I am reminded of a story I heard at the Congress on World Evangelization in 1974. It involves a report of a headhunter who got converted and "now he is the treasurer of the church!" Good news to us who want to see the church growing and ministering to all kinds of people. And what good news it must have been to those who could have been candidates for his headhunting!

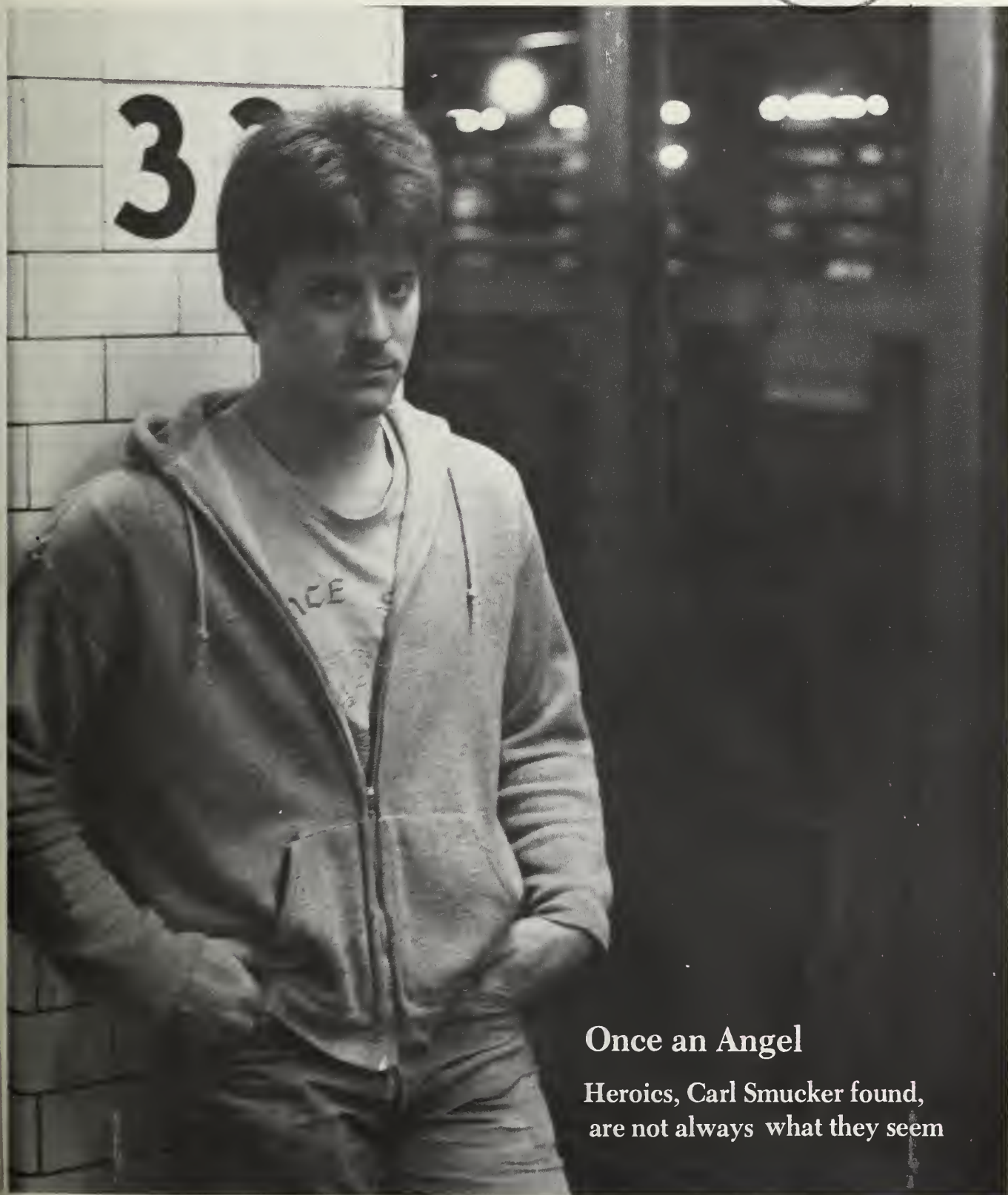
Is there any good news? Of course there is. But sometimes we need to look carefully, for the bad news comes charging in while the good news does not press itself upon us.

—Daniel Hertzler

Gospel Herald



August 11, 1981



Once an Angel

Heroics, Carl Smucker found,
are not always what they seem



Once an Angel

How one Mennonite dropped in
— and out of—crime control

by J. Charles Kraybill

Capturing the public eye is difficult in a place like New York, where cosmopolitan tastes and attitudes flourish, and doing your own thing seems to be everybody's "thing." The city's calloused inhabitants claim to have seen it all.

But a gang of Bronx teenagers came up with an idea some three years ago that was unusual even for New Yorkers. They are the Guardian Angels, a corps of volunteers who patrol the city's crime-infested subways. Their mission, they say, is "to end the tyranny of fear which rules our subway system."

Group members are easily identified by what has become their trademark: red berets. Traveling at night in bands of eight or more, the Angels ride the trains through the most dangerous sections of town. Weapons are forbidden. Rather, they intimidate would-be attackers with sheer presence and numbers.

The media love it. Hundreds of newspapers, magazines, and even one television docu-drama have chronicled their story. Awards, citations, and words of praise are heaped upon them from all sectors, including the formerly skeptical office of Mayor Ed Koch.

By now the red berets are a familiar, usually welcome sight; particularly to the weak and aged, for whom a simple train ride can be a routinely harrowing experience. Like comic book characters come to life, the Angels represent the triumph of good over evil. They are perceived as folk heroes in a cynical age, thwarting wrongdoers at every turn, rescuing the innocent in distress.

But people are often surpassed by the myths that surround them. And the Guardian Angels are no exception. At least one member, a young Mennonite named Carl Smucker, became disillusioned with the group. Disillusioned enough to drop out.

Garbage collection no glamour. Carl Smucker is a lifelong resident of New York. His parents came to the Bronx during the Mennonites' mission-planting spree of the fifties. He attended public school, then spent a year and a half at Eastern Mennonite College.

The "annoying seclusion" of the Shenandoah Valley made him restless though. He'd grown up learning city ways and missed the "naked energy" of urban life. It was upon returning to the Bronx, and his old job at McDonald's, that he met Curtis Sliwa, known as "the Rock."

Curtis had organized his fellow employees into "the Rock Brigade." Their function, of all things, was community improvement. Every Saturday they rose before dawn, armed themselves with brooms and shovels, and attacked the filth

J. Charles Kraybill works for SANE, a nuclear disarmament lobby group in Washington, D.C.

along East Fordham Road. And for at least one day each week, a little corner of South Bronx was clean.

Undeniably, the Brigade's chief promoter was Curtis. When others complained of blisters and lack of sleep, Curtis spoke glowingly of the Brigade's future. His public relations work resulted in a *Bronx Press Review* article and the official backing of the Chamber of Commerce. He assigned titles to group members, and with a little urging got them to attend "I love a clean New York" rallies.

Carl was familiar with community organizations through his father's work. "Just another clean-up group," he thought at first. But the Brigade's enthusiastic spirit proved compelling, and he finally joined their efforts in the spring of 1978.

As summer approached, the emphasis shifted from street-sweeping to garbage can maintenance. The Sanitation Department supplied the group with fifty concrete receptacles and bestowed upon them authority to issue warning summonses to untidy store owners. Carl was put in charge of enforcement.

Fordham Road's merchants and landlords were not overly cooperative in the beginning. But after some hounding, Carl reports, the mere sight of a Brigadier was enough to "send some of the owners themselves into the street with brooms and dustpans."

The Rock's reputation began to spread. Unfortunately, rank-and-file Brigadiers were losing interest at the same time. "Sinking one's hands into the dark unknown of a concrete trash barrel is not pleasant," Carl recalls, "and there's no other way to unload the things." Brigade members began shirking their duties, leaving barrels unattended. "Morale was down. The group needed a boost."

The need for a boost. That boost came on December 8, 1978, in the form of a *Daily News* article bearing the headline, "They find honesty does pay." The report told of two boys who found a wallet containing \$300 in a trash can, and returned it to the owner. The boys were Rock Brigade members and the wallet's owner, who couldn't be reached for comment, was a 65-year old woman from University Heights. Furthermore, the article said, a Manhattan businessman was impressed enough by their good deed to give the Brigade three crisp new \$100 bills.

As Carl remembers now, the reward was actually "a lesson in how *dishonesty* pays." The reason the woman who lost the wallet couldn't be reached was because she didn't exist. The whole affair, in reality, had been a carefully executed hoax.

Carl didn't like this, but he justified it, nonetheless. "For once a positive story made the headlines," he thought to himself. "Besides, they were good kids. It *could* have happened."

The publicity, coupled with \$300 in funds, generated the hoped-for surge in popularity. And none too soon for Curtis' latest project, a New Year's weekend "Marathon Sweep." The scope was ambitious: 140 miles of streets in all five boroughs were to be swept in 72 hours.

Carl nursed some doubts about the scheme in the frigid morning hours of December 29. But by nine o'clock almost forty Brigadiers were present and the sweep began on schedule. First stop was Staten Island, where the borough president presented them with a miniature broom adorned

by a commemorative gold plaque. After ferrying to Manhattan, they marched to City Hall where Deputy Mayor Badillo officially declared it "Marathon Sweep Day." Up to this point, the sweep went according to plan.

It was during the afternoon trek from City Hall to Columbus Circle that things fell apart. One by one the sweeper-vac machines (donated by Off-Track Betting) broke down and had to be pushed in silence. One by one Brigadiers dropped out and headed for home, leaving behind more equipment than people.

"The sweep was becoming a protest march," says Carl. "As we approached the circle, it evolved into a fast walk." And there at Columbus Circle, less than eight hours into the "marathon" sweep, the Rock Brigade took an extended rest. By the time they moved on that night they were six hours behind schedule and severely reduced in size. Only Curtis, Carl, and two others remained. The foursome spent the next day in a game of hide-and-seek with reporters, alternating between walking and riding in a van. Most of the route was passed over completely.

Struck on the head, but how? The sweep was Carl's first big disappointment. Not only had the group failed to do what they promised, but their conduct in public was embarrassing. During the ceremony at City Hall, he remembers, "kids were running all over the place, jumping in front of cameras, acting like clowns."

Carl voiced his grievances to Curtis, who responded with talk of a new, and better, idea, "the Magnificent Thirteen"; an endeavor that would require more group discipline and, in Carl's words, produce "more dramatic results than a few trash cans ever could." Originally billed as a satellite effort of the Rock Brigade, it was also the humble beginnings of what would eventually become the Guardian Angels.

In not-so-humble fashion, the Magnificent Thirteen called a press conference to kick off their activities. According to their three-page press release, they were going to patrol the Bronx section of the #4 line, known as "Mugger's Express." When witnessing an attack or crime, patrol members "will begin to blow their whistles continuously," until one of them can "put in a report to the transit police by the nearest available means." The release listed Carl as "day-to-day director of operations" and, due to his input, contained phrases like "turning the other cheek," and "non-violent resistance."

During the press interviews Curtis occasionally turned to

Editor: Daniel Hertzler
News Editor: David E. Hostetler

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Carl for an impromptu statement. Carl was not a seasoned speaker, but he soon learned "to extend sentences, allowing time for construction of the next," and "to punctuate words with dramatic gestures wherever possible." He was beginning to get the feel for publicity and it felt sort of good.

The media gave the conference ample coverage, then went away, leaving the Magnificent Thirteen to their job. Initially, patrols consisted of either Curtis or Carl tracking down two volunteers and riding the #4 line for a few hours. But the rides were uneventful. "Monotonous, almost boring," says Carl. It became clear that criminals generally don't operate in front of spectators.

The group was sulking in that realization when Carl showed up for work one day sporting an ugly gash on his cheek. The mishap occurred while running to catch a train, he said. He'd missed his footing on the stairs and slammed face-first into a wall, resulting in a bruise that "looked much worse than it felt."

As Carl was talking, Curtis was thinking. "It was too timely an opportunity for the Rock to pass up," Carl says now. Late that night, four of the Magnificent Thirteen went looking for a deserted subway platform. Upon finding one, Carl lay on the concrete floor, scraped the scabs from his face, and motioned for the others to blow their whistles.

The next day's *New York Times* reported that Carl was struck in the head "while interrupting an apparent mugging." Three robbers had a man pinned behind a garbage bin, the article said, when Carl and his patrol appeared. Carl was hit, his companions blew their whistles, and the robbers and their victim fled the scene.

The *Daily News* even carried a picture of the "groggy and swollen-jawed Smucker." He was quoted as saying, "We have a long way to go in cleaning up the subways, and I'm not about to give up."

He gave it up. But Carl did give up, exactly one week later, after being mugged on his way home from work. This time the injuries were real: two gashes on the head, a concussion, and a broken jaw.

Carl has no recollection of who or what hit him. The attacker's motive is unknown, since Carl's wallet, briefcase, and other valuables were left intact. "Whether the incident related to his picture being in the papers can only be surmised," his father said at the time. In any case, Carl spent a week in the hospital, and a month at home with his jaw wired shut.

He made a few outings with Curtis after this, mostly for interviews, then gradually lost contact. "I'm analyzing to this day why I quit," says Carl. "I felt kind of put aside after the accident. I guess I didn't show much interest in getting involved again either."

Today Carl works for an international courier agency and studies journalism at New York University. He continues to ride the subways, but now "for the purpose of getting from one end of town to the other."

Meanwhile, the Angels have expanded tremendously. Their numbers fluctuate in the high hundreds, and they

claim to have made dozens of citizen's arrests. The Rock Brigade ceased to exist long ago, and the Sanitation Department has quietly retrieved their fifty concrete trash barrels.

Public opinion is less sympathetic than it used to be. The Angels took an uninvited tour of duty through Atlanta's black community last spring, for which they received mixed reviews. And concern has been raised over the age factor, since many of the Angels are as young as 15 or 16. One city official was quoted saying, "If they didn't go around in groups of ten they'd get killed."

At first the Angels patrolled in civilian clothes, so they could "move freely and become effective crime stoppers," according to the press release. Then they began wearing red berets and monogrammed T-shirts, greatly increasing their visibility. Curtis told a *Time* reporter, "This is partly why the guys do this. They really get a kick out of being recognized." And it's true, the Angels are often stopped by admirers to pose for pictures and sign autographs.

Unfortunately, criminals can also spot the beret-clad Angels. "Hoodlums have learned their lesson," says Carl. "They just go elsewhere to commit their crimes now." The Angels may deter crime on the lines they ride. But overall, subway violence has been redistributed more than reduced.

By his own admission, Carl Smucker is not a hero. He certainly participated in the Angels with some noble intentions. "I was really enthused about the kind of example we could set," he says. But the prospect of fame had been intoxicating. What began as a crusade for justice turned into a lesson on his own capacity for deception.

Carl still believes in the concept that inspired the Angels. "If people would be willing to intervene when they see a crime occurring, things could change," he insists. "The ordinary citizen going to and from work has a better chance of stopping a mugging than the Angels. The purpose of the Angels is to go out and look for trouble, and trouble is always running away from them."

After Carl's hospitalization in February 1979, the Menonite Board of Missions wanted to give him their first annual James and Rowena Lark Home Missions Award. At the time, of course, few people knew the full details behind the Angels. Carl declined at first, saying he didn't deserve it. But the award-givers were persistent, and a few months later Carl found himself making an acceptance speech at Waterloo 79.

"I was fairly penitent," Carl recalls, "admitting I'd sinned, that I'd allowed myself to get swept up in this thing and really didn't do it with my heart."

Then he added some words of exhortation to the Assembly. The pressures of urban living create unique problems, he said, his own experience being a case in point. Cut and dry answers are not always sufficient. The church must try harder to understand and deal with these kinds of situations, he urged. Carl concluded his speech with a poem he'd written:

Must I tell you wide-eyed stories
of gangs and guns and fear,

And pretend it happens all the time
and bravely tell you more?

Must I lament of what I've sacrificed
to save depraved humanity,
While raving of your affluence;
so proud of my humility?

Must I show you slides of run-down shacks
and children without shoes,
And sob of how the white church makes
injustice to minorities?

Must I tell you all my urban woes
until you feel the guilt

And send those urban mission funds
so I'll get off the stage?

If I must be an actor
in your games of guilty money,
And I must be a token
to defend your urban failures;
If I must be awarded
for my acts of cocky arrogance,
for thinking that I'll change the world
without the help of you;

If I must,
then please forgive me.



A church for me

by Irma Heppner

I stirred, opened my eyes, and slowly rolled over in my sleeping bag in response to the noise which had awakened me. From my mattress on the floor in the middle of the large lodge, I could see Doug putting several huge logs on the fire.

He returned to his mattress and lay down. I looked around to see Nancy returning from what must have been a trip to the bathroom. She crawled into her sleeping bag and rolled over to go back to sleep. I didn't know what time it was, but I could tell it was still totally dark outside. It must have been three or four in the morning.

I sat up and peered about the room. All around me I could see sleeping bags filled with grotesque shapes on mattresses in the flickering firelight. I was wide awake and felt rested from the sleep I'd already had. For some reason, I did not want to go back to sleep. Not yet. I lay down with my face toward the fire. I could see the blue-orange flames leaping up from the burning logs.

It was a beautiful moment to savor. The night was so dark. The room was quiet and at peace. The fire was beautiful and warm. Thinking about the people sleeping all around me, I felt a warm glow inside of me. They cared about me and I belonged here, right in the middle of this group.

This was our annual spring church retreat. A camping lodge had been rented for a weekend, and the 50 adults who came represented the majority of our church community. I had been a churchgoer all my life, had learned well all the rules of the game, and had been successful in meeting the church's expectations. My church even gave their approval when I decided to be a foreign missionary. It was not until I started attending this church about two and a half years ago,

however, that I began to have a meaningful church experience.

In this group I had found others who were disgusted with the superficial religiosity of many churches. In this group I found those who were willing to reach out in mercy and healing to the "woman taken in adultery" and protect her from the condemnation of the pharisaical established church. I began to see people who were deeply hurting, experience some healing.

I, too, was dealing with some inner hurts and frustrations. Gradually, I began to experience healing. When others began to confront me because they cared, my trust grew. Suddenly, I began to feel the excitement and wonder that comes with growth. At last I knew I was alive!

I had been involved in many religious activities to this point in my life—Sunday school, summer Bible schools, missionary conferences, Bible camps, young people's meetings, church choir, Bible college, and also foreign missionary service. Yet never before had I begun to experience church in this way. I found affirmation in my personhood and challenge to move forward.

My future is quite uncertain if I really throw in everything I have with this group. No one knows for sure what our future holds. We challenge many traditional practices and values and this creates certain insecurities. There are risks involved in growth. At the same time, it feels good to take those risks and live with some insecurities if we walk together with each other and with the Lord.

As my eyes started to get heavy and sleep began to overtake me again, I knew the warm feelings I was having came only in part from the fire in the fireplace. The soft glow inside of me came from knowing love from these people, love which reached out to me and warmly embraced me as I drifted off to sleep.



Irma Heppner is a member of the Broad Street Mennonite Church, Harrisonburg, Va.

A response to *Gospel Versus Gospel*

by Carl Keener

The material in the *Gospel Herald* (May 26, 1981) concerning Theron Schlabach's *Gospel Versus Gospel* raises many questions, including the degree to which a scholar should interpret the data. In recounting the history of the mission movement of the Mennonite Church (MC), Schlabach claimed that certain Mennonite leaders of the twentieth Century became infected by fundamentalism. If he is correct, what is so bad about pointing this out? Certainly, in referring to various leaders as fundamentalists, Schlabach was not impugning their Christian commitment. He was asking whether the ingression of certain fundamentalist ideas (fideism, propositional truths) into the MC enabled the denomination more clearly to give a witness to its faith. Schlabach does not think so. Apparently George R. Brunk II disagrees.

In any case, several nagging questions persist. How can the liberals and the fundamentalists in the MC discuss theological issues openly, critically, and rationally, without resorting to dogmatism, gossip, rancorous invective, ridicule, and silence? In this respect Gerald Birney Smith's review of John Horsch's *Modern Religious Liberalism* is instructive. Smith wrote (J. Religion 2:101-104, 1922) that Horsch is "... so sure of his own position that he never dreams of the possibility that it may be open to criticism." Was not the genius of the Anabaptists to grasp that a person's experience in community is important in one's passage to salvation? Surely not everyone's experience of the creative love of God will be the same. Cannot we treasure our diversity?

I am uneasy when Brunk identifies the Bible "... as a set of 'propositions,' " perhaps reflecting his training at a Calvinist seminary. Are these propositions indubitably univocal? If so, why do fundamentalists themselves disagree, often vehemently and sarcastically, about certain key propositions, including the meaning of plenary, verbal, and inerrant (as applied to the Bible)? Or should the message be pondered and "*Wort und Gespräch*" prevail? Simply, how should we Mennonites interpret the Bible? Furthermore, would we not be wiser if we regarded doctrines as working formulations of our *understandings* of the structures of our faith, formulations comparable, say, to theories in science?

Amidst the brouhaha about evolution and special creationism, let me illustrate. In *Therefore Stand* (1945), fundamentalist scholar Wilbur M. Smith argued (p. 325) that the propositional truths of the Bible preclude the evolution of

species: "Three verses in the Genesis account of creation certainly lead us to believe that species as such were fixed at creation." Earlier, Daniel Kauffman (*Doctrines of the Bible* 1928:41) claimed that "God created the different species or kinds of flesh (1 Cor. 15:39), and the theory of an evolution from one species to another is both unscriptural and unscientific."


Conclusions like these are similar to earlier times when, on the basis of Scripture, theologians of the church fought (with the weapons of the Inquisition) the heliocentric theory of planetary motion—did not the Bible itself state that the sun revolves around a stationary earth (Ps. 19:4, 5; Eccles. 1:4, 5)? Galileo, humiliated and forced to recant his belief that the earth goes around the sun, muttered after he left the assembly of cardinals in Rome, "It does move all the same."

But, despite what Smith and Kauffman claim, species do evolve! In fact, new ones have emerged within recent times (e.g., *Spartina anglica*, *Primula kewensis*, *Senecio cambrensis*, *Tragopogon mirus*). Moreover, the biosystematic study of species is difficult, fraught with many subjective judgments, including an operational definition of the term "species," as I can testify from my work as a plant taxonomist. We know species vary. Some are clearcut (e.g., *Ginkgo biloba*); other groups (e.g., hawthorns, hawkweeds, blackberries) are evolving so rapidly that taxonomists despair of partitioning the variability into species.

So where does all this leave the Bible with its supposed propositional truths about the fixity of species? Are we to be condemned, Sisyphus-like, continually to "roll stones" in the face of modern science? Cannot the abiding messages of the Bible be enriched by science and philosophy (as they used to be during the patristic age of the church)? Have, indeed, the fundamentalists a better clue to the message of the Bible (in terms of their propositional truths) than the Anabaptists who, in aiming to follow Christ faithfully, used to discuss the Word in community. Moreover, can the Bible be reduced to neat formulas in a creed? Is the test of Christianity primarily intellectual?

Finally, the most critical question (one raised also by Schlabach) is why Mennonites have not developed a written provisional theology reflecting their "third way." Have we nothing to say about the great biblical themes of the nature and agency of God, creation, sin, redemption, resurrection, ecclesiology, and eschatology? How long are we going to continue to infuse the doctrines of Reformation Orthodoxy (i.e., Calvinism, Lutheranism) into the spirit and forms of the radical visions of the sixteenth-century Anabaptists? ☞

Carl Keener teaches botany at Pennsylvania State University and is a member of the University Fellowship.



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Mark Dalebroux, Parents Anonymous chapter developer in Atlanta, does phone counseling.

Volunteer helps develop Parents Anonymous

"The actions of a child-abusing parent are not condoned, but they are understandable." And understanding, says Mark Dalebroux, is one of three ingredients that go a long way toward helping members of Parents Anonymous (P.A.) cope with the problems that lead to child abuse.

Dalebroux, of Mishicot, Wis., is a Mennonite Central Committee U.S. volunteer serving as director of Parents Anonymous chapter development in Georgia. Along with his official duties he cosponsors a chapter of parents in Atlanta.

Some 75 percent of those who abuse their children experienced some form of abuse as children. "You learn to parent by the way you were parented," notes Dalebroux. A parent who was beaten as a child or sexually abused as a teenager may turn to violence against his or her own offspring when unable to cope with a past or present crisis. P.A. can help parents find and share ways to cope.

"It is nothing fancy," Dalebroux says. "The groups are for the parents and run by the parents." As in all P.A. chapters, parents who have abused their children, or who simply face frustrations in parenting, meet together once a week for about 2½ hours. They discuss common problems and ways to improve parenting skills. P.A. seeks to treat and prevent child abuse.

Dalebroux's official duties are to promote other P.A. chapters throughout Georgia, and to recruit and train other sponsors. There are now 23 throughout the state, compared to 11 when he began his assignment. There are over 1,500 P.A. chapters worldwide.

Dalebroux travels throughout the state to speak publicly on child abuse and P.A., which "takes a good deal of my time." The statewide organization has just started its training program and he expects to conduct four one-day sessions of lecture, role-playing, and discussion a year for sponsors and chairpersons.

Recently Dalebroux and the executive director of Parents Anonymous of Georgia, Bonnie Engle, were on an Atlanta radio talk show. MCC U.S. program assistant director Sally Schreiner was in Atlanta at the time and says, "He talked a mile a minute, but was very articulate. He has become very knowledgeable in the subject and was able to field a lot of questions."

Dalebroux came to the position with bachelor's and master's degrees in psychology from the U.S. International University in San Diego, Calif. He was looking for a chance to begin applying his studies in a practical way. Schreiner was unit coordinator in Atlanta at the time and calls his placement "a good fit for both" him and P.A.

The Christian on the Highway

"The highway is the most bloody battlefield of our society. The fact that more people have been killed in automobile accidents than in all the nation's wars is a truth that should shock all people, especially peace-loving Christians."

This passionate statement by Paul M. Lederach greeted twenty defensive driving training instructors gathered at Laurelville Church Center, July 17, 18. The purpose of the meeting was to introduce the curriculum *The Christian on the Highway* to the instructors so they can in turn challenge Mennonite church members in North America to "develop an awareness that following Jesus also relates to our driving . . ."

The development of the course, *The Christian on the Highway*, was undertaken by agencies, related to the historic peace churches, that are involved in providing insurance (brotherly aid) for automobile owners. Statistics indicate that policyholders—who believe in love, nonresistance, and abstinence from the use of alcohol—seem to have no fewer highway accidents than others in the general population.

These agencies felt that something should be done. Consequently, it was agreed to encourage policyholders to take the *Defensive Driving Course*, the driver improvement program prepared by the National Safety

Bible and Law symposium leaves

A "Bible and Law" symposium at the Associated Mennonite Biblical Seminaries on July 24-26 brought together Bible scholars, philosophers, business people, lawyers, a judge, and at least one Mennonite pastor. Vigorous discussion engaged many, but at the end about all that could be held as a general agreement was that Mennonites in North America are involved with the civil law and we may as well admit it.

Attorney Ruth Stoltzfus of Harrisonburg, Va., implied this is a feature of our affluence. One third of the people never see a lawyer, she said. A second third are involved only occasionally in their lives. But the upper one third of the population (as defined by their incomes) are the ones who support lawyers. That Mennonites increasingly use the law would thus testify that we have goods to protect.

Attorney Elvin Kraybill of Lancaster, Pa., put it a little differently. "The lawyers," he said, "are only the packagers of what we are already into. When we left the farm and went into mental hospitals and colleges, we had to come to terms with the law." Leonard Geiser, executive secretary of Mennonite Industry and Business Associates, supported this in part by reporting that "the real problem of Mennonite business is what to do with people who won't pay."

In the face of these and other dilemmas, it

ing program is launched

Council and the Canada Safety Council.

They also agreed to have Paul M. Lederach write a series of Bible studies, *The Christian on the Highway*, so that persons will become aware not only of better driving skills but also that the Christian faith calls for new ways of driving. Each of the eight sessions of the study parallels the same session in the *Defensive Driving Course* and will add the elements of Christian commitment and belief to the educational process. The result is a driver improvement program blending practical driving skills and Christian ethics.

Trained instructors are required to teach the *Defensive Driving Course* and *The Christian on the Highway*. The Mennonite Publishing House, publishers of the new course, have prepared a planner's guide which will be mailed this August to conference areas in the Mennonite Church where trained instructors are available. This guide will explain how to be part of this program and lists the trained instructors currently available. Instructors are willing to serve all groups.

Sponsors of this study course include the Brotherly Aid Liability Plan, Goodville Mutual Casualty Company, Mennonite Automobile Aid Inc., Mennonite Mutual Insurance Association, Virginia Mennonite Automobile Aid Plan, and Mennonite Publishing House.



Representatives of the sponsoring agencies examine the new study course, *The Christian on the Highway*, written by Paul M. Lederach. Pictured above are left to right: Ralph Hernley, Goodville Mutual Casualty Co.; Laurence Martin, Mennonite Publishing House; Paul M. Lederach, writer of course; John Leighty, Mennonite Automobile Aid, Inc.; Justus Driver, Virginia Mennonite Automobile Aid Plan; David Miron, Brotherly Aid Liability Plan.

y questions unanswered, U.S. citizens make too much use of lawyers

seemed that the philosopher from Conrad Grebel College and the Bible scholars labored valiantly to articulate a moral foundation for law (Conrad Brunk) or to provide biblical alternatives (Millard Lind of Goshen Biblical Seminary from the Old Testament and John E. Toews of Mennonite Brethren Biblical Seminary from the New). Toews stated the issue sharply. "Torah ethics," he said, "calls into question the law of the state. All yesterday's language was conservative, status-quo language, the protection of the rights of the ruling class. [Toews' address came on the second day.]

"Biblical law calls for righteousness: the powerful are to liberate the powerless. The function of law is to convert the powerful to come to the aid of the powerless. It calls for a new vision and a new reality. The transformation of the old order by converting the world.

"Christians," he insisted, "are not called to prop up the old order. The problem of our time is not 'case load' but the need for a new order. Psychologists and lawyers are the gurus of a world collapsing upon itself. The task of Christian lawyers is to be preachers and advocates to and for the sinner and the oppressed."

Such radicalism was evidently too strong to be considered worthy of a calculated response. However, Lee Roy Berry of Goshen College observed that Lind and Toews provide good

models, but reality is more ambiguous.

Dave Powell, another missionary, also commented that "we develop institutions which we do not want to lose. Our concern may become 'we need to protect what we have so we can accomplish Christ's purposes' rather than the more immediately relevant question, 'What would Christ have us to do now?' Would we be ready to lose a large institution through a suit in order to follow Christ?" Powell was also disappointed that there was little discussion of the function of law within the community of faith.

Several times it was stated that people in the U.S. make altogether too much use of the law and lawyers, and no one disagreed. However, attorney Duane Heffelflower from California asserted that considerable of his work amounts to reconciliation between quarreling parties.

Is it possible to legislate morality? No, said John C. Yoder, a judicial fellow of the U.S. Supreme Court. He held that the function of the law is simply to keep other people from harming us. But he was not able to explain away the moral significance of the 13th, 14th, and 15th amendments. Yes, said Judge William Bontrager of the Elkhart County (Ind.) Superior Court. Indeed, said he, all legislation is moral: it oppresses some and frees others. The questions to ask of any legislation, he said, are: "Who gets oppressed? Who gets

helped? Is the oppression worth it?"

A Saturday night session to give lecturers and respondents a chance to move toward a common viewpoint was interrupted by a tornado alert and never brought to closure. The biblical theologians and the philosopher were not able to agree on a statement of the foundation for law. At the final session on Sunday morning, Millard Lind and John E. Toews once more represented the biblical point of view. As Millard put it, "In the church authority and power are in Jesus Christ. Thus there is a different kind of power. What God has done in Christ motivates us in our relations to each other."

Willard Swartley of Goshen Biblical Seminary, chairman of the sessions, saw a number of modest accomplishments through the symposium. "The main contribution was to see the biblical foundations—the theological bases for law. This is important because Mennonites have been influenced by Lutheran thinking that law is something evil. I think the biblical papers turned this around and the lawyers were glad for it. By and large it was a good conference in bringing people together from various perspectives. Important agenda was opened up and it shows a lot more work to be done."

—Daniel Hertzler

Learning from failures and successes in Bangladesh

There are some potholes on the road to development. With high expectations Mennonite agriculturists introduced two new crops to Bangladeshi farmers in the early 1970s. Several years later soybeans have caught on, and their cultivation and use are steadily expanding. But interest in sunflowers has dwindled to almost nothing, and researchers are trying to determine what went wrong.

Both soybeans and sunflowers seemed obvious choices for poverty-stricken Bangladesh. Soybeans would provide a cheap source of protein, fats, and vitamins for villagers rarely able to afford meat. Sunflowers could help lessen Bangladesh's dependence on imported edible oil.

Explains Charmayne Denlinger Brubaker of East Petersburg, Pa.: "The sunflower was chosen because of its tolerance of salinity and drought, its limited disease and insect problems, and its relatively high quality unsaturated oil."

Small-scale tests of sunflowers in 1972 and soybeans in 1973 were promising. Mennonite Central Committee began a campaign to encourage farmers to give the two new crops a try.

It employed Bangladeshi agricultural extensionists to sell seeds and fertilizers and maintain demonstration plots. The extensionists and volunteers conducted formal and informal classes for villagers. They distributed cultivation guides, posters, and signboards. Advertisements ran in local newspapers.

The planting of both crops flourished. But the sunflower yield was disappointing while soybeans did well. Also, MCC staff discovered that crops such as chili and groundnuts could yield several times the income gained from sunflowers.

Meanwhile, success in raising soybeans prompted MCC to consider ways to expand the market. In 1975, Ramona Smith Moore, home economist from North Manchester, Ind., then serving with MCC in Bangladesh, designed and implemented an extensive soy food program with the goal of introducing soybeans into the local diet as a regular supplement to rice.

After much research, Moore standardized 25 recipes in English and Bengali for soyflour, soynuts, soymilk, soybean curry, and other dishes for a soybean cookbook. Other activities carried on by staff included cooking demonstrations, promotion trips and the printing of the *Bangladesh Soybean Newsletter* with another organization.

The efforts paid off. Over a period of years soybean use increased dramatically. In both 1978 and 1979 in one province over 20 tons of soybeans were sold as soynuts—substitutes for peanuts and chickpeas.

Currently, 1,500 farmers are raising soybeans on 300 acres.



West Bank residents harvest a bountiful tomato crop through improved irrigation.

Drip irrigation transforms West Bank village

In 1976 a small West Bank village was on its way to disintegration. Soil fertility declined as salinity built up year after year. Farmers dependent on usurious loans from commission agents were perennially in debt. An increasing number were compelled to work as wage laborers in nearby Jewish settlements, leaving their farmland neglected.

Five years later soil at the same village yields several times what it did before. Farmers have acquired a surplus of disposable income, and many are building or remodeling houses for the first time in 14 years. People are working together on community-wide projects.

The difference for Zbeidat, a village of about 400 approximately 40 miles northeast of Jerusalem in the Jordan Valley, was a drip irrigation system introduced with the help of Mennonite Central Committee in 1977. A recently published study by Salim Tamari and Rita Giacaman of Birzeit University, Jerusalem, examines the changes the system brought to the village.

Zbeidat farmers had long been aware of the advantages of drip irrigation over traditional furrow irrigating. Water emitted from porous holes of tubes conserves scarce water resources, enhances the effective use of fertilizers, and also cuts down on salt buildup. However, lack of capital kept farmers tied to the old methods.

"The success of the Zbeidat project," says the study, "was contingent on the availability of an external organization, the MCC, which was willing to extend the initial capital investment, and later subsidize (at the rate of 25 percent of the total expenses) the cost of introducing an alternative technological reorganization of agriculture."

In October 1976 Abdullah Muhammed Hasan, with the help of MCC, installed drip

pipelines on three dunums (one dunum equals one fourth acre) he sharecropped with Abu Answar. The result that first year was an over fivefold increase in yield of tomatoes, from 1½ tons per dunum using furrow irrigation to eight tons using drip irrigation.

The startling improvement of the experimental project encouraged the whole village to take up the new technology. MCC provided the initial \$30,000 for the overall infrastructure for 311 dunums, with the help of a grant from OXFAM.

Soon a network of pressurized distribution pipes with control heads and fertilizer tanks was installed, together with pressure gauges and timer valves to provide for even flow to the plants. Farmers were responsible to connect individual drip lines with the main system, aided by subsidies.

Observes the study: "Thus the Zbeidat community, perhaps one of the most underdeveloped in the Middle East—lacking in health services, electricity, running water, schools—acquired one of the most developed systems of agricultural technology in the world."

The investment paid off. Net profit per dunum for one farmer jumped from \$198 to \$1,812. This was despite an increase in expenses from \$168 to \$1,048 per dunum due to increased costs for fertilizers and hybrid seeds.

Another farmer reported an over sixfold increase in tomato production and a threefold increase in eggplants. Overall, vegetable production for Zbeidat farmers has increased four to eight times since they started using drip irrigation.

Increased income has reduced farmers' needs for high-interest loans from commission

agents, and has also improved the bargaining power of sharecroppers with their landlords.

Not all the changes brought by the new equipment are positive. The report notes that "drip irrigation has created conditions of further dependency on Israeli technology, and a new complex set of marketing arrangements."

And while reducing the amount of heavy work done by men, the drip irrigation system and larger crops it makes possible means more work for women and children, who do much of the harvesting. The report observes: "One major consequence of this increased demand on family labor is the negative impact it has had on the education of male and especially female children. . . . It is obvious to us that the participation of children in the farm work force has been a crucial impediment to female education."

As the people of Zbeidat consider both the positive and negative implications of the new technology in their community, they are discovering that the collective use of water sources has had "the unforeseen 'political' function of compelling the diverse interests of local farmers to unite and work in coordination." Continues the study: "The drip system . . . restored to the community a sense of cohesiveness and unity."

mennoscope

"The \$1,000 maximum simply is not filling the need in this day of inflation," Richard O. Miller said, to explain the closing of Mennonite Mutual Aid's 31-year-old Burial Aid Plan on September 1. Three life plans also will be closed to new applicants on that date, according to Miller, who is operations manager for MMA's Auto, Life, and Retirement Services. Although no new applications will be accepted for Burial Aid, Five-Year Level Term, 15-Year Decreasing Term, and the Anniversary Special, the 1,997 certificates now held in the plans will remain active. The small number of enrollments each year and the greater flexibility within MMA's other plans are cited by Miller as the reasons for closing the four plans.

Thirty-seven people called to leadership positions in 17 countries came to Mennonite Central Committee headquarters from July 6 to 11 for a leadership seminar. This largest-ever overseas leadership orientation represented good news for MCC. Personnel secretary Lowell Detweiler noted that at the beginning of 1981 MCC needed leadership personnel for 16 countries and talked of a "leadership crisis." MCC found leaders for 15 of those and they were present at the July seminar. Also present were four leadership couples already con-

firmed for positions opening in 1982. When all the seminar participants are in their assignments, they will be responsible for about 60 percent of the MCC workers and program budget.

Jerold Birky will direct Mennonite Automobile Aid's Defensive Driving Course for Mennonite congregations and institutions in northern Indiana and southern Michigan, beginning Sept. 1 on a half-time basis. The eight-session seminars will include studies from "The Christian on the Highway" by Paul M. Lederach, which supplements the National Safety Council's Defensive Driving Course.

\$215,403

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$215,403.32 as of Friday, July 31, 1981. This is 28.7% of the total needed. Contributions have been received from 302 congregations and 113 individuals. Individual gifts represent \$37,360.76 of the total.

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The Mennonite Central Committee health team in Bolivia recently saw nine Bolivians complete the "basic health promoter" course that was begun June 1980. The coordinator of the course, Lois Hooley of Chouteau, Okla. (picture at right), and the supervising nurses taught a variety of subjects—maternal-infant care, first-aid, parasitology, nutrition, the diarrheas, diseases of the various systems, and childhood diseases. The course was held at the MCC training center located just outside the city. It brought in Bolivians from six rural communities for eight weeks of classes. The health promoters came into Santa Cruz for one week of classes at a time, returning to their communities for five weeks.

Mennonite Central Committee has prepared a study resource, *The Face of Change in Central America*. Since Christians should not let ideological claims and armed violence distract them from the needs and suffering of the victims of conflict, the packet of materials focuses on grievances such as shortage of land and repressive violence. It also includes information on Mennonite and Brethren in Christ churches in the region, MCC's work, facts on refugees, response to government policy, and an outline of "MCC's Approach in Central America." The free packet is designed for flexible congregational study group use, with maps, a small poster, study questions, and a devotional resource. Write to MCC Information Services, 21 South 12th St., Akron, PA 17501.

Central Christian High School celebrated its 20th year of operation at the annual corporation meeting held July 20 at the school in Kidron, Ohio. More than 140 persons were present for the buffet dinner meeting in the school's gymnasium/auditorium. New business included the possibility of developing a Christian junior high school. A proposal to study such a venture was approved. Wilmer Hartman, presiding chairman, was reelected to another one-year term.

Robert Quackenbos, 3005 Harrelson Rd., Lakeland, Fla., will be serving in an interim pastorate at First Mennonite Church in St. Petersburg, Fla. His new address is 2701 13th St., Zip 33705 and phone (813) 894-0292.

After completing two years as interim conference pastor in the Indiana-Michigan Conference, John H. Mosemann retired from these responsibilities at the July annual meeting. Until a new conference pastor is secured, the duties will be absorbed chiefly by members of the Church Life Commission. Samuel Troyer, chairman, will coordinate and delegate specific responsibilities.

New Gospel Herald Every-Home-Plan Congregation: Watertown Mennonite Fellowship, Watertown, New York.

New members by baptism: Vernon Farmer by baptism and Virginia Winning by confession of faith at Leetonia, Ohio. Steven Waybill by baptism at Kingview, Scottdale, Pa.



Lois Hooley, coordinator of a course to train health promoters in Bolivia, leads recent graduation.

readers say

Talking about friendly churches and how to keep members ("The Friendly Church Gets the People," July 14, p. 560), there is one aspect I have not seen mentioned. How do Mennonite congregations settle controversial questions? The traditional method used to prevent controversy in the securing or ordaining of a minister is that there must be near unity of more than 80 percent affirmative votes showing unity and that the choice will not split the congregation. The principle has scriptural basis, see 1 Cor. 1:10: "That ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Also see Phil. 4:2; 1 Pet. 4:1. When there is unity of opinion it is an honest sign that when such opinion is in conformity to Scripture, the Holy Spirit has spoken to hearts. It is scriptural that on controversial questions the peace of the church be protected by the Christian courtesy of the paper ballot. If I were looking for a new church home I would ask whether controversial questions were settled by the scriptural standard set in 1 Cor. 1:10 and the paper ballot.

It is not a true barometer of membership sentiment to take a hand or voice vote on a controversial question. Members who hold to perhaps the old standards are made to stand ridicule in a hand or voice vote. The world is more considerate of its voters than congregations, where the right of its voters to vote without duress or pressure is followed.

Often the peace of a congregation is imperiled because of deeply held differing opinions. The church is strongly subject to breakage when courtesy and fairness are not scripturally and carefully protected. A friendly church is a church where the membership is protected from undue pressure from special interest groups in an election on controversial questions. Common courtesy requires that advance notice be given congregational members when there is an impending vote on a controversial question.—Wilmer D. Swope, Leetonia, Ohio

As Russell Krabill was interested in "the response and counsel of my brothers and sisters" I have decided to respond. ("Killing in Self-Defense," July 7, p. 533). Certainly "emotion and logic" can be used on both sides of the abortion issue. I would caution Russell in using phrases such as "the Word and example of our Lord" in support of his particular position. It seems to me that within the Mennonite Church, where we don't have a pope as the final authority for interpretation, we as members must search together to find what Jesus' words, for example, and parables were getting across.

To relate to others with love and as we ourselves

would wish to be treated is a direction for Christian growth. Since the fetus is a parasite, the situation of mother or baby is not one we will often be faced with in our congregations. Nevertheless, one's ideas in such extreme cases often determine attitudes in less extreme situations, so it is a worthwhile point Russell brought up. In dealing with a Christian sister in love, I am hopeful that church members, once they have thought through their positions, will not communicate judgment . . . "you are not a true Christian unless you agree to an agonizing death for the (questionable) survival of the fetus." Rather, I would hope

births

Antrim, Joe and Marianne (Watkins), West Liberty, Ohio, first child, Denise Elaine, June 29, 1981.

Beiler, Newton and Elsie (Beiler), Morgantown, Pa., fourth child, first son, Kenneth Thomas, June 4, 1981.

Deliere, Jeff and Betsy (Miller), Windsor, Ohio, first child, Erica Marie, June 3, 1981.

Kolb, Ernest and Nancy (Knechel), Harleysville, Pa., second child, first daughter, Mandy Danelle, Mar. 10, 1981.

Landis, James and Rosalie (Witmer), Lancaster, Pa., third daughter, Angela Marie, July 9, 1981. (One daughter deceased.)

Leupp, Larry and Darlene (Miller), Wauseon, Ohio, fifth child, third daughter, Katie Susan, June 13, 1981.

Nofziger, M. Daniel and Debra (Zachrich), Stryker, Ohio, first child, Nicole Danae, Apr. 17, 1981.

Roynon, Jim and Nancy, Wauseon, Ohio, third child, second son, Drew Joseph, June 21, 1981.

Sauder, Eric and Donna (Rohrer), Leola, Pa., first child, Colin Leigh, July 20, 1981.

Short, Duane and Roselyn (Rupp), Wauseon, Ohio, first child, James Scott, June 29, 1981.

Short, Reid and Becky (Thomas), Archbold, Ohio, third child, second son, Rob-Edward Thomas, July 9, 1981.

Showalter, Kenton and Miriam (Ebersole), Sarasota, Fla., first child, Jared Matthew, July 10, 1981.

Smith, Lyle and Charlene, Eureka, Ill., third daughter, Jennifer Nicole, July 3, 1981.

Ulrich, Douglas and Jenell, Roanoke, Ill., second son, Ryan Douglas, July 15, 1981.

Zook, Jay Irvin and Karen (Steen), Belleville, Pa., third daughter, Angela Rose, July 4, 1981.

that the sister would feel support, respect, and love regardless of the decision she herself makes.

One must be just and value the lives of all involved, not only the developing fetus. Maternal love is a strong emotion. To ask a mother to abandon her existing children for the life of one unborn is almost an impossible burden . . . especially since the child would not be considered "human" if aborted spontaneously (in the earlier stages).

I would personally have a hard time feeling love from someone who believed I should agree to die. I would feel rather that a point of faith was more important than love to this individual. It would seem that this person valued more consistency with his belief system than my life. Of the three (faith, hope, and love), the Bible teaches that the "greatest of these is love."

As we strive to understand and live the Word, there will be those who will die for their faith. As Christians, we should seek the privilege of suffering for Christ. However, I am not yet convinced that refusing to obtain an abortion when one is indicated medically is a case of suffering for our faith in Christ.

To be a member of a church which values voluntary and adult commitment means that some decisions will be a matter of individual conscience. After some controversial issues have been debated, respect and love are in order. Only when others feel our love, desire for their wholeness, and concern will they seek to follow our Lord. A soldier in our midst would not feel love if exhorted on the evils of war and killing. It seems to me we are called to pick up the pack and walk that second mile.—Ruth Fireoved, Philadelphia, Pa.

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In the June 30 issue, *Gospel Herald* printed a Mennonite Church staff statement drafted by Ivan Kauffmann. The statement referred to "our discomfort with the revival movement of the past

eighty (sic) years" and to "wrong methods of revivalism" that seem ultimately to have worked against "conviction and zeal" for evangelism. In the July 21 issue J. Ward Shank, in a gentle and brotherly way, asked about such phrases. I think that Bro. Kauffmann was really trying just to report, not to advocate a certain perspective on revivalism. Nevertheless, Bro. Shank's call for further discussion of the matter was quite proper.

In *Gospel Versus Gospel* I finally settled on the term "revivalistic Protestantism" to identify certain religious currents in American society. The point was that in the late 19th and early 20th centuries these currents in American life were making a very great impact, for better or worse, on Mennonites' theology and practice. By settling on that term, I may have contributed a little bit to the trends to which Bro. Kauffmann alluded.

Now language is not a perfect vehicle. As soon as we coin a term, it can become a much more rigid stereotype than we intended. And the listener or reader may put a different cast on it than did the person using the term. In this case I surely did not mean to condemn all of revivalism. And certainly I did not mean to deny that God has made good use of the revivalists among us. I meant the term to be descriptive, not proscriptive (just as I believe Bro. Kauffmann meant only to describe). True, my analysis did raise questions about whether turn-of-the-century Mennonite Church people had adequately sorted through revivalism and weeded out the tendencies that undermined their authentic convictions and message. But to ask those questions was not, logically, to condemn all of revivalism.

"Revivalism" should not be a stereotype that we throw back and forth as a missile against one another. It has a rich tradition in our history, and deserves a lot more scrutiny, careful scrutiny, than it has yet gotten. Bro. Kauffmann's and Bro. Shank's remarks add up to a call for careful understanding.

We would do well to respond. If we want our history to help us discern, we must do honest research and analysis, not just toss around a few favorite phrases.—Theron F. Schlabach, Goshen, Ind.

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As Mennonites we pride ourselves in observing God's Word literally. However, where the original intent of the Word was not literal we should not try to put a literal meaning on it for our day. "Render unto Caesar" can literally be disregarded by putting into practice the implied obligation of Acts 4:19 and the literal application of Acts 5:29 "We must obey God rather than men." This principle applied then in a religious setting (refusing to obey even the high priest). How much more should this apply to Christians today in a national context, seeing that we are only sojourners on this earth but are really citizens of a heavenly kingdom? It is to that king that we owe our supreme loyalty. We are to be "subject to" our earthly rulers but have the obligation to rather obey God. If my earthly rulers demand my imprisonment for overriding their laws in order to obey God, then I must submit to them. This may mean being put into prison, and I must take the consequences.

This, as I understand it, is what we as followers of Christ should be willing to do. In this context I cannot concur with Bro. James R. Hess' opinion (July 21, p. 565) that we may not "grant the license to disobey 'the powers . . . ordained of God' (Rom. 13:1)."

In the same issue, p. 564, Bro. Richard Yordy suggested "Congregational discussion is urgent but cannot replace the conference dialogue as a basic means of unity," and also, "Too much pressure to conform outwardly may bring acquiescence but not commitment."

Would it not be well to take these suggestions seriously?—Ellis J. Gerber, Mt. Lake, Minn.

marriages

Byler—Troyer.—William Henry Byler, Middlefield, Ohio, Maple View cong., and Carol Troyer, Middlefield, Ohio, Pleasant Hill cong., by Sam Fisher, June 13, 1981.

Clemmer—Henning.—Gerald A. Clemmer, Souderton, Pa., Souderton cong., and Lydia M. Henning, Telford, Pa., Grace Bible Church, by Richard C. Detweiler and Don Allbaugh, July 18, 1981.

Colby—Keener.—John Colby, Scottville, Mich., and Joanna Keener, Dry Run, Pa., Shady Pine cong., by Samuel Sollenberger, June 6, 1981.

Denlinger—Miller.—Dwayne Denlinger, Middlefield, Ohio, and Charlene Miller, Burton, Ohio, both of Maple View cong., by Jason Denlinger, father of the groom, May 9, 1981.

Deter—Adler.—Rodney Deter, Morrison, Ill., Science Ridge cong., and Pamela Adler, Lansing, Mich., First Nazarene Church, by John Carr and H. C. Hatton, July 18, 1981.

Gascho—Sommers.—Lee Gascho, West Liberty, Ohio, Pigeon River and South Union congs., and Lana Sommers, West Liberty, Ohio, South Union cong., by Luke Yoder, June 27, 1981.

Hartzler—Heiser.—Murray Hartzler, Goshen, Ind., Clarence Center cong., and Anita Heiser, Tiskilwa, Ill., Willow Springs cong., by Don Heiser, father of the bride, July 11, 1981.

King—Landis.—Ray King, Wadsworth, Ohio, Baptist Church, and Diane Landis, Seville, Ohio, Bethel cong., by Gary Nussbaum, Apr. 25, 1981.

Labeda—Swartzendruber.—Scott Labeda, United Methodist Church, Omaha, Neb., and Robin Swartzendruber, Salem cong., Shickley, Neb., by Harry C. Gabel, July 19, 1981.

Lefever—Martin.—David H. Lefever, Lancaster, Pa., Mellinger cong., and Sharon L. Martin, Lancaster, Pa., Stumptown cong., by Paul G. Landis, July 18, 1981.

Long—Nace.—Henry W. Long, Harleysville, Pa., Salford cong., and Eva D. Nace, Telford, Pa., Lansdale cong., by George W. Long, brother of the groom, July 18, 1981.

Manoukian—Snyder.—Luis Manoukian, Armenian Christian Church, and Ana Snyder, Moron cong., Argentina, Mar. 28, 1981.

Moser—Steria.—Lyle Moser and Dorothy Steria, both of Croghan, N.Y., Croghan Cons. cong., by Julius Moser, uncle of the groom, July 18, 1981.

Nicols—Umphrey.—Clifford Nichols and Constance Umphrey, both of Iowa City, Iowa, candidates for membership at Iowa City Mennonite Church, by Wilbur Nachtagall, June 20, 1981.

Nissley—Unruh.—Thomas Leo Nissley, Bloomfield, Mont., Red Top cong., and Carolyn Mae Unruh, Bloomfield, Mont., Bethlehem cong., by Jonas Beachy, July 3, 1981.

Perrodin—Yoder.—Rory Perrodin and Lorena Yoder, both of Morgantown, Pa., Hopewell cong., by Harvey Z. Stoltzfus, July 25, 1981.

Short—Wyse.—Michael Short, Archbold, Ohio, Tedrow cong., and Peggy Wyse, Moreau, Mich., Inlet cong., by Dale Wyse, July 19, 1981.

Staub—Hostetler.—Wayne Staub, Canton, Ohio, and Diane Hostetler, Louisville, Ohio, both of Hartville cong., by Richard F. Ross, July 18, 1981.

Turk—Yoder.—Richard Turk, Nelson, Ohio, and Janette Yoder, Middlefield, Ohio, by Ervin Miller, June 27, 1981.

Vargas—Roberts.—Antonio V. Vargas, Protection, Kan., Protection cong., and Lynda L. Roberts, Protection, Kan., Baptist Church, by Tom Norman, June 27, 1981.

Waidelich—Smith.—Jay Waidelich, Wauseon, Ohio, and Joyce Smith, Alvordton, Ohio, both of West Clinton cong., by Robert Schloneger and Edward Diener, July 11, 1981.

obituaries

Blough, Martin V., son of John A. and Emma Jane (Gashaw) Blough, was born in Jenner Twp., Pa., Mar. 1, 1898; died at Somerset Community Hospital on July 20, 1981; aged 83 y. He was married to Adda Burle Yoder, who survives. Also surviving are 4 sons (Vernon, Friedens, John, and James), 3 daughters (Jane—Mrs. William Moss, Norma—Mrs. Carl Fisher, and Grace—Mrs. Vance Sloan), 17 grandchildren, 7 great-grandchildren, 4 sisters (Nora Yoder, Edith Weaver, Irma Black, and Ruth Stoltzfus), and 2 brothers (Paul and Merle). He was preceded in death by one daughter (Genevieve "Dolly" in 1946), one sister (Naomi Holderman), and one brother (Harry C.). He was a member of Blough Mennonite Church, where funeral services were held on July 23, in charge of Sanford Shetler, Carroll Ringgold, and David Mishler; interment in the church cemetery.

Charles, Cora E., daughter of Martin and Martha (Eshleman) Risser, was born in Washington Co., Md., Oct. 7, 1891; died at Landisville, Pa., May 22, 1981; aged 89 y. On Mar. 8, 1917, she was married to Jacob L. Charles, who died on Nov. 1969. Surviving are one son (H. Raymond), one daughter (Anna Ruth—Mrs. Donald Jacobs), 7 grandchildren, 6 great-grandchildren, one sister (Mrs. Mary E. Martin), and one stepbrother (Edward Coss). She was a member of Chestnut Hill Mennonite Church. Funeral services were held on May 26 at the Nissley Funeral Home, Mt. Joy, in charge of Landis Sangrey, John Groff, and Clarence Nolt.

Clemens, Helen S., daughter of Clayton K. and Lillian Freed (Schueck) Gotwals, was born on June 12, 1917; died of rheumatic heart disease at Grand View Hospital, Sellersville, Pa., July 15, 1981; aged 64 y. On June 12, 1937, she was married to Marcus A. Clemens, who survives. Also surviving are 3 sons (Donald G., Orrie G., and Richard G.), 3 daughters

(Leanne G.—Mrs. Dale Wentorf, Jane G.—Mrs. Henry D. Landes, and Carolyn G.—Mrs. Philip Bontrager), 8 grandchildren, 3 brothers (Jacob S., Robert S., and William S.), 2 sisters (Lorraine S.—Mrs. Wilmer M. Landis and Beulah S.—Mrs. Howard L. Kulp), one stepbrother (Floyd G. Kulp), and one stepsister (Myrtle G.—Mrs. Steward Heebner). She was a member of Plains Mennonite Church, where funeral services were held on July 19, in charge of Gerald C. Studer and John E. Lapp; interment in Plains Cemetery.

Graber, Ada, daughter of Peter R. and Fanny (Richard) Graber, was born at Wayland, Iowa, Sept. 13, 1909; died at Parkview Home, Wayland, Iowa, July 8, 1981; aged 71 y. She was a member of Sugar Creek Mennonite Church, where funeral services were held, in charge of Ed F. Miller, Glen Richard, and Orie L. Roth; interment in the church cemetery.

Hochstetler, Hazel, was born on Mar. 2, 1908; died in the Goshen General Hospital, Goshen, Ind., June 18, 1981; aged 73 y. On Dec. 25, 1932, she was married to Simon Hochstetler, who survives. Also surviving are one daughter (Lydia Hochstetler), 3 sons (Herman, Russell, and Paul), 9 grandchildren, one great-grandchild, 3 sisters (Beulah Hoover, Anna—Mrs. Roy Davidhizar, and Martha—Mrs. Raymond Troyer), and one brother (Warren Wenger). She was a member of Pleasant View Mennonite Church, where funeral services were held on June 20, in charge of John Steiner and Randy Miller.

Lehman, Rhoda, daughter of Abraham and Lizzie (Burkholder) Frey, was born at Chambersburg, Pa., Oct. 19, 1901; died at Menno Haven Nursing Home on Apr. 26, 1981; aged 79 y. On Aug. 12, 1920, she was married to Samuel Lehman, who survives. Also surviving are 3 daughters (Dorothy—Mrs. Wilmer Hunsecker, Erma—Mrs. Walter Burkholder, and Jean), one son (Harold), 9 grandchildren, 7 great-grandchildren, and one brother (Norman B. Frey). She was preceded in death by 5 sisters and 5 brothers. She was a member of Chambersburg Mennonite Church. Funeral services were held in the Sellers Funeral Home on Apr. 29, in charge of J. Mark Stauffer, Walter Burkholder, and Wilmer Hunsecker; interment in the Norland Cemetery.

Miller, Lovina L., daughter of John B. and Mary (Naffziger) Klopfenstein, was born in Holden, Mo., Nov. 6, 1895; died at Showalter Villa, Hesston, Kan., July 22, 1981; aged 85 y. On Apr. 4, 1918, she was married to Arthur H. Miller, who died on Apr. 15, 1918. She was a member of Whitestone Mennonite Church, where funeral services were held on July 23, in charge of Paul D. Brunner; interment in Clearfork Cemetery, Garden City, Mo.

Mishler, Carrie B., daughter of Jacob G. and Ellen (Speicher) Stahl, was born in Somerset Co., Pa., Aug. 23, 1895; died at Memorial Hospital on Mar. 2, 1981; aged 85 y. She was married to Oscar N. Mishler, who died on May 25, 1963. Surviving are one son (Lee Nelson) three stepchildren (Harold K., Retha—Mrs. John Alger, and Pauline Kreider), one granddaughter, 2 great-granddaughters, 5 step-grandchildren, 5 step-great-grandchildren, 2 sisters (Emma—Mrs. Lloyd Croyle and Ruth Brant), and one brother (Howard H.). She was preceded in death by 2 sisters and 4 brothers. She was a member of Seanor Mennonite Church. Funeral services were held at Blough Mennonite Church on Mar. 5, in charge of Clayton Shetler and Sanford Shetler; interment in the church cemetery.

Myer, Paul B., son of John and Lizzie (Burkhart) Myer, was born at Mechanic Grove, Pa., June 8, 1911; died at Lancaster General Hospital, Lancaster, Pa., June 16, 1981; aged 70 y. On Mar. 22, 1933, he was married to Ruth Hess, who survives. Also surviving are 3 sons (John H., David H., and Jay P.), 4 daughters (Mary—Mrs. Paul Stoltzfus, Miriam—Mrs. Fred Martin, Naomi—Mrs. Larry Davis, and Rhoda—Mrs. Howard Smoker), 22 grandchildren, one brother (Amos Myer), and 2 half sisters (Mrs.

Ursulla Bechtold and Mrs. Iva Bashore). He was a member of the Mechanic Grove Mennonite Church, where he served as minister for 40 years. Interment in the Mechanic Grove Mennonite Church Cemetery on June 19. A memorial service was held at the church the following day in charge of Paul Stoltzfus and Fred Martin.

Nauman, Jacob W., son of Milton and Fannie (Wenger) Nauman, was born in Manheim, Pa., Apr. 17, 1911; died of cancer at Lancaster General Hospital, Lancaster, Pa., May 13, 1981; aged 70 y. On Oct. 30, 1930, he was married to Florence Shearer, who survives. Also surviving are 3 sons (J. Richard, Kenneth, and Donald), one sister (Bertha—Mrs. John Randler), and 2 brothers (Norman and Frank.) He was preceded in death by one brother (Henry). He was a member of Hernley Mennonite Church, where funeral services were held on May 17, in charge of Paul Witmer, Howard Witmer, and Levi Mumma; interment in Hernley cemetery.

Neff, Ella, daughter of A. Clayton and Annie (Lane) Bowers, was born in East Hempfield Twp., Pa.; died at Lancaster General Hospital, Lancaster, Pa., July 16, 1981; aged 80 y. She was married to John S. Neff, who died in November 1976. Surviving are one son (John W.), 3 daughters (Arlene—Mrs. Aaron Brubaker, Evelyn—Mrs. Harry Rohrer, and Verna—Mrs. Burnell Siegrist), 12 grandchildren, 32 great-grandchildren, one sister (Lillie Mae—Mrs. Harry Sherk), and one brother (Norman L. Bowers). She was a member of Landisville Mennonite Church. Funeral services were held at the Mennonite Home chapel on July 18, in charge of Chester Kurtz and Ralph Ginder; interment in Landisville Cemetery.

Remmers, Roger W., son of John and Elta (Stanton) Remmers, was born at Freeport, Ill., July 1, 1932; died of a heart attack at Freeport, Ill., July 4, 1981; aged 49 y. On Nov. 9, 1952, he was married to Phyllis Wolf, who survives. Also surviving are one son (Walden) and 2 daughters (Yvette—Mrs. Gregg Afflerbaugh and April—Mrs. Michael Schneider). He was a member of Freeport Mennonite Church, where funeral services were held on July 7, in charge of Paul O. King; interment in church cemetery.

Rohr, Samuel M., son of Samuel B. and Elizabeth (Moyer) Rohr, was born in Bucks Co., Pa., Feb. 14, 1894; died at Grand View Hospital, Sellersville, Pa., July 10, 1981; aged 87 y. On Mar. 4, 1925, he was married to Emma H. Cassel, who survives. Also surviving are 3 daughters (Elizabeth—Mrs. Paul Reily, Emma C.—Mrs. Roland Bechtel, and Marjorie C.—Mrs. Raymond Swartley), 3 sons (Paul E., John S., and Robert C.), 15 grandchildren, 4 great-grandchildren, and 4 sisters (Laura—Mrs. Walter Souder, Mrs. Mabel Bergey, Kathryn—Mrs. Clarence Alderfer, and Mrs. Anna Cope). He was a member of Line Lexington Mennonite Church, where funeral services were held on July 14, in charge of Kenneth Seitz and Floyd Hackman; interment in Line Lexington Mennonite Cemetery.

Roth, Jesse R., son of Christian H. and Ella (Roth) Roth, was born near Wayland, Iowa, Feb. 26, 1892; died on Mar. 9, 1981; aged 89 y. On June 19, 1928, he was married to Erna Christner, who survives. Also surviving are 7 children (Mildred—Mrs. D. H. Freeman, Arnold Roth, Aldine—Mrs. Donald Roth, Mrs. Arline Neff, Ruth—Mrs. Gene Ridenour, Mary—Mrs. Dennis Roth, and Charles Roth), 24 grandchildren, and 3 great-grandchildren. He was preceded in death by one brother (Seth), 2 sisters (Mrs. Lena Nofzinger and Mrs. Mary Krabill), and 2 grandchildren. He was a member of Sugar Creek Mennonite Church, where funeral services were held on Mar. 12, in charge of Ed F. Miller; interment in the church cemetery.

Schultz, Florence Edith, daughter of Alvin and Nora (Loucks) Selzer, was born near Canton, Kan., July 3, 1904; died in the Protection Valley Manor Rest Home, Protection, Kan., May 6, 1981; aged 76 y. On Oct. 30, 1947, she was married to Harry

Schultz, who died on Feb. 11, 1979. Surviving are 11 stepchildren (Joe, Virgil, Elmer, Robert, Roy, and Gladys Schultz, Osie Danielson, Goldie Anderson, Viola Schumaker, Luella Stutzman, and Ruby Brown), 4 sisters (Opal Bontrager, Berta Miller, Nellie Schultz, and MaryAnn Miller), and 5 brothers (Glenn, Truman, Lester, Roy, and Ernest). Funeral services were held on May 9, at the Protection Mennonite Church in charge of Tom Norman and Orlin Loucks; interment in the Protection Mennonite Cemetery.

Stutzman, Lulu, daughter of Harvey and Pearl (Miller) Stutzman, was born in Oscoda Co., Mich., Apr. 8, 1916; died of cancer at Elkhart General Hospital, Elkhart, Ind., July 11, 1981; aged 65 y. Surviving are 5 sisters (Velma Delagrange, Mildred—Mrs. Duane Eichelberger, Esther—Mrs. John Grover, Agnes—Mrs. Laurence Wenger, and Doris Stutzman), and one brother (Clem). She was a member of Clinton Frame Mennonite Church, where funeral services were held on July 14, in charge of Vernon E. Bontreger; interment in Forest Grove Cemetery.

Widmer, Edna, daughter of Peter and Sarah (Eicher) Boshart, was born near Noble, Iowa, Dec. 28, 1896; died at Parkview Home, Wayland, Iowa, Jan. 29, 1981; aged 84. On Dec. 3, 1919, she was married to Edward G. Widmer, who died on July 22, 1938. Surviving are 8 children (Oletha—Mrs. Vernon Birkey, Delmar B., Verdella—Mrs. Maurice Krabill, Duane, Evelyn—Mrs. Rex Roth, Darwin, Norman B., and Larry B.), 24 grandchildren, 22 great-grandchildren, one brother (Arthur), and one sister (Edith—Mrs. Carl Bohn, Jr.). She was preceded in death by one son (Donnie), 3 brothers, 2 sisters, one grandson, and one great-grandson. She was a member of Sugar Creek Mennonite Church, where funeral services were held on Jan. 23, in charge of Ed F. Miller; interment in the church cemetery.

Yoder, Hazel Edna, daughter of Daniel L. and Amanda (Spiker) Kauffman, was born in Lawrence Co., Pa., Oct. 31, 1908; died at Jameson Memorial Hospital on June 24, 1981; aged 72 y. On Sept. 27, 1935, she was married to Kenneth A. Yoder, who survives. Also surviving are one daughter (Dorothy Bruner), 2 sons (Cletus D. and Daniel L.), 2 sisters (Mamie K. Hartzler and Saloma Miller), and one brother (Emmett D. Kauffman). She was a member of Maple Grove Mennonite Church, where funeral services were held on June 27, in charge of Paul D. Reitnauer and Herbert Zook; interment in Maple Grove Cemetery.

P. 616 by Wayne Martin; p. 618 by Jon Ebersole, p. 620 by Jan Miller.

calendar

Mennonite Church General Board, Bowling Green, Ohio, Aug. 10, 11
Conservative Mennonite Conference, Iowa Menn. School, Kalona, Iowa, Aug. 10-14
Mennonite Church General Assembly, Bowling Green, Ohio, Aug. 11-16
Franklin Conference, Chambersburg, Pa., Aug. 22
Hesston College classes begin, Hesston, Kan., Sept. 7
Eastern Mennonite College/Seminary classes begin, Harrisonburg, Va., Sept. 8
Goshen Biblical Seminary classes begin, Elkhart, Ind., Sept. 8
Goshen College classes begin, Goshen, Ind., Sept. 9
New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 12
Lancaster Conference assembly, Weaverland, East Earl, Pa., Sept. 17
Mennonite Secondary Education Council, Laurelville, Pa., Sept. 30-Oct. 1
Mennonite Publication Board, Colo., Oct. 9-10
Mennonite Board of Education Board of Directors, Hesston, Kan., Oct. 9-10
Black Leadership Seminar, Laurelville, Pa., Oct. 19-23
Comite Administrativo, New York City, N.Y., Oct. 22-24
Southeast Convention, Sarasota, Fla., Oct. 23-25
Moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982
MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23, 1982

items and comments

Draft agency lists 134 that U.S. may prosecute for failing to register

The U.S. Selective Service System has sent the Justice Department the names of 134 young men who did not register for the draft "for investigation and possible prosecution." The Justice Department has parceled the names out to U.S. attorneys throughout the country who will determine whether to bring charges against the alleged violators.

A spokesman for a national anti-draft group said that much of the information on potential violators came from postmasters who were responsible for collecting and forwarding the registration cards the young were supposed to fill out at the post offices.

Former AID bureaucrats travel the U.S. fighting infant formula decision

They were super-grade federal bureaucrats. Earning about \$50,000 each and very hard to fire. But they quit, without new jobs in hand, to protest what they consider an inexcusable act of U.S. foreign policy.

For the past couple of months "the issue"—the U.S. government's unwillingness to condemn aggressive marketing of infant formula in Third World countries—has consumed the lives of these two former federal employees. Although they are out of work, they've spent most of the time since their departure from the Agency for International Development (AID) giving interviews, appearing on talk shows, and speaking to groups.

Farm export boom threatens U.S. agriculture, charges author Frances Moore Lappé

"The boom in farm exports is destroying our food-producing resources and accelerating the rise of a landed aristocracy in America," author and food policy analyst Frances Moore Lappé told a U.S. Congressional hearing on farm exports. U.S. farm exports—which have almost tripled in volume over the last 10 years—are promoted by the government as a boon to American farmers, to the nation's trade balance, and to the hungry abroad, she said.

Calling for a total reevaluation of export policy, Lappé stated that "farm exports are

actually hurting many farmers and are doing much less to reduce our trade deficit than the government claims." In addition, she testified, "two thirds of our exports go to feed livestock—which hungry people cannot afford."

Lappé emphasized that the farm sector as a whole has not reaped the benefits of the export boom. Average total net farm income since 1974 has been about the same as during the 1950s and 1960s in real dollars, she noted. "Yet, by increasing farmland inflation and farmers' risks, exports have fueled dramatic changes within agriculture," she stated. "The wealth of already well-established farmers has soared, while tens of thousands of others have been pushed out of business each year."

Missouri Lutherans asked to consider giving organs to people for transplants

The Lutheran Church-Missouri Synod is asking its members to consider becoming donors of kidneys and other organs for persons needing transplants. A resolution adopted at its convention calls for distribution of universal donor cards to synod members which they could sign to authorize removal of needed organs at time of death.

Members also were urged to consider becoming living kidney donors as a way of aiding some 15,000 Americans who were reported to be awaiting kidney transplants.

Soviet ship brings Bibles to Vietnam

The World Bible Society's Stuttgart office has confirmed that 20,000 Vietnamese-language Bibles have arrived in Hanoi, a gift of the East German Lutheran federation, and had been brought to Haiphong on the Soviet freighter *Sinegorsk*. Twenty-thousand song books have also been shipped. These transactions were agreed upon during the visit of a Vietnamese Protestant delegation to East Germany in March 1980.

UE's European woes increase

According to "idea," the news service of the German Evangelical Alliance, the Austrian and Swiss branches of Underground Evangelism (more recently known as Evangelism Center International) have broken all official ties with the Los Angeles-based organization. In addition, the director of its German affiliate, Heinrich Floreck, resigned in January and is now involved in a bitter public dispute with UE. Since January, five of Floreck's colleagues in Germany have resigned as well as five of the board of directors' six members.

In all three cases, the home office has been accused of unethical financial practices. The home office is beginning legal proceedings against its departed Austrian and Swiss affiliates.

WCC inquiry condemns treatment in Australia of aboriginal peoples

Australian government treatment of aboriginal peoples was condemned by a World Council of Churches investigative team. Anwar Barkat, director of the World Council's Program to Combat Racism and the leader of the delegation to Australia, gave notice that the report would describe widespread suppression of aborigines.

He called upon Australians to "rise up in anger" over the poverty and injustice which his team found after a three-week tour of aboriginal communities. If Australians did not respond with appropriate outrage which would lead to necessary reforms, they would be "accomplices in a very vicious game," he said.

Kentucky school official orders Ten Commandments removed from classrooms

As one of his last official acts, interim school superintendent David DeRuzzo has ordered copies of the Ten Commandments removed from the walls of Jefferson County public school classrooms.

Copies of the commandments were posted in public schools under a 1978 Kentucky law that was later struck down as unconstitutional by the U.S. Supreme Court. But proponents of the law contended the high court had not ordered removal of plaques bearing the commandments which were already posted.

Disciples report decline in membership despite a big jump in baptisms

Membership in the Christian Church (Disciples of Christ) dropped last year despite the largest gain in baptisms in 33 years, says the church's new *Year Book and Directory*. The church lost 35,032 members during 1980, bringing the total membership in the United States and Canada to 1,182,715. At the same time, the Disciples baptized 18,388 persons, 12 percent more than the previous year.

Following the pattern of most other mainline liberal Protestant churches, the Disciples' membership has declined annually since 1964.

Atheist O'Hair's son plans to write a book about his conversion to Christianity

The son of the U.S.'s foremost atheist has signed with Thomas Nelson, Inc., to publish a book about his conversion from militant atheism to Christianity. In the book, William J. Murray, son of Madalyn Murray O'Hair, documents his turbulent life as an atheist, including his role as the 14-year-old plaintiff of record in the 1963 Supreme Court decision banning prayer from public schools.

A spokesman at Thomas Nelson headquarters said that the amount of the contract was confidential, but the as yet untitled book is expected to be the biggest seller in the 1982 catalog.

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The trivialization of the gospel

There is an ancient tale (I hope I remember it well enough to tell it) of a holy man who had a cat. He took the cat with him when he went into the woods to meditate, and tied it to a tree. Younger persons who aspired to be holy followed his example. All of them made sure to have a cat and to tie it to a tree!

Whenever an idea or a practice is passed on by tradition, there is always the danger of trivialization—its devaluation into something less than the original. Not only is its impact lost but it may be turned into something entirely different from what it had been. As in the game of gossip where one person gives a message to the next and passes it on without asking for clarification—the message at the other end of the row is completely different from what started.

A pastor I know once asked one of his neighbors if he knew what it meant to have faith. He replied, “It means you don’t worry about anything.” Now it is my understanding that there is an element of non-worry in faith, but I do not believe this is at the heart of it. I think rather that in being conveyed in conventional language, the concept of faith became trivialized, made of little effect.

Worse things have happened. Martin Luther wrestled in an attempt to find a gracious God. The concept of faith which he had received from the church was not adequate for his sensitive soul and he struggled until one day the light broke through. It came to him through the writings of Paul that nothing he could do would merit God’s favor. Salvation is all of faith through God’s grace.

It is a precious insight yet today, but this in turn has fastened on us a state of mind which tends to divide faith and works, law and gospel in an unfortunate manner. It has led to a trivialization of the call to follow Jesus by suggesting that: a) we can’t do it or b) it isn’t necessary anyhow.

A colleague of mine recently spent a school year at a famous theological institution on the East Coast. He found the theological studies wondrously stimulating, but he was appalled at many of the assumptions about lifestyle. As he put it, “Some of them ‘party’ all of the time, and all of them ‘party’ some of the time.” Even the best interpreter of Paul, he reported, was one to follow for his words on Paul, but not one to follow on what he did about them. Such trivialization of the call to follow Jesus is doubly distressing when it happens in a place that is dedicated to the study of the Bible and the theological tradition.

Of course it has never been easy to follow Jesus. He himself, according to the record, sometimes challenged

people to consider whether they really wanted to be his disciples. “Foxes have holes, and birds of the air have nests,” he told one hapless fellow, “but the Son of Man has nowhere to lay his head” (Mt. 8:20). In other words, think several times before you join this company. The glamour is not as great as you think.

But of course, with time, the trivialization of the gospel tends to soften these hard sayings. “Hath God said?” the snake asked Eve, and she began to wonder. “Surely Jesus didn’t mean this,” somebody says, and we all nod our heads approvingly. Indeed, we cannot translate directly from Jesus’ day and his situation to ours, but are the differences so great that nothing can be translated? At the Bible and Law Symposium on July 24-26 (see news story page 616) several offhand references were made to Jesus’ challenge to the rich man, “Go and sell that thou hast,” but nobody responded. How could we when we were nearly all representatives of the middle class who would have quite a bit to sell if we were to follow that dictum?

So how do we avoid or overcome this trivialization of the gospel? One basic way is through the continued study of the message as recorded in the Scriptures. They are profitable, we are told, “for training in righteousness” (2 Tim. 3:16b). This is the value of a written record over an oral tradition. The oral tends to be adapted from person to person and from generation to generation. The written stays the same.

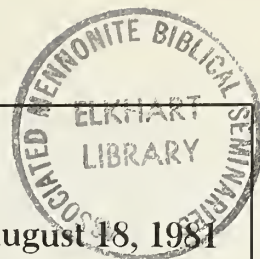
Yet the question of interpretation always pursues us. If the leaders in an institution of theological learning do not seem to take discipleship seriously, what can ordinary people be expected to do?

There is another source of insight as we consider the issues before us and the confusion about how to respond. We can listen to the prophets. By prophets I mean those sensitive persons who hear a word from the Lord growing out of the intersection between the gospel and the present dilemmas and who both speak and practice the radical message of the Bible. Prophets, of course, are sometimes unpleasant and hard to hear. There is also the possibility of false prophets, as the biblical record reminds us. Yet whatever they do, the prophets provide stirring which can serve us if we will.

The most basic formulations of what God is calling us to do will still come from the Scriptures. “I have been crucified with Christ,” wrote Paul to the Galatians; it is no longer I who live, but Christ who lives in me” (Gal. 2:20a). No trivial statement this, but threatening indeed. Who wants to be crucified today?—Daniel Hertzler.

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August 18, 1981

Musings of a misplaced Mennonite

by Steven G. Gehman

The last weekend in April I participated in the events surrounding Richard Detweiler's inauguration as president of Eastern Mennonite College. For me this caused a flood of thoughts and emotions to come to the surface regarding my Mennonite heritage, my academic pursuits, and my choice to transfer from EMC to another Christian college, in which I am presently enrolled. The experiences I have had are probably similar, in some ways, to those of other Mennonite students in a non-Mennonite academic setting.

During the weekend J. Lawrence Burkholder,

president of Goshen College, and Richard Detweiler both emphasized the need for a close relationship between the church and its institutions of higher education. As I reflected on their thoughts, I realized that the school I am currently enrolled in cannot help me to utilize the potential of my Mennonite background to the fullest. Considering the fact that a portion of the Mennonite student population attends non-Mennonite schools, it occurred to me that my perceptions might be meaningful to others who are committed to the church and have interest in higher education.

Another result of this reflection was that I reconsidered my choice of a non-Mennonite school. After some deliberation I decided to stick with that choice. Several factors came into play. EMC does not offer the academic program I am pursuing. I was reluctant to move to a third school which would necessarily be a greater distance from friends and family at home, and which would not be without its problems. The school I currently attend can also help me to understand the influence that evangelical thought has had on the Mennonite Church. In addition to this, I have grown to know and appreciate several faculty members who are making genuine contributions to my growth as a student and as a Christian.

After spending time as a student at both EMC and a non-Mennonite Christian college I have noticed several differences in the life and environment of the two schools. The most obvious difference is that the non-Mennonite school does not display a high value on economic stewardship to the passerby who sees the buildings on campus. Buildings are comparatively extravagant and are not designed with a high priority on energy efficiency.

A second aspect is that the non-Mennonite school places more weight on personal spiritual life than service. This results in what I perceive to be a deficiency in service-orientation. Differences in this area are clearly displayed in the nature of the required chapel services at each school.

Third, at the college I now attend, the wide variety of denominational backgrounds and a movement away from what once was a closer relationship to a denomination have produced a setting where consciousness of Christian community is difficult to achieve. The absence of a perspective that would thread the various disciplines and activities together in a movement toward a common, clearly defined goal has serious implications for myself and others associated with the school.

The most immediate implication that transferring to a non-Mennonite school has had for me is that I have found it more difficult to establish meaningful fellowship among brothers and sisters who are from a wider variety of denominational backgrounds. As a result, the effectiveness of my participation in the lives of those around me has suffered. This deficiency in spiritual and emotional resources has also limited my activity in extracurricular activities that would be avenues of service.

Perhaps a more important result of my situation is the fact that integration of my academic perceptions with my faith has become more of an individual process. Because of the lack of one primary perspective at this school, opportunities

for interaction in this regard are decreased.

These are only a few limitations that one Mennonite in a non-Mennonite setting has experienced. Perhaps my interpretation of the situation is colored by the fact that I feel misplaced, in a sense. However, if we accept the presupposition that a Mennonite perspective on higher education has something unique to offer, we must also accept the notion that a Mennonite student not attending a Mennonite school gives up certain advantages.

The upshot of this is that Mennonite students in a non-Mennonite setting are, in one sense, misplaced. Those of us who find ourselves in this situation must deal with the reality that we cannot draw as richly from the uniqueness of our Mennonite heritage as we could at a Mennonite institution. I do not believe that this implies a necessity for all Mennonite students to attend a Mennonite school. Nor does it suggest that only Mennonites should attend Mennonite colleges. Furthermore, non-Mennonite Christian colleges and secular institutions might also be unique and are able to make contributions that a Mennonite school cannot.

What really is important about education in a Mennonite setting is the effect it has on a person's perception of and relationship to the church. As we consider what type of education is appropriate for us, our children, or our friends, we must realize that the setting in which we pursue that education will affect our lives and the life of the segment of the church we participate in. I conclude that the choice of an educational institution is a matter that deserves serious consideration and guidance from persons in a position to help prospective students make a wise choice of where to attend college.

As a student considers which school to attend it is desirable for all concerned to be as objective as possible. Counselors should encourage students to find out the strong points, weak points, and the perspective of each school. The area of concern extends beyond the purely academic sphere to all areas of life at a school. This will mean more than just a visit to observe the campus. Conversations with students, faculty, and other persons acquainted with the school can be helpful in uncovering what lies beneath the surface.

Second, one's personal background will influence one's growth as a college student. It is important to develop an appreciation for a wide spectrum of perspectives on the contemporary situation. Counseling can be done best when the counselor has some understanding of contemporary issues and some knowledge of the student's thought patterns. The counselor is then in a position to help the student

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
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choose a path which will broaden his/her perspective in the most effective way.

These thoughts do not even provide a sketch of considerations involved in choosing between a Mennonite or a non-Mennonite education. My hope for the impact of this article is that we would all take seriously the unique direction of our Anabaptist perspective. However, this perspective needs to be challenged and complemented by other ways of thinking

if we are to grow in faithfulness and yieldedness to God's will. Individually, the question becomes: How can I best grow into the person God wants me to be? Individually, we will come to a variety of answers. But we must recognize that our individual answers affect the whole of God's people and therefore are not merely matters for individual discretion. These answers must be sought in the context of Christian community. 

No outpost, Lee Heights Community Church has grown like a tree

Stand back and let it happen

by Sanford and Orpha Eash

I walked up and down that clean and quiet street. The houses were not new but they were well kept. The birds were singing. On that Sunday morning at 8:30 in March I went with the pastor to open the church. The pastor saw an old lady slowly walking down the street. He stopped, waved, and called, "Good morning, Mrs. Powell."

"Is she a member of your church?" I asked.

"No, she belongs to another church, but she is a Christian." It seemed as if we were in a small town, but it was in the city of Cleveland, Ohio.

The service that morning at Lee Heights Community Church was an inspiration. One of the three choirs sang. The music, sharing, and praying was in charge of lay leaders. We had heard Vern Miller preach a sermon some years ago in the same church and I remembered that sermon. It was about the true values of life and recognizing them when we see them.

It was based on Jesus' parable on the pearl of great price in Matthew 13 and on Luke 15, where Jesus talks about the lost sheep, the lost coin, and the lost son. I am not a great sermon "rememberer," but somehow I remembered that one.

This time his sermon was based on Matthew 20, the story of Zebedee's boys trying to get their mother to put in a good word for them to Jesus. As I sat there I was thinking how timeless these subjects are.

Lee Heights is noted for developing leadership. I asked Vern Miller, "What's your secret in developing the potential in people?"

"We don't have any secret," Vern answered. "We just stand back and let it happen." For a day or two we thought that was all the answer that was coming, but we soon had problems grasping all the information and sorting it out.

Vern Miller and Helen Hostetler met at Goshen College in the late forties. Vern is from a rural church near Aurora, Ohio, Helen, from Harper, Kansas. They were married in 1951, just out of college.

Mennonite Board of Missions had an inner-city work in



Vern and Helen Miller of Cleveland, Ohio. "We don't have any secret."

Cleveland known as the Gladstone Mission. They asked Vern and Helen to take charge. The mission was working mostly with children and they had some "rush-in" Mennonite help, the kind that rushes in on Sunday morning and rushes out on Sunday afternoon. But the little mission did grow, although after being there six years it had to move because of urban renewal. Warner Jackson took over as pastor when the mission moved, and it is now the University-Euclid congregation. Warner Jackson is still the pastor.

Outposts didn't grow. The late J. D. Graber who was executive secretary of the Mission Board at that time occasionally came to Cleveland. Vern Miller learned to appreciate his view of missions. In the early forties J. D. had talked about congregations establishing outposts, and he was enthusiastic about the churches that had done it. But a decade later J. D. saw many of these outposts as still just "posts." They didn't grow roots among the people in the community.

Sanford and Orpha Eash are a writing team from Goshen, Ind.



John Branham (left) and Vern Miller, pastors of Lee Heights Community Church

So J. D. Graber developed a vision of an indigenous church where the mission supports itself as soon as possible, and Vern soon had the same idea. "In those six years at Gladstone we learned that every time you import somebody from the outside to teach or work in the church you are telling the local people, 'We couldn't find anyone capable here.' It's a slap in the face."

He discussed these problems with J. D. and their convictions seemed to mix well. The board began to ask, "What would happen if we had a sincere couple, not overly sectarian, and put them on their own to start a church?" Could they let a couple go without Voluntary Service or other Mennonite Sunday school help?

Vern says, "Helen and I asked ourselves whether we could be daring enough to apply the principles of self-supporting, self-propagating and self-governing? Would the church that pays the bills for seed money to get the project started be willing to live with the outcome? The board told us they would look at it as a pilot project, and we accepted the challenge." Vern continues, "What we really had in mind received little publicity at the time. It never has been really explained since."

With these principles in mind, Vern and Helen sought out an area where starting a church of this nature could be organized. The Lee Heights community was being vacated by whites and middle-class blacks were moving in. This area was chosen.

The board bought a house for the Millers and they held services in a school nearby. Helen and Vern wore out shoe leather getting acquainted in the area. Helen says, "That was rough the first year and a half, with small children, trying to do outreach work. I thought I knew how to work at home on the farm in Kansas, but I never worked as hard as I did those first years."

They worked entirely with adults and as the adults came to church they brought their children so they soon asked for a Sunday school, which was taught by adults from the community. There soon were 28 charter members and an organized church. These people were not all new Christians—many had a Christian background.

The outreach work was delegated to the new members

and about 60 percent of them became involved. It's a low-key effort; one person tells another. Vern thinks that's the way the early church did it.

The Mission Board bought the lot where the present church now stands and bonds were sold to finance the first small building. Verns were subsidized for five years. Since they have been on their own, the Board has been included in their budget and they have sent back many times the amount received from the Board.

From the beginning, Lee Heights has made little of their Mennonite connection. Vern Miller says, "Our local fellowship is structured to be inclusive, not exclusive. We welcome all people who can accept our doctrine which is taken from the Goshen College faculty statement of faith. But that's not viewed by our board of elders as a change of brand; it is just commitment to the body of Christ as it exists here at Lee Heights Community Church, with an Anabaptist creed."

It's a hybrid. In the process of blending Baptists, Mennonites, Methodists, Lutherans, Church of God, and Catholics, what has happened? Gerald Hughes answers to the question: "I say it's a hybrid. There are elements in Lee Heights that meet the needs of people whether they are from a black gospel orientation or a strict ethnic Mennonite background, and most anything in between. I know Vern thinks this removes us from the mainstream of the Mennonite Church, but I think the reverse is true. It establishes a model of what can happen under the Anabaptist theme. It's a continual melting process." Gerald Hughes is a school administrator and a trained and skillful musician. He is the minister of music at Lee Heights and is director of music at Bowling Green 81.

The church has usually operated with decisions made by consensus. Like most churches, they have elders, trustees, a church council, and various committees. Vern has discovered that trying to swing decisions his way has not worked. He says it isn't always easy for him, a man of German background, to let others do it. Vern himself works closely with Hughes, Pleas Broadbuss, the church chairman, and assistant pastor John Branham, who spends much of his time during the week in prison ministry.

There seems to be a good climate of togetherness. Everybody counts. "You are good for something, I am good for something." From such a setting in the church, it is not hard to see why integration has worked so well.

Pleas Broadbuss, a Goshen College graduate, is also a school principal. He says, "Everyone here shares, not only black and white but people of different economic levels, mechanics, doctors, laborers, and many more. What makes it work? I don't know, except the presence of the Spirit." Pleas continues, "I have traveled in the U.S. and Canada and heard the colleges and churches talk about the race issue. They have a lot of answers, but their talk about it tells me they don't have it settled. Here at Cleveland we never did talk about it; we just accept each other as equals." Pleas goes on, "What a witness the Mennonite Church could be on this thing if we would just practice what we preach!"

Today the congregation at Lee Heights has more than 300 members. Educated leaders have left and are serving in various capacities in Mennonite and other churches. It is apparent the leaders have not all left. Vern Miller says they can

expect a turnover of 10 percent a year.

Vern had no apologies for the church. He is excited about the unity among members that come from different backgrounds. He says, "We all know what the Bible teaches about unity. We here at Lee Heights have not lost our peace witness. We feel that we deal with social and racial issues here like it was done in the early church."

But Vern is often frustrated, for he cannot see why the Lee Heights model isn't followed in more places. He believes this experiment that started 25 years ago can be duplicated. Ernest Bennett says today, "An attempt was made by the General Mission Board in another city but it never got started, and the board decided soon after not to promote home missions except through district conferences. He also feels Vern Miller has a certain gift that is unique."

But Vern can't see that, he says, "If the General Mission Board can't do it, why don't the district conferences do more?"

Ed Taylor, a Lee Heights member, is director of home missions of the Mennonite Board of Missions. He comments, "Vern Miller was willing to become different. He teaches and instructs, then he allows and encourages leadership to emerge. We here at Lee Heights see the value of human service. We work with many unfortunate people, including those in correctional institutions, but still the only thing that changes people is the gospel."

Black gospel along with 606. "We are unique," he

continues. "We like to sing black gospel music like 'Joshua and the Battle of Jericho,' but we also sing 606 from the hymnal like any good Mennonite Church. We don't like to make many denominational requirements—they are just labels anyhow. I think we here at Lee Heights are more like Anabaptists than many of the old-line churches, but because of these things I feel the church has questioned the loyalty of Vern Miller. Taylor goes on, "I know he feels isolated, but I feel he needs to be listened to. The church has growth seminars, often emphasizing our cities, but Vern is seldom there. It is puzzling."

The more we looked at Lee Heights, the more complicated it seemed, yet all agree the Spirit has been with them. We recently read "Who Is a Mennonite" by Harry Loewen in the March 31 issue of *Gospel Herald*. He says, "Anabaptist-Mennonitism is more than a culture, history, or theology. It is a creative, ever new prophetic radical interpretation of the gospel in a changing society." To us that fits Lee Heights.

Then we thought of that first morning with Vern when he greeted the old lady walking down the street. We thought of the two simple but profound sermons we heard him preach. We thought of the shrug of the shoulders and the remark, "We just stood back and let it happen." That remark said more than we realized. At any rate, Lee Heights is not a post that the late J. D. Graber helped plant, but that never took root!

SVJ

Hear, hear!

Pass up the cup of coffee?

A few years ago there were those who started a campaign to boycott Nestlé's products in protest against Nestlé's promoting baby formula in Third World countries. I was one of many who stopped buying Nestlé products. But I really wondered if my not purchasing Nestlé would actually make a difference. The protest must have had some effect because reports read that Nestlé's has slowed promotion of baby formula in the Third World countries.

Last winter my husband and I traveled for six months in Asia and Africa. We have seen many poor people. We have seen people churning through garbage heaps looking for a bite to eat. We have been confronted by hundreds of beggars. I thought I saw the height of poverty in an old man gathering dead rats in a railroad station for dinner.

Africa has much dry barren land due to the severe drought and its nations face the threat of famine. Recently the president of the African Development Bank warned of a catastrophic famine likely to threaten Africa within the current decade. In October 1980 the United Nations Food and Agricultural Organization (FAO) sounded a global alert that starvation is facing as many as 200 million people in Africa and Southeast Asia. A 45-day reserve of food is the bare minimum to avert a major disaster and we were told that experts expected that Africa's food reserve to be only 32 days by June 1981.

An alarming factor in this food shortage is that production of food crops has dropped even in the so-called "lands of high potential" countries with fertile and well-watered highlands such as Kenya, West Cameroon, and Rwanda. Good growing areas are being turned over to the production of cash crops such as tea, coffee, cocoa, and sugar. When famine strikes again the hard currency brought in by cash crops must be spent importing food which could have been grown locally.

In their desperation to acquire hard currency the Third World countries are falling for the subtle demands of multinational corporations and are producing luxury exports such as "out of season" strawberries, carnations, mangoes, avocados, and pineapples. In Sudan, sugar plantations occupy vast areas of farm land, most of which is irrigated. In Kenya, Brooke Bond Tea has large plantations growing on good arable land and irrigated by sprinklers from nearby lakes and rivers. This tea is raised for blending for European and North American tea drinkers. About one fourth of the world's coffee is raised in Africa, which is being threatened by the greatest famine in history.

Do you really need that cup of coffee? As concerned Christians, let us join together and pass up the cup of coffee so that others may have their daily bread.—Jean Kraybill Shenk, Mount Joy, Pa.

A matter of integrity

by Katie Funk Wiebe

Her story doesn't take long to tell. She was born into a solid Christian family. Her parents were regular churchgoers and supporters. Faithful givers. Mission-minded. Family altar. They brought her up "in the fear and admonition of the Lord." They encouraged her to be open to the working of God in her life.

She attended Sunday school regularly throughout childhood with the normal amount of boredom thrown in because of dull teachers. She liked going to vacation Bible school and summer camp.

So, in her ninth or tenth year, she responded to the invitation of the camp speaker to commit her life to God in Christ. Baptism and church membership were the next steps.

In high school the counselor encouraged her to think about what she wanted to do with her life. God's will was a frequent discussion topic in the church youth group. How does God lead? Through his Word, through circumstances, through inner convictions, said the pastor. She prayed about God's will for her life.

In high school, her outgoing personality and talents in public speaking and leadership won her the position of class president twice. In the church youth group, she was active on committees, and in her senior year became president. They had a great time that year.

Sometimes on Sunday evenings or at a youth service, and once at a large church convention, the leaders asked her and several other young people to give short talks on how God was working in their lives. Her open personality and vulnerable faith appealed; many people later shook her hand warmly, encouraging her. Her parents and pastor were proud. She admitted to herself she liked to work out "little talks." She accepted their well wishes as affirmation of God's gifts to her in public speaking.

Then, at college, at a Bible conference, she knew God was calling her into ministry. She wasn't sure what, but she knew God had tapped her on her shoulder. She nurtured this sense of calling by accepting all opportunities for service. She worked on campus ministries committees. Sometimes she gave short devotionals in the chapel hour. God's Word to go into all the world and preach the gospel, her inner convictions, and the affirmation of friends and teachers confirmed a future church ministry for her.

She took the next logical step, which seemed to be seminary. Here, too, her professors encouraged her, for they enjoyed her thorough scholarship and ability to present ideas verbally. But now, whereas the young men there eagerly were considering the options open to them after graduation,

she faced a gray blankness. But she recalled the many times she had heard district ministers pleading for more "full-time" Christian workers, so she applied, listing her spiritual gifts as leadership, public speaking, teaching, and counseling.

How did the church respond?

The church is now faced with answering her application. The woman I write about is a composite of women I have met who have slowly been led along the hope for spiritual ministry through circumstances, the teaching of the Bible, and affirmation of others, but now find this combination doesn't add up.

In the late 1800s when Florence Nightingale applied to her church elders for a place of service, they told her to go back to her mother's parlor to crochet. Today, women are being told that (1) God doesn't call women to full-time church ministries in this country; to missionary service, yes, but not to full-time work in the church here. Whatever the woman heard God say to her was in error; she should read her Bible again. (2) The gifts of the Spirit as given to the church of Jesus Christ are sex-coded, especially those of preaching, teaching, counseling, deaconate, and administration. (3) To have a ministry, she must be married, so her best bet for service is to find a pastor-husband. (4) If she persists in believing God has called her to a spiritual ministry with adults, she could try other denominations whose standards aren't as high.

In *Woman Pastors*, O. John Eldred states that the integrity of the church is in question when it gives women unqualified invitations to serve God but doesn't give them an unqualified chance to do so when they respond. My concern also is our lack of consistency.

For generations, Eldred writes, preachers, evangelists and others have issued the invitation at camps, conferences, crusades, rallies, retreats, and worship services, asking in Christ's name for committed Christian persons (meaning men and women), and young people, in particular, to hear God's call into "full-time" Christian service, yet don't follow through with their own message when women apply for work.

He concludes that the church must become honest by genuinely listening and taking seriously what Christian women are taught to believe about the church and their place in it.

Either that, or teach what we practice, which would mean clearly stating that the gifts of the Spirit are sex-coded, as is the Great Commission to preach, and calls to pastoral ministry in our country. For too long women have accepted the integrity of the church's message to service, but found it has many sub-clauses in fine print.

Katie Funk Wiebe teaches English at Tabor College, Hillsboro, Kan.



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Doctors, nurses put addiction under microscope

Almost everyone in North America has to cope with the results of drug addiction or alcoholism one way or another. If not directly, indirectly. It may be a son or daughter or spouse who is messed up. Or, then, health care costs and taxes are added to the burden taxpayers must bear.

Of all people, medical professionals have to see the worst side of addictions, or chemical dependency, as they call it. They have to treat the problem in its various stages and, sometimes, even they become dependent.

Members of the Mennonite Medical Association and the Mennonite Nurses Association made a serious effort to get help in understanding and treating chemical dependency, the theme of the convention, during their July 30 to August 2 meetings at the Laurelville Mennonite Church Center, Mt. Pleasant, Pa.

Though the theme was heavy, participants' spirits were light. Erland Waltner, executive secretary of MMA, struck a responsive chord when he spoke of hope during the Saturday morning devotional. Glen E. Miller, Bellefontaine, Ohio, led the singing throughout, and to an outside observer, such as the Lutheran speaker, Philip L. Hansen, the quality was impressive.

Children and young people also helped to bring some measure of levity to the situation. According to registrar Emilie Seitz, of the 320

registered participants, 130 fit into this category. Laurelville's facilities were stretched to capacity, but, said Jim Metzler, manager, arrangements and program flowed smoothly. This evaluation was confirmed by observations overheard at various places on the grounds. The weather was perfect, said one nurse.

Throughout most of the earlier sessions, dependency was described as a disease. Fifteen percent of the North American population was afflicted, whether or not they became dependent, said speaker Roger Goetz, regional representative to the Southeast U.S. Consortium for Drug and Alcohol Treatment, of Jesup, Ga. Goetz's keynote address was entitled "Some Medical Aspects of Alcoholism and Drug Addiction." He challenged some of the common notions about dependency: take enough drugs, and you'll become an addict; drink enough alcohol, and you'll become an alcoholic; or dependency can be cured with other drugs. If it is an inherited disease, which he thought it was in part, then it had to be understood and treated as such. His remedy? Proper treatment, carefully oriented family and church support, specialized support groups, and the like, or a combination of all these. His conclusion was that alcoholism is a fatal but treatable illness.

Verle Headings, professor of pediatrics and human genetics at Howard University, Wash-

ington, D.C., demonstrated through research in Scandinavia how there is a genetic influence in the transmission of alcoholism. His was the most technical speech. Even the professionals had trouble understanding it. But, of course, the scientific sessions were cosponsored by the West Virginia School of Medicine, and the convention was not merely a retreat.

Otto Klassen, medical director and addictions psychiatrist of Oaklawn Psychiatric Center, Goshen, Ind., echoed the disease notion of dependency but hit hardest at "denial."

"No one admits willingly to being alcoholic," he said. Then he described a conspiracy of denial, beginning with the family and including friends, police officers, employers,



Laura Nye told her story

and society as a whole. "There is a massive denial system at work," he said. The back of denial must be broken. And bailing out the alcoholic is the worst thing you can do. Klassen and a colleague at Oaklawn, James Reiff, addictions physician agreed on this.

An Oaklawn addictions treatment team, including Klassen and Reiff, formed a panel to describe the treatment process. Anne Edell, gave a strongly emotional speech on how the family of the dependent is sick and needs treatment, too. Mary and Gary Seymour told their stories of what it means to be the spouse of an alcoholic and a recovering alcoholic respectively. Laura Nye, counselor trainee, described in graphic detail her bout with alcohol and drugs. On the last day, Paul M. Lederach, now a Scottdale, Pa., businessman, basing his comments on Romans 7, spoke about the role of Christian community in helping those who

James Metzler, Laurelville manager, and Emilie Seitz, registrar



church news

need help. "I am impressed," he said, "with the way our congregations enhance loneliness." We try to keep people from knowing what should be known by the church—someone's daughter gets pregnant, financial misdeeds, and the like. There seems to be a conspiracy of silence, he said, except for gossip. Secrecy feeds gossip. But gossip will shrivel and die with openness. Jesus and the Christian community are the answer to people's needs, he said.

Roger Sider, associate professor of psychiatry at the University of Rochester Medical Center, Rochester, N.Y., introduced the first serious note of controversy, when he denied that dependency can be explained solely on the basis



Erland Waltner, executive secretary

that it is a disease. That may be one of the root causes. But dependency may also be the result of personality disorder, social and cultural expectations. Since Sider had not heard the other speeches, he was not attacking the disease theory by design. He saw approaches to understanding dependency at two poles: 1) the moralistic WCTU view and 2) the disease explanation. The truth lies somewhere between, he said.

In a conversation following Sider's speech, practicing psychiatrist, Paul Conrad, of Scottsdale, Pa., agreed fully with Sider's conclusion. There were not many psychiatrists in attendance, but it seemed logical that some should challenge the disease theory.

On one aspect there was no disagreement: everyone in attendance wanted answers in dealing with the pervasive problem of chemical dependence. And all speakers sug-



James Reiff has a powerful testimony of his own

gested that Christian families and the church contain resources that should be maximized.

Philip Hansen, a Lutheran minister, active in the treatment of alcoholics, gave two speeches. In the first, at the Saturday evening banquet, he spoke about getting people before

they go over the cliff. Both were in pop style.

The consensus of participants who commented after the final session was that the whole convention was a meaningful experience.—David E. Hostetler, for Meetinghouse.

MCC registers at United Nations

Mennonite Central Committee has registered as a nongovernmental organization (NGO) with the U.N. office of public information. The registration allows MCC access to U.N. information and facilities.

Beth Heisey, former worker in Jordan and now a resident of New York City, will be designated representative with the U.N. office, along with Urbane Peachey, executive secretary of the Peace Section.

Heisey is a native of Manheim, Pa., and now works with the United Methodist Office for the U.N. in New York.

Her assignment will include attending weekly briefings for registered NGOs, and keeping alert to new U.N. developments or issues in which MCC may have interest.

Such issues would include food and hunger, refugees, militarism and development, forestation, and U.N. involvement in the areas of the Horn of Africa, Southeast Asia, and the Middle

East.

As a registered NGO, MCC may attend the annual U.N. conference on a theme of current concern, as well as the special weekly briefings for NGOs from September to May. The registration also allows MCC access to the U.N. library, to U.N. documents and press releases, to assistance in setting up seminars at the U.N., to other educational services, and to U.N. offices and meeting rooms.

In return MCC is responsible to share information about concerns of the U.N. MCC already is active in sharing concerns on such topics as apartheid in South Africa and the effects of militarism on people in developing countries.

The registration as an NGO does not commit MCC to support any policy statements or actions of the United Nations, but only serves to make information from the United Nations available to MCC.



Joyce Huber, president of MNA, and Lydia Burkhardt, Ghana

Nurses sponsor special projects

"A big part of what our organization does," said Joyce Huber, Hesston, Kan., president of Mennonite Nurses Association, "is to support various projects." In a business session, run simultaneously with that of the Mennonite Medical Association, Mary Harnish reported on her work in Tanzania as did Lydia Burkhardt on her projects in Ghana.

According to the treasurer's report, \$4,500 was distributed to such projects during the last fiscal year. Dottie Kauffmann of Goshen, Ind., is MNA treasurer.

Current national projects are to cover Blanche Sell's travel and secretarial expenses as executive secretary for the Mid-India Board of Examiners, \$1,500, and medicine for Ghana,

\$500. MNA supports overseas involvement.

Local groups also have projects: Ohio, teaching models and toothbrushes for Nicaragua, \$400; Goshen, Ind., Ntongo public health project in Zaire (MCC), bicycles, and medicine, \$500; La Jara, Colo., village health worker O. B. Kits for Suniti Masih's use in Bihar, \$200; La Junta, Colo., A. J. N. subscription renewal (2 years) for Nepal, Taiwan, and Bolivia, \$150; and Scottdale, Prosthesis Fund for Tanzania leprosy patients.

President elect of MNA is Nancy Conrad, Scottdale, Pa., and secretary is Leabelle Miller. Anna Mae Campbell serves as editor of the *Christian Nurse*.—David E. Hostetler, for Meetinghouse

Unregistered Baptists in Omsk, Siberia, tried

Keston News Service reports that four unregistered Baptists from the Omsk region of Siberia, Soviet Union, were tried and sentenced May 13 to 17.

Ivan Vall, Jacob Dirksen, Elizabeth Reimer, and Mariya Tevs had been under investigation since August 1980 and were arrested on Mar. 21. Their arrests are part of what Keston calls a "continuing wave of arrests" of unregistered Soviet Baptists. The number of imprisoned Baptists in the Soviet Union known to the organization has surpassed 100 for the first time since 1976.

Dirksen and Vall, who had both served previous sentences for leading the local congrega-

tion in Appollonovka, were each sentenced to five years strict regime labor camp. Reimer and Tevs, accused of teaching religion to children, each received four-year sentences to ordinary regime labor camp.

The names of the four Baptists suggest that they are of Mennonite ancestry. Original spellings of Vall and Tevs are probably Wall and Toews. Such unregistered Baptists do not consider themselves, or wish to be known, as Mennonites, according to Walter Sawatsky, Mennonite Central Committee secretary for Europe and author of the just-published book *Soviet Evangelicals Since World War II* (Herald Press, 1981).

Justice for Indiana man depends on governor's clemency

Harry Fred Palmer, a dedicated Christian and family man, is still in prison. This is true in spite of the fact that he has met, paid back, and received forgiveness from a number of his victims and two judges have officially recognized that he has changed.

One of the judges has been sentenced to a suspended prison term as a result of his attempts to keep Palmer from prison and may yet be removed from the bench. The case has attracted national attention in *Newsweek* and elsewhere.

Channels of appeal through Indiana courts have now been exhausted, and a support group from Palmer's congregation, in conjunction with his lawyer, is now calling for letters to Indiana Governor Robert Orr asking him to consider granting Palmer clemency.

In 1977 Palmer, a Vietnam veteran, committed a series of serious burglaries. He was arrested and while in jail became a Christian. Meanwhile the law in effect at the time of his arrest changed so that a 10-to-20-year sentence was no longer mandatory.

Although legally the change did not affect Palmer's case, Judge William Bontrager felt that there was hope for Palmer and disregarded the mandatory sentence. After Palmer had served almost a year in jail, Bontrager allowed him to return to the community in order to make restitution to his victims.

Palmer had indeed become a Christian and felt the need to ask for forgiveness. He entered the Victim Offender Reconciliation Program (VORP) in Elkhart, which Mennonite Central Committee U.S. and the Indiana-based PACT (Prisoner and Community Together) support. Through VORP he began to meet with victims to discuss what had happened and work out restitution amounts.

The meetings were successful, with reconciliation resulting. Victims who had been bitter and hostile, committed to severe punishment and vengeance, became strong allies. One, a police officer, is now active on the VORP board.

The state appealed Palmer's suspended sentence, however, and when the Indiana Supreme Court ruled the sentence invalid, Judge Bontrager threatened to resign rather than resentence Palmer to prison. Ultimately, he felt that he had to remove himself from the case, and a special judge was appointed.

In a second sentencing hearing, the new judge concluded that evidence showed that Palmer was rehabilitated. He added that "... it would indeed be a handicap upon him at this time to be re-committed to prison for error not committed by himself, but by the original judge ... I believe it is, in fact, cruel to return the defendant to prison to serve an additional period of time, as he has served a term fixed by

the court. . . . It seems to be punishing him for a mistake not his own."

The special judge concluded, however, that he was not in a position to break new legal ground and a higher court would have to decide this case. He resented Palmer to 10 to 20 years but allowed him out on appeal bond.

The Indiana Supreme Court ruled that the original sentencing judge, William Bontrager, was guilty of contempt of court in suspending Palmer's mandatory 10-to-20-year term, fined him, and sentenced him to prison. The court suspended Bontrager's prison sentence but the judge may still be removed from the bench. Meanwhile, Palmer is serving his sentence at Westville, Ind.

Palmer's lawyer has now filed a petition for clemency with the governor. Under rules currently in effect, Palmer has served enough time to be eligible for clemency. However, at the time of his arrest, the nonbinding clemency guidelines required that more time be served and under these rules Palmer would not be eligible until July 1982. The governor does have the authority to grant clemency at any time.

Palmer, along with his wife, Loretta, and two children, is part of Southside Fellowship, a Mennonite and Church of the Brethren congregation in Elkhart, Ind. The church, a number of his victims, and people of the community are very much concerned. The case represents both the conflicts between the ideals of justice and of the legality, and a political conflict between the Indiana Supreme Court and local trial judges.

Hong Kong and Taiwan churches seek closer ties

Joint action in mission became a reality for Mennonites in Hong Kong when a missionary couple from the Commission on Overseas Mission (COM), General Conference Mennonite Church, arrived in Hong Kong in January 1980 to join the missionaries serving there under the Eastern Mennonite Board of Missions (EMB). In 1980 both the EMB and COM began equal support of the Hong Kong mission program with funds and personnel.

In June 1981, a new thrust in joint action in Mennonite mission began. The Fellowship of Mennonite Churches in Taiwan (FOMCIT) sent two representatives to visit the Hong Kong church and mission to discuss ways of fostering closer fraternal ties and to assist one another in mission. The fellowship representatives were Timothy Y. S. Liao, pastor of the Meilun Mennonite Church in Hualien, Taiwan, secretary, and also concurrently chairperson of the Asia Mennonite Conference; and Sheldon Sawatzky, pastor of the Sek-An (Zion) Mennonite Church in Taipei, Taiwan, and vice-chairperson of FOMCIT. Both men stopped in Hong Kong for several days after at-



Some of the Horn of Africa's uprooted people: women refugees in Somalia returning to camp with water. Mennonite Central Committee wants to keep in touch with such needs.

tending the recent Chinese Congress on World Evangelism meetings in Singapore.

During their stay the Taiwan representatives spoke several times to groups in the Hong Kong Lok Fu Mennonite Church. The Lok Fu Mennonite Church celebrated Mennonite World Conference on Sunday, June 28, with Liao as the special speaker. On Sunday afternoon Liao and Sawatzky met with members of the Lok Fu Church committee and other interested members to discuss ways of fostering closer ties between sister Chinese Mennonite churches in Taiwan and Hong Kong and ways of cooperating with one another.

Prior to the coming of the Taiwan representatives, FOMCIT had suggested several items for discussion: (1) In what ways could the two groups engage in joint mission? (2) In what ways could the Taiwan Mennonite churches assist the smaller Hong Kong church? (3) Could the Hong Kong Mennonite Church send news items and articles to be printed in *Manna*, the Taiwan Mennonite Church paper?

While no formal decisions were made in the discussions, the fraternal visit enabled the two groups to know and understand each other better. Also some suggestions were made in ways to work together. Taiwan churches want to send some used clothing to Bangladesh, but cannot ship these relief materials directly because of diplomatic problems. The Hong Kong church may be able to assist in the shipment of the clothing to Bangladesh.

The FOMCIT representatives suggested that the Hong Kong Mennonites send an observer to the FOMCIT annual conference to strengthen fraternal ties. The Taiwan representatives also suggested that the Taiwan churches were ready to help the Hong Kong church in its outreach program—perhaps with some short-term personnel or with funds. Both groups also noted that cooperation in production of materials on Mennonite history and

doctrine in Chinese would be mutually beneficial.

The Hong Kong church is also able to make some contacts with Christians in China on behalf of Mennonites.

Several weeks before the fraternal visit of Sawatzky and Liao, a Christian business group in Taiwan, the Good Shepherd Trading Company, sent \$500 (U.S.) to Hong Kong to help in the mission and church program there. The majority of the members of the Good Shepherd Trading Company are Mennonite Church leaders. The visit in June indicated a growing mission interest on the part of the Taiwan Mennonite churches. It was also an encouragement and inspiration to the younger Mennonite Church in Hong Kong. And it was proof that the emphasis on brotherhood and mission interest is not just a North American and European Mennonite responsibility.—Hugh D. Sprunger

Chinese English study program evaluated

Chinese educators have given the Goshen College summer program in the teaching of English high marks, reported director Wilbur Birky after a midterm evaluation.

Codirector Jiang Si Xiu of the Northeast Institute of Technology (NEIT) in Shenyang, Liaoning province, told Birky that many students, all of whom have studied English before, said that the teaching surpasses any they have had previously.

"NEIT vice-president Su has taken notice of the teaching methods being used and has requested permission to observe the Goshen College teachers in action," Birky wrote in a report dated July 17. "Foreign Affairs Office director Wang has been quoted as saying that the quality of the program is also known by

Stones a memorial, says Horst at Englewood celebration

For their 24th anniversary on May 29, the Englewood Mennonite Church in Chicago used the theme of "Remembrances" and invited the first pastor, Laurence Horst, as keynote speaker. Horst used the memorial stones from the River Jordan as a theme for his message. He told how the people of Israel were to explain this memorial to their children, and even their children's children, that they might learn to fear and obey God forever.

"A generation has grown up here in Englewood," he said, "and as we look back on the many miracles God has performed in our lives and explain these blessings to the 'now generation,' it will give them a clearer vision, a more stable faith in God, and a deeper appreciation of the many benefits and blessings that God has and is providing, especially to those who are of the household of faith."

provincial authorities."

Birky said that "teachers and students alike were especially enthusiastic about the spirit that had developed between them. Teachers cited the hard work of students and their responsiveness to new methods of learning. Students noted the enthusiasm and dedication of the teachers.

"One point of tension did surface during the joint review," Birky continued. "The students, accustomed primarily to written English and to language study based largely on memorization, asked the teachers to follow the texts more closely. The teachers, on the other hand, wish to lead students toward the uses of English in more natural communication situations."

Birky said that as a result of the evaluation, 22 of the 120 students moved into classes better suited to their current skills in listening and speaking. Other changes included more specialized assistance for students with particular problems and increased responsibility for the teaching assistants in directing conversation groups.

In addition to the regular four hours of classes each morning, the nine Goshen College teachers and four teaching assistants manage a "learning center" for guided listening, offer tutorial assistance, and give a weekly lecture in the afternoons, Birky said.

Midterm also featured an informal program in which students and teachers performed songs and skits for each other. They joined in singing traditional songs and rounds in English.

The teachers have gotten away from the classrooms for occasional cultural events and tours. They have attended performances by a Peking opera company, a Peking song-and-dance group, and the world-famous Shenyang acrobatic troupe. They have visited the imperial palace of the first Ching Dynasty emperor, a jade and jet carving factory, and the largest open pit coal mine in Asia.

The teachers, who are cosponsored by Mennonite Central Committee, Akron, Pa., will depart from Shanghai for the U.S. on Aug. 26.

World hunger unnecessary, Stoesz tells Congress

"The primary responsibility of every nation is to provide for its citizens the potential for an adequate standard of living, including a sufficient diet. Great nations are generous in assisting the less fortunate." With these words Edgar Stoesz, associate executive secretary for overseas services of Mennonite Central Committee, opened testimony before the U.S. House of Representatives committee on agriculture in Washington, D.C., on July 21.

Agriculture committee chairman de la Garza of Texas, with concern stemming from his participation in the 1974 World Food Conference in Rome, ordered three days of hearings to review the current world hunger situation.

The hearing's threefold purpose was to (1) better inform agriculture committee members of the world hunger situation, (2) draw public attention to a crisis that evades the headlines, and (3) pressure the administration to adopt a clear policy for responding to the extensive poverty and hunger in the world.

MCC was invited to join 10 other private voluntary organizations to relate their understanding of, and efforts to alleviate, the complex hunger problem. Other witnesses in the three-day hearings included food policy advocate groups such as Bread for the World, academic and technical experts, and administration officials.

This was the second time in two months that a congressional committee has asked MCC to give testimony.

John R. Block, secretary for agriculture, suggested early this year that the U.S. use food as a weapon, as a strategic tool in international politics. Though criticized by many and later retracted by Block, this statement typifies much of the actual history of U.S. food aid.

In disposing of surplus food supplies, the U.S. often bases its exports on economic and political, rather than humanitarian, considerations. More than two thirds of U.S. food shipments end in other industrialized countries,

Stoesz pointed out. Only 4 percent is actual aid given to help those in need, and it is not necessarily guaranteed to reach those who need it most desperately.

Against this background, Stoesz presented the committee with three areas of responsibility. He first challenged the U.S. policy of obtaining international peace and security through military buildup. The world now spends \$500 billion annually for defense. On a per capita basis this is greater than what one fourth of the world's people have to spend for food.

Yet none of this money is answering the problem of hunger and poverty that persistently threatens to disrupt the social order. "No one can consider a world secure in which one of every eight people is hungry, half of the population lacks access to adequate water and sanitation supplies, and everyone lives under the threat of nuclear catastrophe."

Second, Stoesz reminded the committee that hunger and malnutrition are unnecessary. Present world food production is adequate to provide the caloric and protein requirements of everyone, and MCC experience suggests that the world can grow significantly more food.

Finally, Stoesz acknowledged that even our best efforts to increase crop production and promote food self-reliance cannot prevent times of emergency famine caused by uncontrollable natural calamities.

Angolan Christians reach out to other Churches

The people of Angola are suffering, according to Art Driedger, Mennonite Central Committee (Canada) associate director for overseas service. "Evidence of poverty and shortages of food, clothing, and other necessities are seen everywhere."

Driedger and southern Africa volunteer Steve Houston of Lucky Lake, Sask., visited this west-central Africa country in mid-June at the invitation of the Angolan Council of Evangelical Churches and the Evangelical Reformed Church of Angola. A two-man delegation from the church had visited MCC (Canada) in 1980.

"We felt that there was a real desire on the part of the Christians to have relationships with Christians from other countries," said Driedger after returning to North America. "This visit [opened] the door to relating to a people who are struggling for the basic necessities of life."

MCC hopes to place personnel in Angola for the first time in 1982. Its involvement with Angolans goes back to the 1960s and 1970s, when MCC provided material aid shipments for Angolan refugees in Zaire.

Despite the Marxist orientation of the ruling government, Houston and Driedger found the churches active and open. Observes Driedger, "There seems to be nothing in the way for Christians to be involved in the work of the

church and profess Christianity. Churches were full and growing in number."

Protestants currently make up only 4 percent of Angola's seven million people. Twelve percent are Roman Catholic, and the remainder are animist.

Bibles seem to be available, although Angolan Christians indicated that other Christian literature such as hymnbooks, Bible study helps, and commentaries is difficult to obtain. Explains Driedger, "Paper is scarce and Christian literature would have low priority at the state-owned printing presses."

Shortages plague the entire country. Driedger and Houston report that most storefronts in Luanda, the capital city, were empty. The city's 540,000 residents had access to the one supermarket only once per week, and then were limited in what they could buy.

Driedger and Houston discussed with representatives of the Council of Evangelical Churches ways MCC could assist some of the estimated 50,000 Namibian refugees currently in Angola. Says Houston, "In-country supplies to meet relief needs can be considered non-existent."

The MCC representatives also recommended that MCC provide agricultural and other forms of assistance to the 66,000-member Evangelical Reformed Church. The independent church, begun by English and Swiss missionaries in the 1920s, has approximately 300 congregations in the northern part of the country.

During Angola's struggle for independence from 1961 to 1975 many members fled to neighboring countries. They returned to find leaders gone and church and mission stations either destroyed or expropriated.

Church leaders indicated they would also like to get involved in ministering to medical needs. About 100,000 people in the area are without a doctor. State authorities have accepted an offer by the church to provide some medical personnel, including the possibility of workers from outside the country.

Both the Council of Evangelical Churches and the Reformed Church expressed a desire for MCC to become involved in Angola. After planned follow-up visits in the fall by Houston and Tim Lind, new MCC secretary for northern and central Africa, MCC hopes to place three or four persons in Angola for an initial short term.

\$217,069

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$217,069.82 as of Friday, August 7, 1981. This is 28.9% of the total needed. Contributions have been received from 302 congregations and 116 individuals. Individual gifts represent \$39,172.76 of the total.

Goal: \$750,000

mennoscope

Randy Smith was licensed to the Christian ministry at the Whitestone Mennonite Church, Hesston, Kan., Sunday, July 19. Paul Brunner, pastor, was in charge of the service, and Laban Peachey, South Central Conference minister, gave the morning message, based on 1 Tim. 4:6-16, and conducted the licensing ceremony.

Mennonite Family History, a quarterly journal to feature the genealogy and family history of persons with Mennonite, Amish, and Brethren origins in Europe, will begin publication in January 1982. It will also include informational articles on how to find genealogical information. For additional details on this periodical to be coedited by J. Lemar and Lois Ann (Zook) Mast, write to Mennonite Family History, Box 171, Elverson, PA 19520.

The Lancaster, Pa., WMSC retreat committee is sponsoring a women's retreat to be held on Sept. 15 and 16 at Camp Hebron, Halifax, Pa. Rhoda Lind will be the speaker. Theme: The Answer for Living. A second retreat, scheduled for Sept. 19 at St. Peters Lutheran Church, Neffsville, Pa., is planned especially for persons with physical limitations. The theme is the same as the above. The Mel and Joyce Eby family will be the speakers. The cost for this conference will be by donations only, but registrations are requested by Sept. 12. For details on either retreat, call 393-4464 or 898-0972.

Are Mennonite churches accessible to persons with disabilities? Are handicapped persons accepted as part of the family of God in our churches? Concern for these issues has prompted three Mennonite agencies to proclaim Oct. 9 to 18 as Access Week for Churches. "The purpose of Access Week is to remind us of those persons in our congregations who have handicaps, and to focus on their needs and gifts, affirming our mutual need for one another in the church," said Dean Bartel, consultant in developmental disabilities with Mennonite Mental Health Services, one of the sponsors. "It is estimated that 10 percent of the people in our churches have handicaps, including deafness, blindness, physical impairment, mental illness, drug dependency, mental retardation, and alcoholism," contends Bartel, "but often they are out of sight and thus out of mind." For more information write to: Access Week, Box 370, Elkhart, IN 46515.

A week for senior adults is scheduled at Laurelville on Aug. 31 to Sept. 4. Tilman R. Smith, writer and speaker on retirement careers and the aging process, will be the featured retreat leader. Paul and Edna Shank will direct the varied activities of the week, while Arnold Cressman leads the Bible studies and worship. To register for this time of fellowship and inspiration, call (412) 423-2056. Or write to Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666.

Change of address: Duane Beck from West

Liberty, Ohio, to Box 363, Hesston, KS 67062. Walter Smeltzer from Elkhart, Ind., to 1830 Park Ave., Peoria, IL 61604. Nelson L. Martin from R. 4, Box 325, to 12175 Williamsport Pike, Greencastle, PA 17225.

readers say

As one who has written extensively about "salvation in community"—of course not *by* community—and who, as it were "out of due time," has been born into the missionary family, I was keenly interested in Ward Shenk's perception of the major issues facing the Mennonite Church today (July 21). Further, I read his comments just as I was preparing a sermon on the superiority of Christ as presented in Hebrews, and as I am in the midst of an ongoing discussion with a small group of believers and seekers of the question, "Why did Jesus Christ have to die?" So the theological issues he lifted up are crucial for me also. Perhaps our understanding and evaluation of the present situation may differ somewhat, but be that as it may, I agree that the areas of concern he raises are very important. I too hope that as we seek to correct an earlier twentieth-century overemphasis on sharply dualistic concepts of nature and supernatural, humanitarian and spiritual, individual and social; and upon a Christ whose theological salvation all too often left us socially unsaved and irresponsible, we will not swing to an unevangelical, humanistic extreme.—C. Norman Kraus, Sapporo, Japan.

I read with some concern Peter Ediger's report on the peace conference in Japan and his glowing references to Nichiren Buddhists.

My own association with a member of that sect is a painful memory of repeated coercion and harassment in every area of his life. Certainly, in a conference situation where exposure to their methods is controlled and limited, the program and philosophy can be very attractive. A more intimate association will, however, reveal tactics similar to those employed by Jim Jones, Rev. Moon, and others; methods which are hardly peaceful.

It seems a shame that Mennonites, with their own strong peace background, are encouraged to take cues from a group such as this. Are we becoming so caught up in our involvement with the popular "passion for peace" (and eager association with any group which appears to espouse it) that the Source of Peace fails to be an important consideration?—Debra H. Bender, Chicago, Ill.

births

Bartel, Steven and Susan (Nafziger), Visalia, Calif., first child, Kristin Elizabeth, June 25, 1981.

Clemmer, Ron and Sue (Hunsberger), Sellersville, Pa., third child, second son, Nathan Lee, June 21, 1981.

Coblentz, Elvin and Laura, Fredericksburg, Ohio, first child, Janine Louise, July 16, 1981.

Ebersole, Phil and Carol (Carey), Harrisonburg, Va., second child, first daughter, Megan Olivia, July 25, 1981.

Evans, Larry and Barbara (Blain), Seville, Ohio, third child, second son, Michael David, July 5, 1981.

Frankenfield, Dean and Marlene (Troyer), Telford, Pa., first child, Meredith Faye, June 22, 1981.

Good, Don and Diane (Clemmer), Telford, Pa., first child, Sondra Marie, June 17, 1981.

Hershberger, Dan and Linda (Miller), Mt. Eaton, Ohio, second child, first daughter, Jodi Linn, Mar. 16, 1981.

Hoylman, Leland and Barbara (Briskey),

Wauseon, Ohio, third child, second son, Barry Wayne, July 23, 1981.

Landis, Melvin C. and Nancy (Martin), Lititz, Pa., first child, Rebekah Marie, July 24, 1981.

Martin, Gary and Linda (Lilley), Spinnerstown, Pa., third child, second daughter, Jacqueline Anne, July 5, 1981.

Moyer, Lee and Mary (Clemens), Souderton, Pa., first child, Eric Kyle, July 11, 1981.

Nelson, Jack and Cheryl (Yoder), Shipshewana, Ind., first child, Jeffery Lynn, July 13, 1981.

Perez, Angel David and Virginia (Kratz), Bechtelsville, Pa., first child, Angelica Maria, July 17, 1981.

Riegsecker, Tom and Mildred (Frey), Wauseon, Ohio, first child, Carly Jo, July 5, 1981.

Slaubaugh, Lonnie and Tammy (Stone), Knox, N.D., second son, Steven Glen, July 8, 1981. (First son deceased.)

Swartzentruber, Keith and Sandra (Bachman), Metamora, Ill., first child, Tyler Christian, July 29, 1981.

Taylor, Ed and Joyce (Neuenschwander), Kidron, Ohio, second child, first son, Joseph Scott, May 15, 1981.

Trissel, Dennis and Beth (Churchman), Harrisonburg, Va., second child, first daughter, Allison Patricia, July 20, 1981.

Wenger, Mel and Mim (Wengerd), Orrville, Ohio, first child, Marissa Leigh, July 17, 1981.

Wolf, George and DeeDee (Shaver), Lederach, Pa., second child, first daughter, Juliana Margaret, July 12, 1981.

Wyse, Lonnie and Gina (Giovarelli), Wauseon, Ohio, first child, Jacob Daniel, July 23, 1981.

marriages

Boese—Diener.—Gary Boese, Hesston, Kan., Bethel cong., and Marlene Diener, Hutchinson, Kan., Yoder cong., by Oliver Yutzy, July 25, 1981.

Byler—Shirk.—J. Ronald Byler, Lancaster, Pa., Neffsville cong., and Miriam E. Shirk, Leola, Pa., New Holland cong., by Frank E. Shirk, July 24, 1981.

Coffey—Nafziger.—Hurschel Coffey, Jr., Tronton, Mich., and Joyce Nafziger, Wakarusa, Ind., Holdeman cong., by Randall Nafziger, July 25, 1981.

Cron—Shriner.—Albert Cron, Silver Lake, Ind., and Lillian Shriner, Elkhart, Ind., Prairie Street cong., by Earl Hartman, July 4, 1981.

Detweiler—Burkholder.—Clayton R. Detweiler and Marilyn Sue Burkholder, both of Goshen, Ind., Groveland cong., Pipersville, Pa., by Clayton W. Detweiler, father of the groom and Paul G. Burkholder, father of the bride, June 20, 1981.

Fahrni—Singer.—John Fahrni, Dalton, Ohio, Community Church, and Karen Singer, Massillon, Ohio, Pleasant View cong., by Maurice Hirschy, May 2, 1981.

Hooley—Stauffer.—Daniel Hooley, North Lawrence, Ohio, Pleasant View cong., and Julia Stauffer, Orrville, Ohio, Crown Hill cong., by Mark Fretz and Maurice Hirschy, June 20, 1981.

Mast—Miller.—Norman Mast and Miriam Miller, both of Goshen, Ind., Pleasant View cong., by Randy Miller, July 18, 1981.

Mills—Yoder.—Greg Mills, Sarasota, Fla., Bay Shore cong., and Michelle Yoder, Sarasota, Fla., Bahia Vista cong., by Sherman Kauffman, Aug. 1, 1981.

Moyer—Good.—Ron Moyer, Akron, Pa., Akron cong., and Kathleen Good, Nampa, Idaho, First Mennonite cong., by Robert Garger, June 6, 1981.

Nisley—Yoder.—Doug E. Nisley, Goshen, Ind., Valparaiso cong., and Brenda Yoder, Goshen, Ind., North Goshen cong., by Samuel S. Miller, grandfather of the groom, July 11, 1981.

Perez—Stutzman.—Gilbert Perez and Kathy Stutzman, both of Albany, Ore., Fairview cong., by Roy E. Hostetler, June 12, 1981.

Schwanebeck—Roupp.—John Schwanebeck,

Lutheran Church, Pittsville, Wis., and Patrice Roupp, Whitestone cong., Hesston, Kan., by Marion G. Bontrager, July 18, 1981.

Selzer—Kupp.—Eldon Jay Selzer, Spring Valley cong., Canton, Kan., and Teresa Marie Kupp, United Christian Church, Manheim, Pa., by David Heagy, June 13, 1981.

Strauser—Schrock.—James Strauser, Sarasota, Fla., Otelia cong., Mt. Union, Pa., and Cecilia Dawn

obituaries

Geiser, Lester P., son of Peter F. and Lydia (Steiner) Geiser, was born July 19, 1909; died at Doctors Community Hospital, Massillon, Ohio, July 29, 1981; aged 72 y. On June 6, 1937, he was married to Grace Brenner, who survives. Also surviving are 3 sons (Carl, Alfred, and Roland), 3 daughters (Ruth—Mrs. Clayton Steiner, Irene—Mrs. Dean Miller, and Pearl Geiser), 11 grandchildren, 2 brothers (Allen and Melvin), and one sister (Pearl—Mrs. Ezra Lehman). He was preceded in death by 2 brothers (Leeman and Tillman) and one infant sister (Emma). Funeral services were held at the Kidron Mennonite Church on Aug. 2, in charge of Bill Detweiler and Reuben Hofstetter; interment in the church cemetery.

Hill, William, son of Frederick and Caroline (Cramer) Hill, was born in Walnut Creek Twp., Ohio, in 1891; died at Walnut Hills Nursing Home on July 10, 1981; aged 90 y. He was married to Carrie Flinger, who survives. Surviving are one daughter (Virgillia—Mrs. Harold Sundheimer), 8 grandchildren, and 2 great-grandchildren. He was a member of Walnut Creek Mennonite Church, where funeral services were held on July 13, in charge of Paul R. Miller; interment in Walnut Creek Mennonite Church Cemetery.

Kauffman, Donna, daughter of Marion and Barbara (Yoder) Kauffman, was born in Indiana on Dec. 5, 1960; died as a result of an automobile accident at Oceana Hospital, Hart, Mich., July 26, 1981; aged 20 y. Surviving are her father, 3 brothers (Ronald, Craig, and Loren), and her maternal grandfather (Menno J. Yoder). Her mother preceded her in death on Apr. 4, 1981. She was a member of Marion Mennonite Church, where funeral services were held on July 29, in charge of Paul Lauver; interment in Shore Cemetery.

Leatherman, Miriam, daughter of Jonas and Clara Detweiler, was born in Bucks Co., Pa., Sept. 9, 1903; died in Seattle, Wash., Mar. 10, 1981; aged 77 y. In 1934, she was married to Quintus Leatherman, who survives. Also surviving are 2 daughters (Lois Yake and Rachel Graber), one son (Philip), 3 grandchildren, 2 brothers (Paul and Warren), and 2 sisters (Esther Detweiler and Ruth Wenger). One brother (David) preceded her in death. She was a member of the South Seattle Mennonite Church.

Linder, Harry D., son of Joseph J. and Elta (Conrad) Linder, was born at Canton, Ohio, Aug. 9, 1914; died in a boating accident at Loring, Ont., July 18, 1981; aged 66 y. He was married to Esther Yoder, who survives. Also surviving are 2 daughters (Joanne—Mrs. Ralph Shick and Julie—Mrs. David Gingerich), 4 sons (Walter C., Russell H., Joseph J., and John M.), one sister (Mary—Mrs. Walter Schrock), and one brother (Ralph O.). He was preceded in death by one sister (Annabel Linder). He was a member of Beech Mennonite Church, where funeral services were held on July 23, in charge of Richard Leonhart and Wayne North; interment in Beech Mennonite Cemetery.

Mininger, Walter C., son of Raymond F. and Bessie (Cassel) Mininger, was born in Franconia Twp., Pa., Oct. 12, 1928; died in Montgomery Hospital on July 5, 1981; aged 52 y. On Oct. 25, 1952, he was married to Grace Moyer, who survives. Also surviving are 4 sons (Ronald L., Darwin R., Walter Dale, and Nevin), 2 daughters (Cheryl and Charlene), and 3 grandchildren. He was a member of Salford Mennonite Church, where funeral services

Schrock, Sarasota, Fla., Bay Shore cong., by Paul R. Yoder, Sr., July 25, 1981.

Walker—Zehr.—Steve Walker, Holtwood, Pa., and Cheryl Zehr, Akron, Pa., by P. Melville Nafziger, July 11, 1981.

Yoder—Yoder.—Clifford A. Yoder, Goshen, Ind., East Goshen cong., and Loretta Ann Yoder, Goshen, Ind., North Goshen cong., by Don Brenneman, July 18, 1981.

were held on July 8, in charge of Willis Miller, John Ruth, and Loren Swartzendruber; interment in Salford Mennonite Church cemetery.

Nelson, Ethel Frances, daughter of Charles and Ida (Tyas) Smothers, was born near Foosland, Ill., Dec. 21, 1906; died at Mercy Hospital, Champaign, Ill., July 15, 1981; aged 74 y. She was married to Alton Nelson, who survives. Also surviving are 2 sons (Harold and James) and one brother (Charles Smothers). She was preceded in death by one son (Charles Peter). She was a member of East Bend Mennonite Church. Funeral services were held at Lux Memorial Chapel on July 17, in charge of Theodore Wentland and Don Wilkin; interment in Bellflower Cemetery, Bellflower, Ill.

Rodriguez, Epifania, was born on June 15, 1911; died at Aibonito, Puerto Rico, July 22, 1981; aged 70 y. Surviving are the following children (Angel Luis, Carlos, Roberto, Carmen, Rosin, Gloria, Mercedes, Virgenmina, Aida). Funeral services were held at Iglesia Menonita de Aibonito on July 25, in charge of Enrique Ortiz; interment in Barrio Rabanal Cemetery, Aibonito, P.R.

Schlabach, Joseph Randall, infant son of Dan G. and Kathleen (Gerber) Schlabach, was born at Pomerene Memorial Hospital, Millersburg, Ohio, July 21, 1981; died of kidney malfunction at Akron Children's Medical Center on July 22, 1981; aged 1 d. Surviving are 2 brothers (Karl and Sheldon), grandparents (Mr. and Mrs. Gideon D. Schlabach and Mr. and Mrs. Harry Gerber, Jr.), great-grandparents (Mrs. Albert Schrock and Mr. and Mrs. Harry Gerber, Sr.). Graveside services were held at the Walnut Creek Mennonite Church Cemetery on July 24, in charge of Alvin Kanagy.

Smith, Nina, daughter of Clarence and M. Alice (Miller) Belnap, was born at Springfield, Ill., July 6, 1893; died at Maple Lawn Homes, Eureka, Ill., July 26, 1981; aged 88 y. She was married to ——— Smith, who preceded her in death. Five children also preceded her in death. She was a member of Highway Village Mennonite Church, where funeral services were held on July 28, in charge of Robert Harnish and Clarence Sutter; interment in Fondulac Cemetery.

Pp. 632-634 by David E. Hostetler; p. 635 by Gerald Heistand.

calendar

Franklin Conference, Chambersburg, Pa., Aug. 22
Hesston College classes begin, Hesston, Kan., Sept. 7
Eastern Mennonite College/Seminary classes begin, Harrisonburg, Va., Sept. 8
Goshen Biblical Seminary classes begin, Elkhart, Ind., Sept. 8
Goshen College classes begin, Goshen, Ind., Sept. 9
New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 12
Lancaster Conference assembly, Weaverland, East Earl, Pa., Sept. 17
Mennonite Secondary Education Council, Laurelville, Pa., Sept. 30-Oct. 1
Mennonite Publication Board, Colo., Oct. 9-10
Mennonite Board of Education Board of Directors, Hesston, Kan., Oct. 9-10
Black Leadership Seminar, Laurelville, Pa., Oct. 19-23
Comite Administrativo, New York City, N.Y., Oct. 22-24
Southeast Convention, Sarasota, Fla., Oct. 23-25
Moderators/secrearies consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982
MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23, 1982

items and comments

Objections force a maid to withdraw from church for South African whites

One week, in an action unprecedented for South Africa's all-white Dutch Reformed churches, the Gereformeerde Kerk accepted Saartjie Pieterse as one of its members. The next week, the shy, 29-year-old colored domestic servant was told the church had changed its mind and she was out.

"I knew when I applied that there would be objections and I paid no attention," she said. "But I did not expect anyone from inside the church to object." Miss Pieterse, a live-in servant at the home of a white family in the Johannesburg suburb of Linden, withdrew from the church under pressure both from members of her congregation and from other white Christian supporters of government policy against race mixing.

The 100,000-member church to which Miss Pieterse briefly belonged is the smallest of the country's three all-white, Afrikaans-speaking Dutch Reformed churches. All three strongly support the National Party regime and its racial policies.

Many exorcizing healers do more harm than good, says a spiritual writer

Healers who tell sick people they are inhabited by a devil can do them irreparable harm, says a leading spiritual writer of the Catholic charismatic movement. Many emotionally disturbed people have been made more troubled rather than helped by the prayers of such healers, George A. Maloney, S.J., said in a recent article which he amplified in an interview.

"Tremendous damage can be done to people with deep-seated neuroses by giving the mental image that a devil—or several—possess them," he said. "To use scriptural imagery, it's sweeping out a devil to let seven more come back. There may be temporary relief, but what usually follows is a state of greater disturbance with lasting evil effects."

Methodist leader calls personal salvationism the challenge of today

The main challenge facing the church today is not with numbers but with attitudes, and with a rising fundamentalism that sees salvation strictly in personal terms. Such is the view of Robert Sweet, new district superintendent for United Methodists in Rhode Island and southeastern Massachusetts.

"There is a nondescript 'individual salvation' movement sweeping across society right now," the new superintendent commented in his first interview since taking office on July 1. "In every denomination, you find people look-

ing for their own well-being.

"What we're struggling against is a rising of fundamentalism that speaks only to one side, the personal-salvation side, of the gospel message. Our struggle as Methodists is to find ways to bring the whole gospel to bear on our people and society and to show that the full gospel also calls us to social salvation and redemption."

Drug use by U.S. teens, though highest anywhere, shows signs of dropping

American teenage use of drugs, including marijuana, has declined in recent years, says a top federal official.

Nonetheless, said Dr. William Pollin, director of the National Institute on Drug Abuse (NIDA), "our young people still show the highest level of drug use of young people anywhere in the industrialized world."

House-Senate conference restores postal subsidy of nonprofit publishers

A Senate-House conference committee has restored funds needed to head off an immediate 100 percent postal rate increase that had faced the U.S. religious press. Instead, the conferees reaffirmed an existing congressional commitment to a gradual phase-out of nonprofit postal subsidies.

New census figures show a majority of Hispanics living in three states

The 1980 U.S. census shows more than three fifths of the nation's 14.6 million Hispanics live in California, Texas, and New York. California led with a Hispanic count of 4,543,770, followed by Texas with 2,985,643, and New York with 1,659,245. Florida had the next largest concentration with 857,898.

Michigan lawmaker plans another go with measure allowing casket rentals

Although the bill has died twice before, Rep. Lynn Jondahl says he won't give up on his idea to let families rent rather than buy funeral caskets. The bill would allow bodies that are later to be cremated to first be placed in used caskets for viewing. It would also require morticians to itemize charges in advance so relatives would know what they are paying.

Legislative committees in the past have failed to act on the similar bills, but Rep. Jondahl believes his new bill will at least be debated in fall because, he said, there is a growing constituency of supporters.

Soviet tribunal convicts last of group that blew whistle on psychiatrists

The last member of a group seeking to expose Soviet use of psychiatry to punish

dissidents have been sentenced to four years at hard labor followed by five years of banishment to a remote area on a charge of anti-Soviet agitation. Felix Serebrov, 50, was the seventh and last person convicted from a group calling itself the Working Commission to Investigate the Uses of Psychiatry for Political Purposes.

According to his wife, Vera, he acknowledged in court that he had written reports for the investigating group, but denied wanting to subvert the Soviet state.

Medical association reports severe effects from use of marijuana

The American Medical Association (AMA) has warned that frequent use of marijuana can lead to brain damage and threaten all the vital organs. It said prolonged use of marijuana can lead to serious problems in the brain, circulatory system, heart, lungs, and nervous system.

"Acute marijuana intoxication impairs learning, memory, thinking, comprehension, and general intellectual performance. Even at moderate levels of social use, driving skills are impaired."

Marijuana has become the third most frequently used drug in the United States, next to alcohol and tobacco. Two thirds of young adults say they use marijuana, and many say they combine alcohol and pot, posing a hazard of more widespread and severe reactions, the AMA said.

Campus sex survey says sexually active numbers have risen dramatically

The number of unmarried college students engaging in sexual relations has increased dramatically in recent years, says an East Carolina university researcher.

However, said Knox, the guilt that years ago often plagued college students who engaged in sex is still prevalent today.

David Knox estimated that about 80 percent of the women and 60 percent of the men on today's college campuses are sexually active.

Final merger plan set by Presbyterians makes bid for Southern wing

A final reunion plan was drafted by representatives of the two major U.S. Presbyterian churches with some concessions to the more conservative Southern wing. The plan by the Joint Committee on Presbyterian Union would result in a merger between the largely Northern United Presbyterian Church in the U.S.A., and the Southern-based Presbyterian Church in the U.S. The two churches have remained apart since the beginning of the Civil War.

The reunion plan must be approved by general assemblies of each denomination next year, then ratified by the regional governing units, called presbyteries, in February 1983.

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The integrity of Scripture

(Some thoughts on examining Eve MacMaster's book *God's Family*)

I picked up the first volume of Eve MacMaster's Bible stories and started to read. I learned that she wrote this book because she needed stories for her own children. I could wish it would have come out in time for my children, but since they are all my size or larger, it is not now on their interest level. So I will keep it in mind for my granddaughter a little later. The comment I want to make now is more an observation than a criticism.

What hit me when I glanced at the first chapter was this: MacMaster has written the two creation stories as one! If I seem to be oversensitive about this, it may be because I had read the Bible for maybe 30 years before I ever noticed that there are two creation stories. I suppose even then someone had to point it out to me, but there they are as plain as the type on the pages. There are two different creation stories in Genesis 1 and 2 and the second one doesn't begin where the first one leaves off, although this is how MacMaster has handled them.

Indeed this is how I myself learned these stories. It is the same way the church has often taught the nativity stories in Matthew and Luke. In the Christmas pageants the shepherds and the wise men get all mixed up together although in the Bible they are separated by most of Matthew and the Gospel of Mark.

Let us look again at the two creation stories in Genesis. The first must surely have been written for use in a worship service, for it is put together like a responsive reading. Each descriptive statement is followed by the refrain, "And the evening and the morning were the — day." The second account is just a story.

The points of view are similar, but the developments are exactly opposite. The first writer begins quite generally with the forming of earth from out of chaos and leads ultimately to the creation of mankind and to the Sabbath. The second begins specifically with the creation of a man and then describes the fashioning of an environment for him, including an appropriate "help." It ends with a little lesson on marriage and sex.

Both accounts are useful for an understanding of God and our relationships with God and other people. But they are not the same and to run them together is to avoid pondering the question of why there are two and what each has to teach us.

Though both accounts affirm faith in God and his care for the creation, they make their points in different ways. The

writer of the first seems to have more concern for the vistas of the universe. He also is very orderly. The presentation moves carefully and majestically from the general to the specific and concludes with the Sabbath. Though it is not a scientific account, there is a kind of primitive classification of species. One point sticks out, however: how could he imagine light without the sun?

Evidently the ancient writer did not have our modern hang-ups with scientific precision. He knew that if God willed light, there would be light. As for the sun and moon, it is reported that the Babylonians worshiped these heavenly bodies. Accordingly, they are given a strictly functional interpretation in the account. They are to help us keep the time straight and no more.

The second writer is less solemn and more playful in his presentation. It is said that the Hebrews had a fine sense of humor. The Hebrew light touch comes through here in the account of God creating a man like a mud pie and then "poofing" in his nostrils the breath of life. In similar vein the man is introduced one by one to the other animals, but none is suitable for him. Finally by special effort, God comes up with the perfect match and the man is so pleased he breaks into song—of course a Hebrew song.

So why do we have two creation stories in Genesis? Would not one do? Of course, why have four Gospels and 20 epistles? Do we need all of them? Clearly the compilers have believed that the fuller account was better than a skimpy one—they have given us some extras, not just the bare bones. In the first creation story we have a wide sweeping view. In the second we have a close-up view which runs on into chapter 3 with the tragedy of human sin. We need both accounts.

Because the Bible is precious, we must tell it to our children. Doubtless we cannot expect them to get interested in the subtleties of two creation accounts, 150 psalms, four Gospels, and 20 epistles. But because the Bible is important to our faith, we adults must preserve its integrity and study it on its own terms.

What a tragedy if the children's story should stick in our minds to the extent that we never get on with the adult tasks of doing business with the God who addresses us from the Bible in two creation stories, four Gospels, and 20 different epistles, not to mention the works of more than a dozen prophets.—Daniel Hertzler



August 25, 1981

Gospel Herald



Worship in historical perspective

by Richard K. MacMaster

There are really three distinct worship traditions in modern American Protestantism. All of them overlap somewhat in practice, but it will be helpful to assess the strengths of each separate trend to see it for itself.

1. Many American denominations have their roots in revival or evangelistic meetings. Baptists and Methodists relied on lay exhorters preaching in open-air meetings to spread the gospel. We may consider this style of worship as **prophetic or charismatic**. These words are not used as value judgments, but to identify a distinct type of worship. There are no set times or predetermined content to **prophetic worship**. One or many may exhort, as the Spirit leads, with or without spontaneous hymn singing. The success and the program of the meeting depend entirely on the anointing of the Spirit. Thus, a morning worship at Martin Boehm's house in Lancaster County in 1781 continued all day and all night, even though the preacher left around noon. At other times, a preaching service is suspended after a short time as "dry and unprofitable." The underlying assumption of prophetic worship is that God will work directly in the meeting,

e.g., in calling individuals to repent, and that exhortation or prayer are valid in so far as they have these results. The preacher does not depend on education or ordination and any layman "who can touch hearts" is accepted as an exhorter. Many efforts, more or less unsuccessful, have been made to program or formalize this worship style. But, by definition, prophetic worship resists programming. "The Spirit blows where it will."

2. As they have moved, historically and sociologically, away from the revival, many of these denominations have adopted the **sermon-centered worship** of the Reformed tradition. This worship style belongs historically to such state churches as the Presbyterian, Congregational, and Reformed. It developed from the medieval preaching service and met the need for expert instruction in the Scriptures. The sermon, which is properly exegetical, is the center and nearly the whole content of the service. Everything else is the setting for the pastoral instruction. The underlying assumption of sermon-centered worship is that a university-trained pastor is essential to instruct unlettered laymen in the meaning of the Scriptures. The worship service is essentially a classroom lecture, but members of the audience are not permitted to raise questions or comments, as students would be.

3. More of the Old Testament and early Christian sense of worship as sacrifice has been retained in the Catholic, Lutheran, and Anglican traditions. We might call this sacramental or communion-centered worship. Since this sense of entering the house of God is present on the many Sundays when there is no holy communion, I will call this **altar-centered worship**. The worship leader is a priest, whose role is to lead the religious community in prayer, supplication, and praise. The comments from the pulpit are rather incidental and the sermon could be omitted altogether without serious damage to the worship service. There are several distinct elements that are present in all congregational worship: confession and repentance, praise, thanksgiving for God's blessings in the past, intercession and supplication for our own needs and those of others. There is an emphasis on lessons, readings from the Old and New Testaments, and responses, in Psalms and Scripture canticles. Some traditional forms from early Christian worship, e.g., the Lord's Prayer, the Gloria in Excelsis, and Doxology, are regularly used.

Prophetic worship, the most informal of all these worship styles, has obvious strengths in its dependence on God as worship leader, whether in evangelistic or prayer meeting. Its weakness is no less obvious in attempts to appropriate it to a one-hour time slot on Sunday morning. Empty forms and sanctified language replace genuine "waiting on the Lord." Emotional appeals, the gift of tears, become over-worked ploys because they counterfeit genuine conversions. Teaching and nurture are undervalued. That such prophetic worship is not really prophetic becomes transparent in prayers that the Lord will "anoint" a professional minister and "lay a message on him" that was typed and mimeographed for distribution the previous Tuesday.


Richard K. MacMaster is a member of the Park View Mennonite Church, Harrisonburg, Va.

Sermon-centered worship has always had as its strength the teaching function of the church. The expository sermon presumably gives the attentive congregation food for thought and personal prayer in the coming week. As the sermon descends into bathos, set pieces on Mother's Day or the Flag, or mere moralism, the sermon-centered worship service nose-dives. Its weakness is that it is essentially a public address by a professional speaker. Selections by the choir and soloists cannot disguise the fact that it is not merely man-centered, but one-man-centered. The congregation is not a worshipping community, but an audience.

In moving away from the charismatic chaos of **prophetic worship** at its best and purest, it is unfortunate that evangelicals have generally seen the stodgy formality of **sermon-centered worship** as their only option. They have rejected the use of formal, set prayers "out of a book" in favor of composed pastoral prayers that are equally far removed from the spontaneity of prophetic worship. And they have sacrificed the concept of an egalitarian group of believers in which all are equally gifted for ministry to a dichotomy between professional preacher-counselor and lay men and women.

The strengths of **prophetic worship** and **altar-centered worship** are in their biblical approach to the worship of God. **Prophetic worship** sees God at work in the world, inviting one to a changed life, giving to this one's mind a Scripture, to another a concern for a dying friend, and so on. This is essentially the view of **altar-centered worship**, but with a different emphasis. "The Lord is in his holy temple, let all the earth keep silence before him." It is not a case of formality for formality's sake, but of doing all things decently and in order, even as **prophetic worship** is not informality for informality's sake, but waiting on the Lord's direction.

Evangelical worship could profit greatly from the treasury of Christian worship in the liturgy. We might consider the use of psalms, lessons, and responses in a worship service that is not simply a preliminary to a sermon—the use of prayers of praise, thanksgiving, confession, and supplication as discrete elements in worship—and the sense of entering into the very presence of God rather than a college assembly.

It seems to me that genuine Christian worship ought to be a combination of **prophetic** and **altar-centered worship** drawing from the best of each tradition. 

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A venture of faith on Diamond Street

by Don M. Stoltzfus

In many ways the area resembles a war zone. True, there was never a mushroom cloud, never the massive death tolls of a combat zone, but another kind of devastation has descended slowly, almost imperceptibly, over the past three decades.

Unemployment has soared to 22 percent (50-60 percent among minority youth); more businesses "fold" each year; medical services are scattered, overcrowded, and impersonal; 35-40 percent of all former housing units are abandoned—stark reminders of uncaring, absentee landlords.

This area "boasts" a rate of fetal deaths higher than any other area in the city and six times higher than the nation as a whole. Malnutrition, tuberculosis, and venereal disease are also extraordinarily high. The needs are real and desperate. The root causes are complex and as basic as the capitalistic system. The solutions, to be sure, are never simple ones.

This is not a Third World country. This is not a distant people engaged in conflict with tangible enemy forces. This is Philadelphia. This is where Diamond Street Mennonite Church has endeavored to make visible the love of Christ for nearly forty years. And for some years, members of this small congregation have recognized that Jesus' identification with the poor means the church must be willing to do the same. "As you have provided for one of the least of these, you have provided for me."

Two years have passed since the Diamond Street Mennonite Church joined hands with community residents in a special venture of faith. The venture is special because of its great potential for meeting human needs. The venture is one of faith because of the size of the former Masonic Temple and the extensive renovations needed to make it usable.

The 45-member Diamond Street congregation helped form the Diamond Street Community Center (DSCC) in the winter and spring of 1979. The four-story building had been slated for demolition. But a blitzkrieg fund-raising effort convinced the city to transfer the deed to DSCC on June 22, 1979. Monies raised made it possible to hire several staff persons and an architectural firm to work full time on renovation plans.

Several committees have developed four programs to meet the pressing human needs: a youth tutoring and job-training program, senior citizens' services, a holistic health center to include pastoral counseling and emphasize preventive health care, and a Head Start program for preschool education. There is also a local Community Mobilization Committee to keep the larger community involved through

fund-raising, publicity, and program involvement.

In the intervening time, the Diamond Street congregation has grown to 63 members and is regularly filled to capacity. New auditorium space in the center will seat from 200 to 500 people and is greatly needed to meet the growing needs for preaching and teaching ministries.

Now after many months of prayer, proposals, and planning, renovation has actually begun. Work on the basement, which will house services for senior adults, is the first step. This step is made possible by several major developments within the last year—a grant from the Pew Memorial Trust and a sizable in-kind donation from the Negro Trade Union Leadership Council.

The Pew grant comes as a two-part gift. The first part, a cash grant of \$50,000, came in September of 1980. And a dollar-for-dollar matching grant for up to \$125,000 will come for cash or cash pledges received on or before August 31, 1981.

The Negro Trade Union Leadership Council gift comes in the form of free labor for renovations and is part of a construction trades job-training program. DSCC will purchase materials and provide the learning site in exchange for a ground-floor renovated according to the architect's specifications.

These commitments encourage us. But they will supply just a portion of our immediate needs and our efforts are small when compared with the multitude of needs around us.

In an era of greatly reduced federal support for community service programs, funding competition with other sources is very stiff. More and more nonprofit agencies are turning to foundations and corporations for most or all of their funding. Fledgling organizations, such as DSCC, are often the last to receive attention and support. For example, out of more than twenty foundations approached, only the Pew Memorial Trust has responded favorably.

Nearly 200 area corporations and businesses received letters requesting support. Fifteen business donations totaling \$12,000 have been added to the matching fund. As of July 15, 1981, the total in cash and cash pledges applicable toward the matching grant was around \$80,000. Most of that amount has come from individual and church group donations. One congregation has pledged \$8,000-10,000 toward the executive director's salary during 1981.

The most urgent agenda at DSCC before the end of August is raising an additional \$45,000. That money will permit the completion of the ground floor and portions of another floor. More important, it will provide space to meet a variety of people needs.

Many eyes are turned to DSCC to see what the Lord will do as his kingdom penetrates the inner city.

Don M. Stoltzfus is development assistant for the Diamond Street Community Center.

Nelson E. Kauffman by some of his friends

A man who loved the Lord

A great and beautiful man died on June 18. His name was familiar to me for years, but I first knew Nelson Kauffman about seven years ago when he came to help get a church started in Clearwater, Florida.

If I were to compile the titles he's held in various church assignments, I would probably need to do some long-distance calling and other research to make the list complete.

If I were to describe him, I could copy what others have said and add a few adjectives of my own. Some of the descriptions at his memorial service were: "the kindest man in the world," his wife Lois said this; "a man who was continually learning," his daughter-in-law, Jan Kauffman gave this opinion; "a man who loved the Lord with all his heart," was his sister-in-law, Catharine Leatherman's contribution. I would agree with these and add: intelligent, innovative, and an administrator.

But the titles and the descriptive words are not enough. I would prefer telling about Nelson Kauffman's impact on my family, because I feel that in his seventy-six years he most likely had a similar impact on many other families.

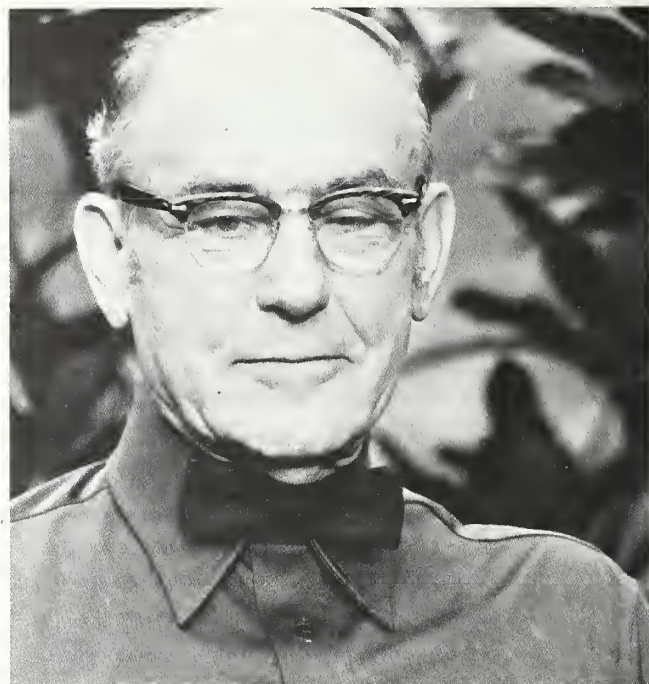
I especially appreciated his influence on my children. At nine my oldest daughter, Jeanine, would become so wrapped up in his sermons that she would answer the rhetorical questions aloud, forgetful of all the others in the audience. Nelson would sometimes stop his sermon to react to the little voice coming from the front seat. I was embarrassed, but realized that it was an accolade to his preaching. He did not have to rant and rave. His words had impact because of his intensive study and the commitment to living them he exhibited between sermons.

I remember his dedicating my youngest to the Lord. A father himself four times, you could tell his caring just by the way he held the baby. With his sense of timing, he suggested Mother's Day as a good day for the service. It is fixed in my mind forever.

In my photo album is a picture of Nelson reading to my children. My handicapped boy on one side, the youngest on the other, both wrapped in the story. Nelson gave it the same dedication as he did to the more important services he performed for his church.

My husband died when our youngest child was three, leaving me with an eleven-room house, large yard, and four children to care for. For the first few months after his death, the church showered me with attention: window-washing, a birthday party, help with painting. And then most seemingly forgot us. But not Nelson and Lois! With all the duties and responsibilities he had as minister of our congregation, for work in the Southeast Convention, for his own eleven grandchildren, every few weeks this great man would ask me if there was anything around the house that needed a man's skill. A few days later he would come in to install a mailbox, fix a broken bed, or replace a handle on a drawer.

One of my happiest memories of this repair work is the



Nelson E. Kauffman, who lived for 76 years and then died as he lived, concerned about the work of the church and the needs of other people.

time that Lois, Nelson, and I put together a pedal-type riding toy tractor for my boys to share at Christmastime. Everyone who has struggled with the complicated assembly of Christmas toys will be sympathetic. We would just complete a complicated maneuver and were ready to go on to the next step when we would discover we had omitted an important part of the previous step and had to take it apart again! We joked about what it must be like for people who did not have four college degrees among them! Later we went to a Greek restaurant for lunch and Nelson sampled some Greek sausage with all the zest of someone with a younger stomach.

Nelson and Lois could be counted on for spur-of-the-moment entertainment, too. One night five MCC trainees from Uruguay, India, Germany, and Holland found themselves in our small town with no place to spend the night. I was lucky enough to get them for the night, but felt it would be selfish to keep them all to myself. "This is fantastic," I thought, "a miniature United Nations!" The next morning I called other church members and found that my enthusiasm was not shared. All that most could think of was the drudgery of cooking for them. It was an angle I hadn't considered. But then I called the Kauffmans, who had no hesitation at all. After some sightseeing I brought the group to the Kauffman's, who had a meal prepared and fed seven extra people as though it were an everyday occurrence. After the meal, we sang around Nelson's autoharp. Then we sat in the living room where Nelson gave each a turn to share his attention.

Later he sent them off with gifts of the books his first wife, Christmas Carol, had written. Neither Lois nor Nelson complained about the interruption of their schedule. I never learned what they had planned for that day.

Nelson had more creative techniques for involving the young people in the life of the congregation than any other minister I have known. One was to announce a topic for the Sunday evening service and ask each of us to bring something on that topic. "If you can't write yet, draw a picture," he would advise the youngsters. So they would. Their pictures received just as much attention as an adult's essay or a teenager's poem. Tucked away in a safe place are some of those pictures my daughter Joy drew when she was four or five. Another technique was having the Sunday evening service during the summer in the park.

Last year Nelson wished to honor the large percentage of youth from our congregation of about 30 who were attending church schools. He had each of them come forward to stand together, tell where they were going to school (Eastern Mennonite College, Eastern Mennonite High School, Lancaster Mennonite School, and Hesston were represented), and tell why. After each had spoken, Nelson reached out his hand to shake their hands. My daughter Jeanine was first in line and reached out both arms to give him a hug instead of a handshake. All the others did, too. Some observers might have reacted with distaste, I'm sure, but I felt it was a fitting tribute to a man who had spent his three-quarters of a century showing his Christlike love for others.

On June 18 at 3:00 p.m. Nelson suggested that Lois do some errands that were necessary. Then he sat down to write letters. He remembered an evangelism seminar in Kansas Dave Kniss had called him about and felt that Tony Hostetler, pastor of the Peace Mennonite Church, could benefit by attending. He offered to pay Tony's way if he decided to go. He composed a letter concerning a *Christianity Today* article he was invited to write. His work finished, he put down his pen.

God called him, "Well done, thou good and faithful servant." When Lois returned from her errands he was already marveling over the wonders of heaven. It was 5:00 p.m.—Jean S. Pfeiffer, Palm Harbor, Florida

A life well lived

It was my privilege to have known Nelson E. Kauffman for about five decades. He always made the same impression on me: He loved the Lord and abounded in the fruit of the Spirit. There was a certain joyful optimism of faith about him which lifted and inspired others.

An earnest disciple. Brother Nelson saw the Christian life as serious discipleship to Christ, a life that cost everything in order to follow Christ. When he and Carol served in the Hannibal, Missouri, mission, they had to get gas for cooking by putting a quarter into a meter. One time they could not have had any fuel for cooking had Carol not sold something she had made with her skilled hands as a seamstress. But such sacrifices were taken in stride, for they were serving a great cause: that of making Christ and his gospel known.

He loved the church. In the life of our brother one organization, more exactly one fellowship of faith, stood out above all others: it was the church of our Lord. Whether one was a

factory worker, a physician, a farmer, or a schoolteacher, the great cause for which one lived and served was the body of Christ, those who followed what the early disciples called, "the way."

He cared for people. All around Nelson were thousands of people for whom Christ had died. And yet so many of that vast multitude lived as if there never had been a Savior who died to reconcile them to God and to one another. Winsome witnesses were needed to show by life and in words that Christ loved them, and so did Christ's people. Nelson was a good incarnation of divine love. He cared for the total person, not just for the "soul"—if indeed there is such a "spiritual" love which is genuine! Nelson wanted to help the poor with both groceries and the gospel.

He won converts. There was no greater joy for Nelson than to see people enlist under the banner of the cross, to become dedicated disciples of the Lord Jesus. Missions were not an effort on the part of a few "full-time church workers" but were the natural effort of Christ's regenerated followers. So all his life Nelson was concerned to see believers witness to their uncommitted neighbors and friends. Thinking that God would honor his Word in the task of evangelism, he memorized much Scripture so that he could sow the seed far and wide. The Word thus memorized in turn enhanced his own growth in Christ.

He strengthened the church. During his long life of service Nelson served on many commissions and committees designed to build up the congregations of the denomination. Among these were the Commission for Christian Education and Young People's Work, the Board of Education (president), the Board of Missions (secretary of home missions and evangelism), along with his basic responsibilities as pastor and bishop. He not only tried to get others to devote themselves to evangelism, he himself took the lead.

Inter-Mennonite cooperation. Today it is a fact of life that the so-called Old Mennonites and the General Conference Mennonites are cooperating widely and well, using the same Sunday school materials, using speakers across the denominational lines which formerly divided them, singing from the same hymnbook, and even having congregations affiliated with both groups. The publication of the *Mennonite Encyclopedia* in the 1950s was a major milestone in inter-Mennonite cooperation. And one of the most successful projects to date has been the creation of the *Associated Mennonite Biblical Seminaries* in 1958. One of the architects of this cooperative effort was Nelson E. Kauffman, president of (the Old) Mennonite Board of Education.

Graceful retirement. When Nelson was 64 his first wife, Christmas Carol (Miller) Kauffman, died. One of the more successful authors of the church, she died far younger than her father, A. R. Miller, who died at Elkhart in 1968 at the age of 100. For his second wife Nelson chose Lois (Garber) Keener, daughter of the longtime president of the Lancaster Mission Board. Lois is still living. In recent years the Kauffmans lived in Florida, and even at the time of his death he was a member of the Peace and Social Concerns Committee of the Southeast Mennonite Convention.

Still joyful at 76. Nelson prepared well for old age by being a happy and trustful believer while he was younger. He remained deeply concerned about the evangelism of society, and the nurture of the church in Christ and his Word, as

long as he lived. Blessed be God for raising up such a faithful evangelist, teacher, and overseer as Nelson E. Kauffman: a human disciple like the rest of us: fallible and limited. Yet a man filled with the Spirit and with divine love, one who rejoiced in divine forgiveness and in the amazing grace of God through Christ.—J. C. Wenger, Goshen, Ind.

Education and missions were his business

Kauffman's church service included 22 years as pastor, 15 years as secretary for Home Missions and Evangelism of Mennonite Board of Missions, and 11 years as president of Mennonite Board of Education, serving on that agency's executive committee from 1945 to 1966. He served also as an evangelist and was a member of the Conrad Grebel Projects Committee, which he was instrumental in founding. In retirement years Kauffman pastored congregations in New York, Oregon, and Florida.

Kauffman was serving as a home missionary in Hannibal, Missouri—where in 1934 he began his ministry with one member—when the Mennonite Board of Missions called him to the home missions post. He began the assignment part time in 1955, wanting to stay in Hannibal, “but during that first year I was away too much as a pastor and finally said, ‘Yes, I’ll come to Elkhart.’” he said in an interview a few years ago.

J. D. Graber, MBM general secretary, “gave me a page of

things to do,” he said. The list included Hebrew Christian work, bringing some home missions to maturity, evangelism promotion, and other special projects. Graber had carried the administrative load to that point. “There were only a dozen people in the office when I came and the offices were in one building and it wasn’t full,” he said.

In his first annual report, for the year 1955-56, Kauffman said, “A revival of New Testament evangelism and Anabaptist simplicity and passion is necessary for us today if we are to survive and grow.” Looking ahead to the next year he wrote, “We must explore the possibilities of colonization [lay] evangelism . . . build congregations . . . learn the principles of indigenous church building at home as well as abroad. We must not cheapen discipleship nor follow techniques that fail to build men and women into a congregational fellowship.”

Witness workshops and literature resources for witnessing received a lot of attention under Kauffman's leadership. “If we’re going to have any success, what we do needs to be routine. It’s like learning to play the piano. You learn to play, then do some playing. The same is true for evangelism.”

From weeklong witness workshops at the YMCA in Chicago he took his methods, materials, and enthusiasm to Mennonite communities across North America. His last witness workshop before retirement took place in West Liberty, Ohio. Here he spent six weeks in helping train members for everyday witness.—John Bender, Elkhart, Ind.

Dianne Springer: a pioneer

by Robert J. Baker

How should I start the article about Dianne Springer, Belmont Mennonite Church's community worker, Elkhart, Indiana?

Should I begin with the time when she locked herself out of her own house and I had to help her break in? No, that would embarrass her.

I could begin back there when the Witness and Service Commission of our church first suggested that Belmont employ a half time person to serve as community worker. I could give my own negative thoughts, how I steamed at the idea as I reflected on the budget implications. Best not begin that way, it would embarrass me.

Should I begin with the trouble Dianne had in making up her mind, switching majors during her junior year at college, flitting from head resident job at Goshen College to social worker, testing out as a secretary, advancing to her boss's job as Volunteer Service recruitment and placement counselor? Sounds interesting. I could begin, “Like many women, Dianne Springer has trouble making up her mind.” No! No! Suppose I sold the article and it was published. Three weeks later some “Readers Say” column would smoke and sparkle

as cool was lost and nonresistance went down the tubes. I still am sore from printed tongue lashings.

I might begin, “Dianne Springer grew up on a farm in Illinois.” No, surely I can be more creative than that.

Well, regardless of how it begins, the story should be told.

For one and a half years Dianne has pioneered in a new job at the Belmont Mennonite Church, that of community worker. Her job description carries three basic responsibilities: 1. Define and assess needs of the community. 2. Provide services as an outreach of the congregation. 3. Help the congregation become involved in the community. The three responsibilities are followed by thirteen objectives. All this for \$5,700 annually plus a place to sleep and some other fringe benefits. It's a half time job, more or less. Dianne Springer has been a good investment.

The Belmont Mennonite Church was started as a mission station in what was known as the Hudson-Sterling Addition. Prairie St. Mennonite was our mother. And we worked the community until we got too busy. Dianne has found the time to do what we could not, did not, or would not do. She has either done it herself or delegated and followed through. Her special interest has been the older people of the community.

One sad note. In August she left to go to Miami University, Oxford, Ohio, to pursue a master's degree in

Robert J. Baker is the author of *I'm Listening, Lord, Keep Talking* (Herald Press, 1981).

gerontological science. That should make her somewhat of a gerontology specialist.

Sounds sort of morbid, doesn't it, wanting to work with the ancients? But at Belmont we are convinced that Dianne will succeed. Why not? She has done well at her practicum which she took before she even had her specialized training.

Dianne is a petite, half-pint, young female who has pioneered and succeeded in a new area of work for our church. Her success is not measured in members added to the church, increased offerings, local publicity. None of these have happened. Success cannot always be measured in quantity units. Success can be experienced, felt, sensed in quality changes. When one makes life a bit more pleasant, bearable for others—that's success.

She has not forced herself upon the community. When she began, she gathered names from former pastor Ray Bair, from Elaine Clymer who conducted sewing classes at the church for the community. She contacted social agencies in town, informed them of our availability to minister in the church area. A contact at a local school led to our tutoring service. Names came in, homes contacted provided others.

Needs varied. In some cases Dianne went only to listen. It was a friendship type of evangelism. Some needs were much greater. A lady needed to be taken to South Bend for cobalt treatments and radiation therapy. Our church provided the taxi service. A former resident of the community was traced to a nursing home, yet Dianne found he did not belong there. He had been taken advantage of, so Dianne worked with other agencies to see that he was placed in low-income housing. Here his independence has increased, he is happier; not completely happy, but happier. At 81, a half a loaf looks pretty big.

Older people need to have their eaves troughs cleaned, windows washed, driveways sealed, lawns mowed, leaves raked, walks shoveled. Dianne is our liaison person. At her desk three days a week, on the telephone, walking, driving, she visits, plans, works, involves, cajoles, gets things done. She reports needs during church concern time and through our monthly church paper. She nags beautifully, gently at Belmonsters until things get done. And when you do something, you can expect to get a neat note of thanks in your church mailbox and a five-dollar smile from the church community worker the next Sunday.

When I questioned her about her greatest high the past 1.5 years, she said it was the workday on April 25, 1981. Fifty-seven people from Belmont gathered at the church and fanned out to thirteen community homes with job assignments.

Only one home refused. In the community there has been only one home that refused the offer for services. There are many positive contacts. Talk to Dianne and she will tell you of joy in working with Mary Tompkins, Marjorie McGary, and others. She will share with you the poignant story of a dear 89-year-old sister who at that age had a tumor and gall bladder removed. She recuperated beautifully, but had periods of despondence. Dianne was able to get one of Belmont's clusters (somewhat like K-groups, families banded together for fellowship and spiritual growth) to adopt her. One morning, waking up, the octogenarian felt especially discouraged, depressed. There was a knock at the front door.

There she found Dot Smucker with a package for her. There was a knock at the back door and there was Freeda Huser with another gift for her. My, My! It's enough to shake off any discouragement a person might have.

Dianne has parceled out five community homes for special care. Three are being watched over by clusters, two are under the wings of singles. Over twenty families in the Belmont community are being related to by Belmont and Dianne's church troops. We have turned a full cycle. Belmont began fifty years ago as a mission outreach in the area and now we are back at it again.

At first Dianne insisted on reading this article before it was released. She said, "I trust you, Bob, but. . . ." She does not want to be puffed, praised. She knows she is not perfect, has not succeeded in everything. She has often been frustrated. But she says, "I have tried to be faithful." On her office wall I spotted two posters. Below a tumbling waterfall one says, "Small streams of caring become a pool of love." The other reads, "There is no failure—except in no longer trying." They are descriptive of her work.

When Dianne Springer was a small girl of nine, as she and her mother worked in the garden, they played "social worker." Dianne was the social worker, her mother the client. Today she does not play at it, she works at it. In describing her pleasure at working for the church in an area she loves, Dianne struggled to find a descriptive word. Never at a loss for words, I suggested, "Maybe, it's been like . . . been like 'heaven.' " No use in being modest.

Smiles, but negative head shaking from Dianne. "It's been good, a learning experience. I've learned a lot from people . . . people like Charly, and like Bessie. It's been neat when things developed so that I could pray with people. I hate to leave. I do feel God's leading in going to school. I have an assistantship. It will help. Someday I would like to come back to Elkhart."

Back to Elkhart? No, Dianne, not back to Elkhart—back to Belmont.



Elaine Nand (left) of Belmont Church gets clean-up orders from Dianne Springer.



For many, the most important aspect of General Assembly was meeting old friends. But meetings of all sorts were also an important part of the activities.

Sedate assembly takes affirmative action on leadership and authority

Meeting on the campus of Bowling Green (Ohio) State University, Aug. 11-16, with other adults, youth, and children, the General Assembly delegates of the Mennonite Church affirmed the six-year study of the task force on "leadership and authority in the life of the church." It dealt with the meaning of ordination and how Mennonites choose their leaders.

The delegates, however, quickly focused on the controversial issue of women in the ministry. Speaker after speaker called for the strengthening of the church by encouraging the full use of women's gifts. Ruth Brunk Stoltzfus, of Harrisonburg, Va., lightened the discussion with humorous but penetrating observations.

The outcome was that women seeking to share with men in the pastoral ministry were given a boost, but not without some dissidence. The latter seemed to be aired more in the corridors and privately than in the public sessions. The 300-member General Assembly nevertheless voted to "study and facilitate the process of full involvement of women in ministry" during the next years.

In other business, the assembly protested the nuclear arms buildup in a letter to President Ronald Reagan with a similar letter going to Prime Minister Pierre Trudeau, of Canada, heard reports from various boards and committees, authorized a review of the ten-year-old churchwide organization, and discussed study documents on "Human Sexuality

in the Christian Life," "The Use of the Law," and "Justice and the Christian Witness."

General Assembly was not the only happening at the biennial convention, however. Under the nickname "Bowling Green 81" and the theme "Called to One Hope," Mennonites gathered from across North America for fellowship and inspiration. Visitors from Ethiopia, the Netherlands, and other countries were also present, some officially.

They were hosted on the 16,000-student campus by the Ohio Conference, which relied heavily on scores of volunteers from the many Mennonite congregations in the nearby Archbold area.

Glendon Blosser, Assembly 81 moderator



"There is hope in a hopeless world through Jesus Christ and it must be shared," said Moderator Glendon Blosser in the opening mass session of the convention. The "hope" theme was repeated on the following evenings by Warner Jackson, Martha Smith Good, James Lapp, and J. C. Wenger.

Two Ohio men—Duane Beck and Gerald Hughes—led the worship and singing throughout the week. But a poor sound system in cavernous Memorial Hall hampered their efforts and Mennonites who have become accustomed to creative, inspiring, and well-planned worship experiences at past conventions were disappointed this year.

The youth convention, by contrast, reverberated to the sounds of good music, drama, and preaching. A more-than-expected 1,600 youth registered for the week.

Daily Bible studies for both youth and adults were led by Don and Anna Ruth Jacobs. They presented 1 Thessalonians, which they called "the oldest extant piece of Christian literature."

Convention-goers were also kept busy with seminars, film festivals, young adult coffee-houses, prayer and praise meetings, a dramatic presentation of "Revelation" by Stephen Shank, and a sign language drama called "A Show of Hands."

Meeting prior to or during Bowling Green 81 was the Black Caucus, Hispanic Council, General Board, and Women's Missionary and Service Commission.

The convention ended with communion at a Sunday morning mass session attended by adults, youth, and children.—Steve Shenk

Hesston to build a solar house

Hesston College received a \$2700 grant from the Kansas Energy Office toward the design and building of a passive solar house to be constructed by the college's residential building students. John D. Yoder, a new Hesston faculty member, will supervise construction.

Hesston is one of two schools in the state of Kansas to receive a grant like this. The money will not be used for construction materials, but will contribute to design and program administration. Kansas Energy Office personnel David Martin and Lane Pierce have already helped out with construction details and will monitor energy usage in the house for one year following completion.

The house, to be built in Hesston, was primarily designed by building program director Gerry Selzer. In a passive solar design, the construction materials of the house act as a heating system. Large south-facing windows admit the sun into the house, and the wall and floor structures store the heat and radiate it into the house when the sun isn't shining. This type of design uses the low angle of the winter sun for heat, and blocks the sun in the summer.

Evangelism fest stirs Mennos to reconsider priorities in outreach

Mennonites and Brethren in Christ attending the American Festival of Evangelism (AFE), July 27-30, expressed both an enthusiasm for the goals of the four-day conference and a desire to become more involved in national church life, especially in efforts related to evangelism and interdenominational unity.

Meeting in an all-Mennonite caucus on July 29, approximately 100 registrants from U.S. and Canadian congregations concluded that one of the messages of the festival—the need to draw strength and power from the Scriptures for the purposes of evangelization—was really an integral part of Anabaptist theology which has for too long been neglected.

Co-chaired by Floyd Bartel, secretary for congregational mission for the General Conference; Myron Augsburger, former Mennonite college president, now serving as a pastor in evangelism in Washington, D.C.; and Bob Kroeker, evangelism secretary for the Mennonite Brethren Church, the meeting heard a flood of affirmation for the national festival itself, and underscored the need for emphasizing the primacy of evangelism within the Mennonite Church.

"Evangelism is at the core of Anabaptist Mennonite theology," said Ken Bauman, General Conference pastor in Berne, Ind.

"Why weren't our Mennonite staff persons involved in the planning of AFE, or why aren't we involved in similar efforts within our own denominations? I think it speaks to priorities."

Paul Gingrich, secretary for Mennonite Board of Missions, Elkhart, Ind., suggested the time is right for more interaction between Mennonites and other denominations. "What can we do to bridge the polarization between us and others in our own conferences who would not be as likely to attend this event?"

Numerous meeting participants shared feelings that Mennonite and Brethren in Christ congregations should have taken AFE more seriously and sent stronger representation. Close to 10,000 representatives of over 150 denominations took part in the larger conference's plenary sessions.

In summarizing the concerns of the conference, Augsburger listed five points of consensus: (1) a need for Mennonites to reaffirm the theology which gave birth to their faith, yet not burden others with an exclusive culture and language; (2) a need to discover a self-image in Christ that will lead to active witness; (3) a need to model the relationship of ethics to Christology; (4) a need to integrate our work in education with our work in evangelism; and (5) a need to transcend ethnic

communities to carry the faith to populated areas, especially the cities.

Augsburger noted that, despite the general excellence of the festival's plenary sessions, some seminars and workshops still reflected a "pietistic discipleship." The Mennonite churches could make a real contribution toward the understanding and acceptance of a discipleship based more on servanthood and self-sacrifice, he said.

The seven festival plenary sessions and more than 200 seminars were divided among three themes: evangelizing the nation, discipling believers, and equipping the saints. Seminar topics covered a wide range of concerns, from "evangelizing the cults," to "using drama to disciple," and "how to convert your members from spectators to ministers."

Most festival participants agreed, however, that the plenary sessions were the highlights of the convention. Among the most well-received of these was the Tuesday evening address by Harold Carter, pastor of the New Shiloh Baptist Church in Baltimore, Md., who emphasized the commonality of denominations in Jesus Christ, and the unity they can find through him.

"As Christians," Carter said, "we have been called to God's table. We find our nourishment there, not only at our small denominational restaurants. And we must be careful about our spiritual diets. We have to avoid junk food—it only weakens the body."

"Christian nationalism is junk food," he continued. "Although I love my country, God's grace is larger than America or any country. The gospel of ease and quick prosperity is junk food, even though it has become popular to preach a soothing gospel. And the gospel of mere denominationalism is junk food, even though we all have some loyalties to the spiritual family we belong to. Our higher loyalty, however, must be to Jesus Christ."

In his public address at the close of the AFE, Billy Graham dealt with the topic of discipleship. The veteran evangelist outlined the change in his own preaching style over the past four years from the emphasis on conversion to an emphasis on discipleship. "I've begun emphasizing the cost of following Christ," he said.

Graham mentioned the arms race as one area in which Christians should demonstrate social concern. "The world is involved in the greatest arms race in the history of the world. I am not a pacifist, nor am I for unilateral disarmament, but I believe that as Christians we need to call for a SALT 10, which is the destruction of all nuclear and biochemical weapons," he said.

The American Festival of Evangelism was the outgrowth of planning by a committee of church leaders in the U.S. in response to the Lausanne Committee on World Evangelization Congress in Switzerland in 1974.—Larry Cornies, for Meetinghouse



Thirty volunteers attended orientation at Akron from July 14 to 24. Twenty-one will be serving in overseas assignments and nine will be working in North America.

Back row (l. to r.): Glenn Burkholder, Waynesboro, Va., to Bolivia; Donald Hooley, North Lawrence, Ohio, to Nigeria; Kevin King, Cochranville, Pa., to Brazil. Second row: Leonard Cressman, New Hamburg, Ont., to New Hamburg, Ont.; Beth Good, New Hamburg, Ont., managing SELFHELP at New Hamburg; Mary Ina Hooley, North

Lawrence, Ohio, to Nigeria; Susan Classen, Springfield, Ohio, to Bolivia; Marilyn Yoder, Sugarcreek, Ohio, to MCC, Akron, Pa.; Sonia Musselman, Curitiba, Brazil, with MCC in Brazil. Seated: Virginia Good, New Hamburg, Ont., with SELFHELP in New Hamburg; Carol and David Hall with Emilie and Bethany, Canton, Ohio, to Nigeria; Karen Balmer, Kitchener, Ont., with SELFHELP in Kitchener; Anita Martin, Millersburg, Ind., to Bolivia; Jay and Cynthia Aeschliman with Quinn, Bluffton, Ohio to Botswana.



Pleas H. Broaddus

Urban minority program has first director, Broaddus

Pleas H. Broaddus, Jr., of Shaker Heights, Ohio, has begun as Mennonite Central Committee U.S. Program assistant director, responsible for a new urban minority program. In this position he is working to develop a complementary ministry between MCC and its constituent urban minority congregations.

MCC has been involved in urban programming in the U.S. since the inception of the voluntary service program and plans to continue making work in urban areas a priority of its U.S. program.

"In that regard, new effort is being made to work with urban minority Mennonite and Brethren in Christ churches as they face needs in their own communities," noted H. A. Penner, director of MCC U.S. Program.

MCC regularly receives requests from urban groups for personnel and financial support for projects in areas such as education, housing, and economic development. Broaddus is now the MCC staff person responsible to build relationships with urban groups that will enable MCC to respond to their needs.

Penner observed that one of Broaddus' first tasks will be meeting with various urban groups and with the conference bodies who support and work with them. He will also be responsible to implement the Mennonite Minority Employment Program for MCC.

Broaddus, 33, comes to his new work from a position as consultant in organizational development and personnel for the Cleveland, Ohio, board of education. In that position he was consultant for school administrators and teachers.

He is chairperson of the High Aim advisory committee, which functions as an arm of the Mennonite Board of Education. Broaddus has been presiding elder of Lee Heights Community Church (Mennonite) in Cleveland.

Ghana missionary shares frustrations

"The economic situation in Ghana is so desperate, it's hard to say what is morally right or what is ethical. The laws are practically worthless," Lydia Burkhardt, Mennonite Board of Missions worker in Ghana, recently shared frustrations of her service in the west African country.

Lydia and MBM co-worker Anna Kurtz have supplied medical services as nurses in a small clinic in Amasaman about 14 miles from Accra, the capital of Ghana.

The largest problem within the country is the widespread dishonesty and lack of trust among the Ghanaian people, Lydia said. "I imagine there would be a lot of changes if everyone were honest. With the resources Ghana has, the country shouldn't be in this situation."

"Drugs for the clinic are very hard to get," she said. "But we've been able to keep going by stocking three basic medications."

In past years, drugs were given to the clinic from the hospital in Tema, 32 miles away. The hospital gradually got fewer medications, and supplies to the clinic had to be cut off. The local district Council of Health used to provide some of the needed funds, but those too stopped coming.

"We bought drugs with gift money—till it ran out," Lydia explained. "Now we manage to buy some drugs from the small fees we charge the patients." The charge for services at

the clinic runs about two cedis for adults and 1½ cedis for children. Each charge is less than a dollar in American money.

Food is also becoming difficult to purchase. "There is no way the average person can buy food on one month's paycheck," Lydia said. "Many people are farming more to get by. Even those from the city go out to work on relatives' land in the villages."

As far as obtaining food goods, "people are not starving," but are probably suffering nutritionally, Lydia stated.

In the Ghana Mennonite Church, Lydia reports a consistent growth in numbers, but slower spiritual growth.

Twice a week during the past three years, Lydia taught the Bible during the usual block of time set aside for religion in the local middle school.

Eventually, Lydia and Anna's work in the clinic will phase out when the building of a more formal "health post" is completed. The government plans to place Ghanaian doctors and nurses at the post, Lydia said.

Once away from clinic responsibilities, Lydia plans to spend more of her time on church-related activities.

Despite frustration in her work, Lydia finds a large amount of satisfaction in her personal relationships. "Friends stop by any time of the day or night with personal problems and moral questions. It might be the most rewarding, but

Community organization gets breath of fresh air

Mennonite Community Association (MCA) is being revived after 15 years of relative inactivity. To some degree, *Mennonite Community Cookbook*, *Christian Living* magazine, and Mennonite Mutual Aid grew out of work initiated or promoted by MCA.

Since the mid-60s, MCA has not been as active as during the 50s when it promoted conferences, organized seminars, and otherwise promoted a Mennonite concept of community. There was little effort to recruit new members or to find new leadership. Also, other organizations and official church agencies were carrying many of the concerns first sensed by MCA. Then, in the early 70s, the founders of MCA began to question the future of the entity.

Others believed MCA should be revived. Community still needs advocates, they argued. The traditional Mennonite community had changed dramatically and the vision for community had grown cloudy as these changes occurred. They argued that MCA should continue to help clarify the vision for community and promote it among Mennonites.

Out of this search it was decided to revive MCA. New leadership has emerged and new goals have been identified. The board of direc-

tors represents a blend of MCA pioneers and newer faces. Ralph Hernley continues as board president. Dan Hertzler, J. Winfield Fretz, Joe Buzzard, Catherine Mumaw, Don Reist, Priscilla Stucky-Kaufmann, comprise the rest of the board. Keith Harder has been named executive director. Initially, he will give one-fifth time to this effort. He has been involved in building and pastoring Fellowship of Hope, a Mennonite intentional community in Elkhart, Ind., for the past 11 years. He will continue this involvement.

What does the renewed MCA intend to do? Four areas of work have been identified: (1) promotion of a vision for community; (2) identification of models and clarification of community concepts; (3) coordination and communication among groups building communities of faith; (4) consultation and provision of resources for these groups.

The MCA revival is being financed through accumulated assets, donations, and new memberships. The suggested contribution for new membership is \$35. A meeting of MCA members in conjunction with a study conference on community is projected for the spring of 1982. The mailing address for MCA is 414 West Wolf, Elkhart, IN 46516.

with our other responsibilities, we sometimes wonder," she said. "We grow when we become intimately involved, but sometimes it's frustrating and painful."

Lydia plans to stay in North America for a one-year furlough, her first whole year off since she went to Ghana 18 years ago. She plans to attend Associated Mennonite Biblical Seminaries in Elkhart part time, speak at several Mennonite churches, and renew her certification by working as a nurse near her home in Brutus, Mich.

Hostetters and Mennonite Hour recognized at dinner

Some 150 persons gathered on July 28 for a buffet-style dinner at Eastern Mennonite College to reminisce with B. Charles and Grace Hostetter concerning their 28 years with Mennonite Board of Missions.

The Hostetters' service to MBM began in 1953 when *The Mennonite Hour* became a part of the Board's work.

Lewis Strite, who served as president of Mennonite Broadcasts for 20 years and as a trustee of MBM for eight years, emceed the meeting.

He introduced the program of the evening by reflecting on Charles' early ministry as speaker on *The Mennonite Hour*.

J. Mark Stauffer, who directed *Mennonite Hour* choruses for many years, and a group of former *Mennonite Hour* singers sang a number of favorite hymns.

B. Charles and Grace then reminisced about their many varied and enriching experiences.

Grace noted that persons often asked how she could stand her husband's many, and sometimes long, absences from home.

While these placed extra responsibilities on her, she remembered telling one person, "You can do what the Lord asks you to do."

The full effect of his radio ministry became much more clear to Hostetter only after he reached Nigeria, where he served as an instructor in a ministerial training school. There he found "more doors open beyond the Bible school than we could enter" in universities, schools, and churches.

Their ministry hasn't ended, however. "The folks at Mellinger [Mennonite Church] checked our tires and said, 'Man, there's tread on these yet.' So I guess we'll go right down to the canvas." The Hostetters have accepted a pastoral assignment at Mellinger.

Lewis Strite, representing MBM, presented the Hostetters with a citation which reads, "Your gifts and commitments have demonstrated the meaning of missions today. You are persons who articulate faith and effectively lead persons in Christ's way. Your personal warmth and ability to share have strongly influenced many persons in many places. We thank God for our mutual fellowship in the gospel and pray He will bless and lead you in continuing ministries."

mennoscope

Dorsa Mishler ended 30 years of service—most of those as personnel director—at Mennonite Board of Missions, Elkhart, Ind., June 30. About 100 colleagues, friends, and family members attended a farewell for him on July 17 during the quarterly meeting of the MBM Board of Directors. Dorsa was succeeded as personnel director by Dale Schumm in 1979 and had divided his time after that as personnel consultant at MBM and as assistant pastor at Prairie Street Mennonite Church in Elkhart. He is continuing his Prairie Street Church work on a half-time basis.

Fighting, drought, and famine have combined to make the Horn of Africa the site of more human misery than any other similar-sized area on earth. Millions in Ethiopia and Somalia face recurrent food shortages, and hundreds of thousands have been uprooted from their homes. Mennonite Central Committee has prepared an eight-minute slide set that focuses on the needs of the region and reasons behind them. The set, with cassette narration, also shows ways MCC is trying to help meet those needs through food shipments and work in agriculture, health, development of water resources, and other areas. Accompanying the slide set is a four-page flier that summarizes the current situation in the Horn and in surrounding countries in eastern Africa. It also shows ways MCC is responding in each country.

The Columbus, Ohio, Voluntary Service household of Mennonite Board of Missions (Elkhart, Ind.) closed on Aug. 1 after five years of service to the community in partnership with Neil Avenue Mennonite Church. The closing is in line with MBM's policy of turning VS programs over to local congregations. The main VS project in Columbus was Paul's Porch, a short-term emergency residence for young displaced men, which the Neil Avenue congregation will continue on its own. Neil Avenue also wants to re-focus its energies on a ministry with students and young adults. The congregation is planning a farewell celebration for the volunteers in September during its annual retreat. Two of the final six VSers, Tim and Gwen Hershberger, are making Columbus their home.

Elaine Kauffman, a worker in Brazil since 1973 with Mennonite Board of Missions, **\$217,319**

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$217,319.82 as of Friday, Aug. 14, 1981. This is 29.0% of the total needed. Contributions have been received from 302 congregations and 117 individuals. Individual gifts represent \$39,422.76 of the total.

Goal: \$750,000

Elkhart, Ind., returned to that country on July 29 after an eight-week furlough in North America. She teaches at a school for missionary children in Ceres.

Mennonite Central Committee's Latin America secretary, Herman Bontrager, has announced plans for a three-week tour of Paraguay, Bolivia, and Nicaragua. Marie and Frank Wiens, longtime MCC representatives in South America, will lead the tour from Oct. 19 through Nov. 9. The Latin America Familiarization Tour is designed to introduce participants to MCC personnel and program, to local churches, and to local culture. Bontrager believes the tour will interest those who wish to learn about Third World need and observe the church's response through MCC and other organizations. A special objective of the tour is to include minority persons from the MCC constituency—one third of the projected 20 participants, Bontrager hopes. MCC will provide travel grants up to the total tour package cost on the basis of need to a limited number of minority persons.



Melba Martin



Myrna Burkholder

Melba Martin and Myrna Burkholder have been named codirectors of Student and Young Adult Services of Mennonite Board of Missions, Elkhart, Ind. They succeeded Rick Mojonner on July 15. Rick will leave SYAS on Sept. 30. Melba has worked in the Elkhart office of SYAS as an administrative assistant and then staff associate since 1977. Myrna has been with SYAS since 1979, when she was appointed urban director for New York City. Melba is responsible for SYAS central office administration. Myrna lives in New York, where she continues half time as SYAS eastern regional director but resigned her urban director post in order to take the SYAS national codirector job.

Millard Osborne, Elkhart, Ind., has accepted the pastorate of the Valleyview Mennonite Church, London, Ont., beginning on Jan. 1. He is presently a student at the Goshen Biblical Seminary, Elkhart, Ind. Before reentering seminary, Millard was conference minister for South Central Conference, 1970-1980.

New members by baptism: J. Bart Reardon and Wendy Brereton at Community Mennonite Church, Harrisonburg, Va.

Record enrollment and contributions combined to help Eastern Mennonite College

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSONS

"Relationship Defeating Behavior" is a Nov. 13-15 workshop for pastors and persons who counsel others, and their spouses, as well as lay couples who desire to learn better skills of communication and interacting to improve the quality of their relationships. The workshop will explore defeating behavior and patterns of interaction in relationships and offer guidance for change and growth. Participants will work individually as well as with their parents. The leader is Miriam Burke of the Earlham School of Religion. For more information contact the Yokefellow Institute, 920 Earlham Drive, Richmond, IN 47374; (317) 966-7661.

PRINT

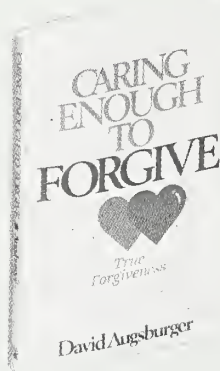
God's Family, Stories of God and His People: Genesis by Eve MacMaster is the first book of a major new Herald Press effort, a retelling of the Bible for children. It tells in simple, graphic language with illustrations the biblical story of God and God's people. The stories are appropriate for either reading to young children or to be read by those old enough to read for themselves, as well as for youth and adults. \$5.95 (U.S.)/\$6.90 (Canada) from Provident and other bookstores.

New Testament Basis of Peacemaking by Richard McSorley examines Old and New Testament passages used for and against war, the early church's beliefs, and the just-unjust war theory. "Our hope cannot be in weapons," he concludes. "With God's help we do not need to choose death or killing others. We can depend on God to help us if we trust in God; not in weapons of death." \$2.25 (U.S.) from Provident and other bookstores.

Anabaptism in Outline by Walter Klaassen is a comprehensive collection of excerpts from the whole range of Anabaptist writings, court records, and interrogations, as well as from the records of long discussions with these leaders. The writings, which illustrate a variety of opinions within the Anabaptist movement, are arranged under 17 headings, including discipleship, baptism, the Lord's supper, church discipline, economics, government,

nonresistance, the oath, the church, the Bible, etc. Each section is introduced in a summary statement and followed by suggestions for further reading. \$17.95 in hard cover and \$12.95 in paperback (U.S.) from Provident and other bookstores.

In *Caring Enough to Forgive/Caring Enough Not to Forgive* David Augsburger says that true forgiveness comes to terms with the past and opens the future. The biblical love *agape* is benevolent, sacrificial, obedient, and also just. It leads to a forgiveness where "repentance is genuine, and right (righteous) relationships are achieved. Such forgiveness is the final form of love which results in renewed and reconciled community." \$4.95 (U.S.)/\$5.75 (Canada) from Provident and other bookstores.



AUDIOVISUALS

MBCM Audiovisuals 1981 is a new edition of the audiovisuals catalog of the Mennonite Board of Congregational Ministries. The catalog lists the approximately 500 films, filmstrips, slide sets, video tapes, and cassettes available from MBCM Audiovisuals. For a free copy contact MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

In *H. A. Fast: Five Wars Too Many*, Fast tells what saying "no" to war means from his experiences of living through five world conflicts. Useful for historical understandings and as a discussion starter, especially for draft age young people. The video tape is available in ¾" U-Matic, ½" VHS, and ¼" Beta. Please specify which format when ordering. Rental: \$10 from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

mennoscope, continued

and Seminary complete the 1980-81 fiscal year with a balanced budget. About \$917,000 was received in annual fund giving. In addition, the college and seminary received some \$846,000 in contributions for scholarships, endowment, and the "Update for Mission" capital improvements campaign. Lee M. Yoder, vice-president of the college and seminary, also reported a record \$262,348 in bequests during the fiscal year.

A student aid plan, designed to narrow the gap between the cost of education at a church school and a state-supported institution, will benefit six Neffsville (Pa.) Mennonite Church students who will attend Eastern Mennonite College and Seminary in the fall. Five will receive \$1,000 grants and a sixth will get \$500. The grants will be considered part of the fi-

readers say

In the "Items and Comments" of the July 21, 1981, issue regarding pregnant teenagers, you quoted from a study that found most women shunning adoption as "an unmerited punishment for the baby." Selecting this quote for *Gospel Herald* strikes me as perpetuating an unmerited negative view of adoption. It surprises me that this paper should pick up on the current pessimism of the recent secular media.

I would like to see our church (and church papers) support adoption as a mature and responsible alternative in a problem pregnancy situation. A positive regard for adoption might encourage a young woman to decide against abortion as the only solution to an unwanted pregnancy.

When our 20-year-old son read your item he mentioned that some of his friends think foster care and adoption are the same. Is it possible that our pregnant teenagers are not aware of the difference? Would *Gospel Herald* be willing to do some positive, educational pieces on adoption?

My own involvement with adoption has been the most exciting and rewarding experience of my life. My husband and I believe that the biological parents of our children made a tremendously mature and unselfish decision when they participated in a plan for adoption. (The alternatives, of course, were abortion, raising the child as a single parent, or continuing a relationship and/or marriage "for the sake of the child.")

I am not aware of any responsible research that suggests adoption is an unmerited punishment. As a caseworker in an adoption agency, I have the privilege of working with many families in which adoption has met the needs of all parties involved: the birth parents, the child, and the adoptive parents.—
Betty Brunk, Ephrata, Pa.

I am responding to Bruce Leichty's letter to the editor (June 16) in which he asked some valid questions about MCC worker involvement in Haitian politics ("Mombin Crochu..." May 19). How can we depend on guns in the community context and decry them in the context of "national defense?" Let me first explain the Mombin situation.

The community people of Mombin came specifically to invite us (MCCers) to join the citizens' action group because they felt we would understand and help. We understood because through the nature of

nancial aid package for each student, according to J. Duane Swartley, director of financial aid at EMC. Shirley R. Martin, secretary of the Neffsville student aid committee, says because of the plan, "the number of students interested in attending Mennonite colleges has substantially increased this year."

The Lancaster Mennonite Historical Society's Sept. 21 membership meeting will feature Elmer F. Kennel, Mountville, Pa., with a two-screen, slide-illustrated lecture on "Datestones Where You Find Them." Open to the public, the meeting will be held at the Millersville Mennonite meetinghouse, west of Lancaster, Pa., at 7:30 p.m. The evening will feature house blessings, datestones, and structural features of old homes, barns, and meetinghouses in Germany and Switzerland as

our work here we could see the larger struggle of the local people to break the hold which fear and oppression has had on them for years . . . and decades. MCC plays an encourager role here for a program that works at consciousness-raising, helping people recognize what is happening in the world around them so that they can do something about their burdens. This approach touches the areas of health and agriculture primarily, but it also reaches the social sphere.

Had I declined involvement in this affair I would have been a hypocrite. A hypocrite who knew that beatings in jail are a regular occurrence, who had been encouraging the people to look at their world critically, and who now said: "Sorry, this does not affect me; I'm only the coach." Jesus had compassion for every kind of sinner except the hypocrite; these drew his anger.

But if we escaped the above judgment perhaps we fell into another hypocrisy implied in Leichter's question. This dilemma has long puzzled me. In principle, I cannot condone the use of violence in any instance or situation. In reality, with the community's "there's a sniper-on-the-roof" feeling, I supported our group's action to bring a nonviolent end to the atrocities. I thank God that it worked—there was no violence. The people of another Haitian community recently stoned a guard to death for beating a prisoner. We were most fortunate.

And what about "national defense?" To Americans it means security and the enjoyment of democratic freedom. But to much of the Third World the arms our taxes build and distribute mean a continuation of a stifling economic colonialism and systematic repression. Maybe Americans and Canadians have somehow been divinely granted the exclusive right to physical well-being and freedom. Perhaps that justifies Mennonite participation in national defense efforts. But somehow I cannot suggest this to my Haitian friends . . . then what if . . . Oh . . . there's that hypocritical kind of pain again. . . . —Walter W. Sawatzky, Port-au-Prince, Haiti.

I am writing to thank *Gospel Herald* and Don Jacobs for the Hear, hear! section of the July 28 issue. Don gives a clear analysis of the effects of the Reagan economic policy on charitable programs. It has caused me to evaluate my future giving procedures. —Leon H. Buckwalter, Oxford, N.J.

well as in York and Lancaster counties in Pennsylvania.

For the fourth consecutive year, the Lancaster Mennonite Historical Society's genealogy and history committee will offer its eight-week genealogy seminary. It will run on consecutive Tuesday evenings from Oct. 6 to Nov. 24, 7:00 to 9:00 p.m., at the society's headquarters, 2215 Millstream Road, Lancaster, Pa.

A new congregation has emerged from a midweek Bible study of the Berlin Mennonite Church in Holmes County, Ohio. Called the Grace Mennonite Church, the congregation has called David Clemens, former minister of the Berlin church, to be its pastor. The Clemens' address is Star Route, Millersburg, OH 44654, phone (216) 893-2936.

Homecoming day and 80th anniversary celebrations of the Providence Mennonite Church, Newport News, Va., are scheduled for Sunday, Sept. 20, featuring a covered-dish dinner at 1:00 p.m. Amos C. King, pastor of the Snow Hill congregation, Westover, Md., will be the guest speaker for the services. Former members and friends are invited.

In order to ensure that creative programming continues at Laurelville Mennonite Church Center, the board of directors, at its

July 24 meeting, established the position of a full-time program director. James E. Metzler, executive director of the center for the past four years, has been named first full-time director. Metzler's new appointment leaves the position of executive director vacant. The board of directors is now seeking a person to fill that post, says Cleo Weaver, president. Interested persons should send their resumé to Cleo Weaver, 7304 Edmonston Ave., College Park, MD 20740, by Sept. 15, if possible.

A new edition of Cornelius J. Dyck's *An Introduction to Mennonite History* is now available from Herald Press. Dyck has written this book with young adults in mind and covers the span of years from early sixteenth century to the present. The price is \$9.95 in the U.S. or \$11.95 in Canada.

Correction. A short paragraph omitted from the report on the Bible and Law symposium (Aug. 11) made the paragraph following seem ambiguous. This should have appeared as the first full paragraph in the middle column on page 617: There was some discussion of the implications of tax exemptions for religious institutions which led Missionary Gerald Shenk to observe that "we have very much become an 'establishment' church and we are comfortable in that situation."

births

Amstutz, Eugene and Sharon (Gerber), Apple Creek, Ohio, first child, Aaron Joel, July 28, 1981.

Beck, Dan and Deb (Lamb), Wauseon, Ohio, first child, Summer Lynn, Aug. 3, 1981.

Camacho-Otero, Daniel and Mary Beth (Kurtz), Sarasota, Fla., first child, Maria Elena, Aug. 4, 1981.

Classen, Timothy and Linda (Hoffman), Adamstown, Pa., first child, Stacey Diane, July 31, 1981.

Day, Freddie and Anna (Hostetter), Stuarts Draft, Va., second daughter, Elizabeth Ann, May 11, 1981.

Fretz, Keith and Debbie (Guengerich), Harrisonburg, Va., first child, Amanda Joy, Apr. 26, 1981.

Kulp, Scott and Betty (Nice), Telford, Pa., fourth child, third son, Douglas Jay, July 23, 1981.

Lehman, Dale and Rita (Brenneman), Harrisonburg, Va., second child, first son, Daniel Aaron, Apr. 14, 1981.

Lehman, Galen R., and Gloria (Longenecker), Singers Glen, Va., first child, Theodore Welby, Aug. 1, 1981.

Millslagle, Jeffrey and Orpha (Schrock), Scottsdale, Pa., first child, Steven Daniel, Aug. 8, 1981.

Moore, Paul and Ruby (Zook), Greenwood, Del., fourth child, second son, Jason Charles, July 13, 1981.

Morris, Kim and Debbie (Derstine), Franconia, Pa., second son, Justin Shane, July 31, 1981.

Petersheim, Arnold and Esther (Howe), Elverson, Pa., first child, Rachel Marie, July 16, 1981.

Ramer, Keith and Florence (Eberly), Dalton, Ohio, second child, first daughter, Sharla Kay, Aug. 2, 1981.

Ressler, Everett M. and Phyllis (Augsburger), Bangkok, Thailand, second daughter, Anna Elyse, July 25, 1981.

Rothwell, David and Ruth (Dunbar), Harrisonburg, Va., first child, Jonathan David, June 26, 1981.

Showalter, Kenton and Miriam (Ebersole), Sarasota, Fla., first child, Jared Matthew, July 10, 1981.

Sie, Chou Yong and Py Lang Lo, Telford, Pa., third child, second daughter, Suzanne, July 28, 1981.

Sieber, Marlin and Peggy (Headrick), Hesston, Kan., second daughter, Breanne Lee, July 20, 1981.

Smith, Keith and Sharon, Lyndhurst, Va., second child, first daughter, Nikole Louise, Apr. 17, 1981.

Smith, Les and Betsy, Stuarts Draft, Va., first child, Rebekah Harris, May 13, 1981.

Widmer, Jon and Rebecca (Eigsti), North Newton, Kan., first child, Jill Natalia, Aug. 3, 1981.

Widrick, Bruce C. and Kathleen (Lehman), Croghan, N.Y., first child, Stephanie Joy, July 5, 1981.

Ziegler, Rand and Mary Ruth (Moyer), Harrisonburg, Va., second daughter, Summer Dawn, June 26, 1981.

marriages

Bergey—Althouse.—Norman Scott Bergey, Telford, Pa., Franconia cong., and Carolyn Joy Althouse, Doylestown, Pa., Groveland congregation, by Earl Anders, Jr., and Clayton Detweiler, Aug. 1, 1981.

Denemann—Oyer.—Michael Duane Denemann, Urbana, Ill., Baptist Church, and Kathy Mae Oyer, Urbana, Ill., East Bend cong., by Morris Christman and Theodore Wentland, July 25, 1981.

Gingerich—Yoder.—Brian Gingerich, Eugene,

Ore., Maple Grove cong., and Deanne Rae Yoder, Albany, Ore., Albany cong., by James Lapp and Harold Gingerich, Mar. 21, 1981.

Hunt—Brisbin.—C. Randall Hunt and Nancy H. Brisbin, both of Millersville, Pa., Masonville cong., by Mahlon Hess, June 13, 1981.

Lehman—Sommers.—Galen Lehman, Kidron, Ohio, Kidron cong., and Sherri Sommers, Louisville, Ohio, Beech cong., by Bill Detweiler, July 25, 1981.

Leichty—Teoh.—Bruce Leichty, Chicago, Ill., Jubilee cong., and Chiu Hong Teoh, Malacca, Malaysia, by Jim Shelton, June 27, 1981.

Marner—Snyder.—Michael F. Marner, Kalona, Iowa, Lower Deer Creek cong., and Bernice Marie Snyder, Parnell, Iowa, Parnell cong., by Dean Swartzendruber and Larry Evers, Aug. 1, 1981.

Martin—Weaver.—Randall Lee Martin, East Earl, Pa., and Lisa Jane Weaver, Mohnton, Pa., both of Weaverland cong., by Aaron H. Hollinger, July 25, 1981.

Millette—Rittenhouse.—Harlan A. Millette, Harrisonburg, Va., and Deborah Rittenhouse, Harrisonburg, Va., Community cong., by Ross D. Collingwood, July 5, 1981.

Moser—Roggie.—Darwin E. Moser, Castorland, N.Y., and Karen Jane Roggie, Carthage, N.Y., both of Naumburg cong., by Elmer Moser, father of the groom, Aug. 1, 1981.

Moser—Roggie.—Dennis A. Moser, Copenhagen, N.Y., and Valerie Sue Roggie, Boonville, N.Y., both of Naumburg cong., by Elmer Moser, uncle of the groom, June 6, 1981.

O'Brien—Schrock.—Kevin O'Brien, Wauseon, Ohio, Lutheran Church, and Christine Schrock, Wauseon, Ohio, North Clinton cong., by Robert Schloneger, Aug. 1, 1981.

Reardon—Brereton.—J. Bart Reardon, Harrisonburg, Va., and Wendy Brereton, Harrisonburg, Va., Community cong., by Owen Burkholder and Ron Guengerich, July 11, 1981.

Reynolds—Weaver.—Rudy Reynolds, Pekin, Ill., First Mennonite cong., and Marcia Weaver, Atlanta, Ill., Atlanta Christian Centre, by Johnnie Cunningham and James Detweiler, July 11, 1981.

Ringenberg—Kaufman.—Thomas Jay Ringenberg, Tiskilwa, Ill., Willow Springs cong., and Birdena Fay Kaufman, Topeka, Ind., First Mennonite of Middlebury, by Samuel J. Troyer, Aug. 1, 1981.

Rodriguez—Gutierrez.—Agustin Rodriguez, Iowa City, Iowa, applicant for membership at First Mennonite, and Elvia Gutierrez, Iowa City, Iowa, Spanish Mennonite Church, Moline, Ill., by Wilbur Nachtigall and Andres Gallardo, Aug. 1, 1981.

Roes—Zehr.—Ronald Lee Roes, New Bremen, N.Y., and Pamela Jean Zehr, Castorland, N.Y., both of Naumburg cong., by Elmer Moser, May 30, 1981.

Schweitzer—Wolf.—Kenneth Schweitzer, Iowa City, Iowa, First Mennonite, and Joanne Wolf, Cedar Rapids, Iowa, by Wilbur Nachtigall and Steve Reschly, July 25, 1981.

Short—Wyse.—Michael Short, Archbold, Ohio, Tedrow cong., and Peggy Wyse, Wauseon, Ohio, Inlet cong., by Dale Wyse, father of the bride, and Randy Nafziger, July 19, 1981.

Smucker—Hershberger.—John E. Smucker II, Bird-in-Hand, Pa., Sandy Hill cong., and Myrna L. Hershberger, Lancaster, Pa., Walnut Hill cong., by Markus and John I. Smucker, uncles of the groom, June 21, 1981.

Stoltzfoos—Redcay.—Samuel A. Stoltzfoos, Kinzers, Pa., and Twila Redcay, Ronks, Pa., both of Paradise cong., by Fred Martin, Aug. 1, 1981.

Theissen—Opheim.—Kevin Theissen, East Peoria, Ill., Pleasant Hill cong., and Darlis Opheim, East Peoria, Ill., by James Detweiler, Aug. 1, 1981.

Welborn—Martin.—Steven A. Welborn, Fisher, Ill., East Bend cong., and Debra L. Martin, Fisher, Ill., United Methodist Church by Theodore Wentland, Aug. 1, 1981.

Wetherald—Blosser.—Thomas E. Wetherald, Leetonia, Ohio, and Terri Jayne Blosser, Columbiana, Ohio, Leetonia cong., by Leonard D. Hershey, Aug. 8, 1981.

Yoder—Breneman.—Gary L. Yoder, Belleville, Pa., Allensville cong., and Maribeth Breneman, Manheim, Pa., by Richard Bright and Raymond R. Peachey, grandfather of the groom, July 11, 1981.

_____. Rhodes, who died in 1968. Surviving are 2 sons (Leland and William), one daughter (Evelyn—Mrs. Stanley Haarer), 12 grandchildren, 6 great-grandchildren, one brother (Bert Snyder), and one sister (Jennie—Mrs. Marion Hartzler). She was preceded in death by one son (Edward). She was a member of First Mennonite Church, where funeral services were held on May 29, in charge of Darrel D. Otto; interment in Fairview Cemetery.

Ruth, Maggie K. daughter of Wm. and Emma Jane (Kratz) Fulmer, was born in Bucks County, Pa., Sept. 9, 1895; died at Eastern Mennonite Home, Souderton, Pa., July 28, 1981; aged 85 y. She was married to Isaac L. Ruth, who preceded her in death in 1966. She is survived by 3 daughters (Naomi Ruth, Esther—Mrs. Ezra L. Moyer, Dorothy—Mrs. Clarence Beiler) and 2 sons (Clarence and Ernest). She was a member of the Line Lexington Mennonite Church. Funeral services were held at the Eastern Mennonite Home, in charge of Paul Glanzer and Floyd Hackman; interment in church cemetery.

Shrock, Henry, son of Henry and Sara (Weaver) Shrock, was born in Mantua, Ohio, May 10, 1908; died of cancer in North Canton, Ohio, July 29, 1981; aged 73 y. On Apr. 26, 1927, he was married to Mary Ann Miller, who survives. Also surviving are 3 sons (Melvin, Noah, and Henry, Jr.), 6 daughters (Mrs. Sarah Miller, Mrs. Martha Beachy, Mrs. Emma Beachy, Mrs. Edna Wittmer, Mrs. Mary Helmuth, and Mrs. Erma Beachy), 30 grandchildren, 23 great-grandchildren, 2 sisters (Lizzie Yoder and Mattie Kuhns). A son Raymond and also a grandchild (Thomas Helmuth) predeceased him. He was a member of the Hartville Mennonite Church, where funeral services were held on July 31, in charge of Richard F. Ross; interment in church cemetery.

Thomas, Lorraine, was born in Ind., Feb. 22, 1906; died in Sarasota, Fla., July 12, 1981; aged 75 y. She was married to William O. Thomas, who survives. Also surviving are one son (William C.), 2 daughters (Betty Jean McLean and Ruth Mae Fauver), 8 grandchildren, 11 great-grandchildren, and a brother (Paul Spurgeon). She was a member of the Bay Shore Mennonite Church. Funeral services were held on July 15, at the Hawkins Funeral Home, Sarasota, Fla.; interment in Manasota Memorial Park.

Yoder, Elнора, daughter of Joseph and Lydia (Martin) Horn, was born in Dalton, Ohio, Nov. 22, 1891; died in Dunlap Hospital, Orrville, Ohio, Aug. 4, 1981; aged 89 y. On July 17, 1917, she was married to Alpheus D. Yoder, who survives. Also surviving are 3 sons (Chester, Melvin, and Ivan), 6 daughters (Vera—Mrs. Irvin Kurtz, Effie—Mrs. Lawrence Geisinger, Mrs. Luella Leichty, Helen E. Yoder, Stella—Mrs. Emerson Blosser, Margaret—Mrs. Richard Oyer), 20 grandchildren, and 8 great-grandchildren. She was a member of the Crown Hill Mennonite Church, where funeral services were held on Aug. 7, in charge of Noah Hilty, Lester L. Sutter, and David Yoder; interment in church cemetery.

Cover by Wallowitch; p. 648 by David Hiebert; p. 650 by Jim King.

obituaries

Gnagey, Barbara A., daughter of Mahlon T. and Mary (Yoder) Yoder, was born in Johnson County, Iowa, June 18, 1898; died at Mercy Hospital, Iowa City, Iowa, on July 29, 1981; aged 83 y. On Jan. 14, 1926, she was married to Howard Gnagey, who survives. Also surviving are 3 sons (Allen, C. Robert, and James), 2 daughters (Doris and Mary—Mrs. Jon Potter), one brother (Herman Yoder), and one sister (Ida M. Yoder). She was preceded in death by an infant daughter and two brothers. She was a member of the Lower Deer Creek Mennonite Church. Funeral services were held at the Kalona Mennonite Church on Aug. 1, in charge of Dean Swartzendruber and Robert K. Yoder; interment in the Lower Deer Creek Cemetery.

Goldfus, J. Ross, son of Wayne A. and Frances V. (Martin) Goldfus, was born in Lancaster, Pa., May 24, 1891; died in Mennonite Home, Lancaster, Pa., July 29, 1981; aged 90 y. On Apr. 7, 1912, he was married to Lizzie H. Martin, who preceded him on July 6, 1940. He is survived by 3 daughters (Esther, Margaret—Mrs. Roy Nissley, and Frances Brubaker), one son (Ross M.), 7 grandchildren, and 7 great-grandchildren. He was ordained to the ministry on Sept. 22, 1935, to serve the E. Chestnut St. cong., where he was a member at the time of his death. Funeral services were held at the E. Chestnut Street Mennonite Church on Aug. 1, in charge of James M. Shank and James R. Hess; interment in the Greenwood Cemetery in Lancaster.

Hooley, Clara Grace, daughter of Eli B. and Ella (Yoder) Stoltzfus, was born in Hartford, Kan., Mar. 30, 1886; died at her home in Goshen, Ind., June 2,

1981; aged 95 y. On Jan. 22, 1913, she was married to Orlando Hooley, who died on Dec. 23, 1965. Surviving are 3 daughters (Joy—Mrs. Harry Schrock, Ella Mae, and Rosalie—Mrs. Richard Yoder), a son (Max), 11 grandchildren, 6 great-grandchildren, a sister (Gladys—Mrs. James Hostetler), and a brother (Elmer). A son (Edison) died in a plane crash in Alaska in 1977 and two sisters also preceded her. She was a member of the Maple Grove Mennonite Church, Topeka, Ind., where memorial services were held on June 5, in charge of Joe Swartz and Levi Hartzler; interment in church cemetery.

Miller, Daniel Joseph (Dan H.), son of Joseph D. and Catherine (Johns) Miller, was born in Middlebury, Ind., Jan. 23, 1880; died at St. Paul Homes, Greenville, Pa., Aug. 2, 1981; aged 101 y. On June 7, 1900, he was married to Lena Egli, who preceded him in death on Jan. 18, 1963. He is survived by 6 daughters (Mrs. Maude Shetler, Kate—Mrs. Albert Birky, Mrs. Goldie Oyer, Silda—Mrs. Harvey Birkey, Myrtle—Mrs. Willis Myers, and Alice—Mrs. John Oswald), 2 sons (Joseph and Sanford), 45 grandchildren, 104 great-grandchildren, 35 great-great-grandchildren, a sister (Edna—Mrs. Claude Miller), and 2 brothers (Ira and Perry). He was a member of the Sunnyside Mennonite Church, Conneaut Lake, Pa., where funeral services were held on Aug. 5, in charge of Edward "Ike" Porter; interment in church cemetery.

Rhodes, Grace Edith, daughter of William H. and Laura (Shupe) Snyder, was born at Newton, Kan., Sept. 26, 1904; died at La Junta, Colo., May 26, 1981; aged 76 y. In 1927 she was married to

calendar

Hesston College classes begin, Hesston, Kan., Sept. 7
Eastern Mennonite College/Seminary classes begin, Harrisonburg, Va., Sept. 8
Goshen Biblical Seminary classes begin, Elkhart, Ind., Sept. 8
Goshen College classes begin, Goshen, Ind., Sept. 9
New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 12
Lancaster Conference assembly, Weaverland, East Earl, Pa., Sept. 17
Mennonite Secondary Education Council, Laurelville, Pa., Sept. 30-Oct. 1
Mennonite Publication Board, Pittsburgh, Pa., Oct. 9-10
Mennonite Board of Education Board of Directors, Hesston, Kan., Oct. 9-10
Black Leadership Seminar, Laurelville, Pa., Oct. 19-23
Comite Administrativo, New York City, N.Y., Oct. 22-24
Southeast Convention, Sarasota, Fla., Oct. 23-25
Moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982
MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23, 1982

items and comments

Glamour has worn off Oriental religions, professor declares

Interest of young Americans in Oriental religion is waning, declares Herbert A. deSouza, a Jesuit priest who teaches Oriental religion courses at Loyola Marymount University at Los Angeles.

Revolt against authority was behind much of the interest in the first place, Father deSouza declared.

But now the pendulum is swinging, the India-born priest commented.

"The glamour of Oriental mysticism and instant nirvana is wearing off," he said, "reality is breaking in. Young people are again looking for discipline and a code of conduct. They seem to want that."

Hospital priest sees relationship to God basic health concern

Strong pastoral care departments that would emphasize the healing ministry of Christ are needed in the nation's Roman Catholic hospitals, says the new director of pastoral services for the Catholic Health Association of the U.S.

Robert Patterson, who formerly directed the pastoral care department at St. Mary's Hospital in Minneapolis, hopes to bring his vision of pastoral care to the Catholic health care system.

His vision calls on patients to find meaning in their sickness, on hospital staffs to help patients find that meaning, and on administrators to provide a supportive environment.

World Food Day set for Oct. 16 has wide backing

Patricia Young of Scranton, Pa., has been named coordinator of a National Committee for World Food Day which is being set up by a broad coalition of 175 religious, educational, and voluntary organizations.

World Food Day will be observed next October 16. Mrs. Young noted that it will mark the anniversary of the founding of the United Nations Food and Agricultural Organization.

"We need a day like this to take stock," said Mrs. Young. "Seven years after the promise to end hunger at the World Food Conference, there are still 500 million people in the world who are near starvation and millions more who are malnourished."

Third-century ark found by U.S. archaeologists at Israeli temple ruin

American archaeologists digging in Israel have uncovered what they say is the oldest Ark of the Covenant yet found.

The upper portion of the ark, made of white

limestone and weighing a half ton, was discovered in the ruins of a synagogue at the site of Nabrastein in Upper Galilee, less than a mile north of the city of Safad.

The discovery was announced jointly by Duke University here and the American Schools of Oriental Research at Cambridge, Mass.

Dr. Eric Meyers, a professor of religion at Duke who directed the archaeological project, said that coins and ceramics found in the ruins enabled him and his colleagues to establish the ark's antiquity at some time from AD 250 to 306, the date of a destructive earthquake in the region.

Middle class users join Pills Anonymous for support to quit

The high schooler stoned on marijuana, the collegiate calmed on Qualudes, the sophisticate sniffing cocaine, the businessman gulping Valium with his morning juice, the housewife reaching for a sleeping pill each night, each and all could be candidates for Pills Anonymous.

Pills Anonymous, now found in an increasing number of American cities, addresses the drug abuse problem. Its goal: to help both those who fear they are becoming addicted to narcotics and those who have been detoxified and need a support group to keep them from returning to the drug scene.

Ron Greenfield, Albany, N.Y., coordinator of the group which is modeled on Alcoholics Anonymous, explained that Pills Anonymous guarantees confidentiality to all who come to meetings.

Electronic church now offered as study unit at home on television

People who "attend" church in their pajamas may now study about it for college credits without leaving their living rooms. The electronic church, a study of the phenomenal rise of radio and television ministries, is one of two programs on religion to be featured in a home-study college telecourse being offered this fall by the Dallas County Community College District's Center for Telecommunications.

It is a segment of a sociology telecourse called "Focus on Society," a study of significant social changes affecting American society. The course examines the social conditions of the home, the family, the workplace, marriage, recreation, and religion.

National Council doubts its member denominations will accept 'gay' church

A church which began as a ministry to homosexuals will probably be rejected by the National Council of Churches if it applies for membership, ecumenical officials say.

Although the Universal Fellowship of Met-

ropolitan Community Churches has not yet sent an application to the council, Adam DeBaugh, a church spokesman, said he would do so early this fall. Last January, the church's board of elders voted to take the necessary steps toward joining the 32 Protestant and Orthodox denominations which make up the National Council.

But Arleon Kelly, who is in charge of the council's constituent membership, has issued a statement through the ecumenical organization's information office that says: "Considering the historical position and doctrinal practices of the communions that compose the National Council of Churches of Christ, it appears to me extremely doubtful that 21 of the necessary members would vote for the inclusion of the Universal Fellowship of Metropolitan Community Churches."

Judge gives Berrigans three years in prison for G.E. plant protest

Philip and Daniel Berrigan received a 3-to-10-year prison term for their part in an anti-war break-in at a General Electric Company missile guidance systems plant. The Berrigans and six codefendants known as the Plowshares Eight were convicted in March of criminal mischief, conspiracy, and burglary.

The convictions arose from an action of the defendants on Sept. 9, 1980, when they broke into the General Electric Re-entry Division plant in nearby King of Prussia, Pa. Using sledgehammers, the group smashed the nose cones of two Mark 12A Minuteman III missiles in what they said was an action symbolizing the biblical injunction to "beat the swords into plowshares."

The group also poured what they said was their own blood over a set of documents in a plant office. Company officials estimated damage at from \$10,000 to \$30,000.

Bishop says he worries about country's drift 'towards fascist state'

Bishop Maurice J. Dingman, head of the Des Moines Roman Catholic diocese, says he is worried about our drift toward a fascist state. "I see so many omens that remind me of my experience in Italy as a seminarian during those hectic years, 1936-1940, just before the beginning of World War II," he wrote in an article distributed by the National Catholic Rural Life Conference.

Bishop Dingman, immediate past president of the conference, cited "a heavy emphasis on the military" and "the close relationship between the military and the business community. I see a catering to the fears of people and a growing emphasis on law and order and the consequent theme of security," he wrote. "The New Right seems intent on driving a strategic wedge between the middle class on one side and the labor unions and the poor on the other."

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The elements of an assembly

I am sure I have written of this before, but I never cease to be amazed at the variety of activity available to one who attends the Mennonite Church General Assembly. Indeed, I had to learn about this the hard way. At the first assembly in Harrisonburg in 1973, I tried to do too much and drove myself to exhaustion by the end of the meeting.

If asked about this plethora of available activities, assembly planners would point out that typically more than one meeting is being held simultaneously. There is the general assembly, the biennial business meeting of the Mennonite Church. This might be considered the heart of the meeting although only about 300 persons—the delegates—are on the inside of it in the sense that only they are able to vote. However it is stressed that anyone may attend the business sessions and may speak.

The other meeting being held concurrently is dubbed the "churchwide convention." Though the casual observer might not view them separately, the convention activities include Bible study, worship, preaching, educational, and entertainment activities. Thus strictly speaking, the assembly is business and the convention is everything else.

The person who wished to attend all possible activities at Bowling Green 81 would have been occupied between 6:45 a.m. (morning prayers) and 10:30 p.m. ("after nine" activities). Such a schedule is impossible except for the most hardy. Wise assembly and/or convention goers select activities according to their interests and fortitude. At Bowling Green the selection process was clearly at work.

One problem of such an open-ended agenda was that attendance at assembly sessions tended to get ragged around the edges. This was particularly apparent when members of the audience seemed to get mealtime anxiety about a quarter hour before the end of a session. In spite of appeals by the moderator to stay put, they would exit noisily and even begin conversations in the lobby.

Another symptom of the lack of commitment to the spirit of the meeting was the tendency of people to come part way through the convention and to leave before the end of it. Some persons, of course, seem to have a personal need to attend only a part of almost any meeting, but a free floating assembly such as Bowling Green 81 probably encouraged this tendency. Nevertheless, by being as much as possible to as many as possible, Bowling Green 81 provided a wide-ranging ministry.

A basic value of Bowling Green 81 is to bring people together who ought to know each other. It is common for church people to meet for discernment and fellowship. This is particularly important for minority groups such as Mennonites who hold some doctrines not commonly

cherished in our society. It is useful for us to get together for acquaintance and for reinforcement of our common understandings.

For a meeting as large as Bowling Green 81 with 4088 persons in attendance, it would not be responsible to expect people to come without providing some enrichment activities. From the schedule it appeared that Bowling Green 81 was indeed well endowed with possibilities for enrichment. For example, the program booklet listed 86 different seminars from which participants could choose.

A comprehensive report on Bowling Green 81 is being prepared for the September 8 issue of *Gospel Herald* under the direction of news editor David E. Hostetler. This will give persons who attended as well as those who were not present a glimpse of the activities and decisions of the 1981 version of this biennial meeting. The report will seek to represent the many facets of this wide ranging event. No doubt it will give due attention to the dramatic ending of the business sessions when the assembly was thrown into some confusion by a sharp statement on the issue of war taxes.

As I reflect on Bowling Green 81, a number of high points come to mind. One of them came during the final session on Sunday morning, August 16. A youth chorus had been assembled and practiced during the youth convention under the direction of Rod Derstine. They gave a brief program during the Sunday morning worship service. I was impressed to find that the singing was a cappella and strongly biblical. Included was a narration from Revelation 21: "And I saw a new heaven and a new earth. . . ."

For me it was the most moving experience of the week, although I could not be exactly sure why. In part, I think I was impressed by this ministry from the young. I have the typical middle-aged person's need to be assured that the church is not ending in my generation. To have a chorus of teenagers singing the traditional praises of God was something to rest on. In part it was the reference to Revelation 21. I was confronted again with the sense in which the old Scripture is forever new. Though anchored in the past, it goes before us, dragging us into God's future.

Considerable attention was given in the business sessions to the proposal to send letters to Prime Minister Trudeau and President Reagan urging them to follow peace more than war. An aura of futility attended these discussions because no one felt confident that these leaders of state will pay any attention to these messages. Yet the theme of the assembly and convention was hope. Here at the end in the words of the singing and in the narration was the source of hope in the enigmatic words of the book of Revelation. Where else can we go?—Daniel Hertzler

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On behalf of those who labor

by Lynn Slagel

Some months ago I was asked to teach the youth Sunday class on the same morning a sermon on "money" was given. When I arrived at the classroom, the students requested that we talk about money. In response I asked the question "What is wealth? Is it a natural phenomenon, something inherent within God's creation, or is it an aberration? Is it free or does it demand a price? What is its origin?"

Two men whose philosophies have brought forth two

cultures in direct opposition to one another have agreed on the source of wealth. Adam Smith who advocated capitalism and Karl Marx the father of communism agreed that all wealth had its source in labor. So why the conflict?

Smith in *Wealth of Nations* propounds the great productive accomplishments that were the effects of the division of labor. The entrepreneur, he says, provides the capital, the workplace, and the tools. The employee

Look around you in your churches. Who is present? Is it not the entrepreneurs, the landlords, the managers? Where are those who of necessity have submitted their lives in service to others?

provides the toil in performing specialized tasks. This division is to everyone's benefit and would be the source of great wealth.

It is not until much later that he writes of the effect of all this upon the laborer. He tells us that a man whose whole life is spent performing such simple tasks has no occasion to exert his understanding or invention. He becomes stupid, ignorant, incapable of rational conversation or of conceiving any noble or tender sentiment. Such a man without proper use of his intellectual facilities is more contemptible than a coward and is mutilated and deformed in his human nature.

He goes on to say that it is otherwise in the societies of the hunters, shepherds, and husbandmen that preceded the improvement of manufacture. There invention is kept alive and the mind does not suffer.

Smith is remembered for his proclamation of the principle of the "invisible hand." He held that every individual, in pursuing only his own selfish good, is led, as if by an invisible hand, to achieve the best good for all. Marx could not accept all of this so casually and his response is still being felt throughout the world. "Workers of the world unite! You have nothing to lose but your chains."

Karl Marx was raised in a Jewish family who later became Lutheran. Historians acknowledge that the force of Marx wells up from his tremendous sense of responsibility and judgment on the Jewish social tradition. He could not, any more than Jeremiah and Ezekiel, tolerate the serious, complacent faces of the comfortable around him, congratulating themselves on doing God's work while little children fell to their deaths in the cotton mills. He became bitter toward Christianity and called for the destruction of capitalism in every quarter of the world.

Marx bore witness to the time of primitive accumulation in Europe required for its launch into capitalism. He saw persons displaced from land and homes, people who had been self-sufficient but were now required to sell their labor out of necessity.

Never a word of the Savior. As I reviewed the writings of these two men, it became clear that never was a word mentioned of the truths and hopes of our Savior. Marx attacked religion as an opiate of the people, but no man was to acknowledge the Son.

What of the economic thinkers of today? Do our intellectuals proclaim his name and exalt his gospels? No, they would prefer to introduce such words as "utility." The rich man is to be justified by the great service he performs, for it is his riches he puts forth in risk, and he demands an appropriate return. And so it is by utility that we endorse the act of a few reaping the fruits of labor of many.

This position exalts the expert with clean, fragile hands. It contradicts the annals of time which were written with other men's blood, sweat, and toil. Most importantly, it does not

acknowledge the division which has taken place between man and his neighbor and between man's body and his spirit. It carries no evidence of a gentle spirit which proclaims today as a time of reconciliation in the Lord's vineyard.

Views such as these fill our media, console our minds, and sanction the acceptance of our advantages. Their words are endorsed by education, position, and prominence. It was in direct opposition to similar views held by Jewish leaders that Christ came in a gentle spirit and lived with the lowly, the dispossessed, those with a view from below.

In his encounter with the rich man, Jesus left him with one command for salvation: "Give your riches to the poor. . . ." But this would have left him with nothing less than the Lord's vineyard, to enjoy in reverence and to share in the solidarity of Christ with mankind.

We have arrived at the top of the heap giving praises to our Lord. We have arrived with prosperity and affluence beyond imagination, embedded deeply in a culture with great claims of power, science, technology, and world dominance. For many, the ascension was a time of clawing, grabbing, and scheming. For others it was an expansion of our inheritance. Yet somewhere there must have been those who lived for the day only and took note of the lilies of the field.

These of gentle spirit must have been scorned and looked down upon. They must have appeared as children. Indeed, these were God's children. People such as these will always give time and space so others can exist. And it is equally true that their reward was to be near the bottom of the heap. They deserve it, we say, and rightly so, for it is there that their Savior lives.

To acknowledge this presents a fearful problem for each of us. To try and step outside one's culture would give the appearance of insanity. Some are beginning to acknowledge and even compliment such cultures as the Chinese for the light burden they place on the rest of mankind. Some regard their agriculture as a gentle approach to life, an organic agriculture which takes little petro-energy, yet with outputs that approach our own. We see forty centuries of agriculture with fertility. We can appreciate this but it is not for us! Too much toil!

Editor: Daniel Hertzler

News Editor: David E. Hostetler

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Lynn Slagel is a member of the Washington (Iowa) Mennonite Church.

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Toil is that one thing we prefer to delegate. For it is in this act of delegation that great wealth is created and the relationship to our neighbor is lost. We are not content with a small portion of this vineyard, with bare feet and hoe in hand. We must rise above all of this, so we turn to our neighbor and seek his utility. For it is with his toil that he can do for us that which we cannot do for ourselves. The ultimate tragedy is this: to deny ourselves this lowly position is to deny the rights of our neighbor. We cherish profits obtained and remain oblivious to expenses incurred.

We take great delight in the productivity of our land and machines. Farmers are applauded for the scale of their operations and the number of families they feed. I, as an engineer, should take joy in the man hours I am able to remove from the cost of our goods. This is our job, our service, and utility. But what of those who long for land or to toil with purpose? We leave them in the marketplace and it's for them to adjust. We tell them there are more jobs and incomes in the expansion we have devised. From the sideline, with patience, they ask, "When will you be finished so that we may begin?" In the name of progress and expansion, we displace people and introduce machines.

Frontiers and expansions. Ours has been a culture of such frontiers and expansions. We fell upon this land as ants on a rampage. We have resurrected our own land reform and taken title to the land. The natives were to be placed on the bottom of this heap, removed from mind's view, deemed lacking in purpose or utility. Their blood and sorrow is written in the annals of our time. But we give thanks for the many blessings we've received.

Was this vineyard created for such blessings? In life, there are blessings taken and not given. But we expect more blessings, more expansions, and newer frontiers. We demand it! Expand and invest we must, for it is the premise upon which we lay claim to the Lord's vineyard.

But the frontiers which accommodate such growth are past. Now is the time to behold our neighbor. Our relationship with him is now not nearly so subtle as in times past. Our words can conceal it no longer. The possessor and the dispossessioner are really the same.

John Maynard Keynes wrote in 1930 that under affluence, economics would cease to be man's master and become his useful servant. "I see us free . . . to return to some of the most sure and certain principles of religion and traditional virtue—that avarice is a vice, that the exaction of usury is a misdemeanor, and the love of money is detestable, that those walk most truly in the paths of virtue and sane wisdom who take least thought for the morrow. But beware! The time for all this is not yet. For at least another hundred years we must pretend to ourselves and to everyone that fair is foul and foul is fair; for foul is useful and fair is not. Avarice and usury and precaution must be our gods for a little longer still. For only they can lead us out of the tunnel of economic necessity into daylight."

When will we stop pretending? When reason does service to our Lord and humanity, we will again acknowledge the basic truth that our riches, our great properties, investments, and ease have their source in the toil of others. Someday we must reduce the complicity of the marketplace to simple logic and math. We will examine the net effect of all transac-

tions, incomes, expenses, and profits. In humility we will discern that the sum of all pluses (incomes) and all negatives (expenses) must balance to zero, and that nothing is free. Accumulated profits (excess income) require the distribution of net expenses at random. In a barter economy such abuses are clear, but our paper instruments of wealth have their own utility.

In the continuum from the bottom to the top of this heap, there is a standard of living where every man's needs can be met. To venture beyond this is a show of contempt and greed. To ask for less would be a great service.

This perspective I have come to is not one I sought or wanted. It came from the encounter with those who toil. The turbulence I feel is their turbulence. They are putting forth their energies, their weekly prime time, in support and maintenance of other men's motives. Their toil is the fabric from which the rich man's garment is woven. Perhaps this is why James claimed that the rich man's garment is moth-eaten. His gold is rusted, for it is being withheld in idleness, withdrawn from that common stock of fullness our Lord promised us.


The positions from which I've encountered these persons are varied: manager, engineer, and as a laborer (during college). I have come to know these people of differing toils and believe the views here are representative of their concerns. They believe they are captive to a way of life in which it is "every man out for himself." When I refer to the church, they tell me "the Christians are really no different."

Where are the laborers? Look around you, in your churches. Who is present? It is predominantly the rich people, the entrepreneurs, the landlords, the persons in management positions. Where are the laborers? We need the balance of their view from below, those who, out of their necessity, have submitted themselves in service to others.

I'd like to summarize my regard for wealth. Wealth is an aberration, an unnatural order, which captures the hearts and souls of men. The price to be borne is another's toil, his degradation of spirit, and the wanton depletion of resources. Wealth cannot exist of its own. The wealth you command, beyond what is required for subsistence, finds its source in others' toil or in land or resources removed from others.

While on a business trip in Italy, I talked with a young engineer named Bruno. I shared of his culture, concerns, and life's events. I enquired as to the events which had led so many of his people to embrace communism. He told me of the masses in conflict with those who possessed the upper hand. While he and millions in this city could not dream of owning a home or land, the bankers, insurance companies, and the rich had all of this to themselves. I asked him if the church addressed this dilemma. His reply was no. They show no concern for matters such as these. What a pity that it is only Marx who speaks to them concerning the sharing of wealth and the exploitations of men.

Does not the command given by Christ still stand and wasn't it always an invitation of hope and reconciliation for the poor *and* the rich?

Can we cast off our garments and remove the yokes and burdens we have placed upon our neighbors? Are we not that light of hope upon the hill, the community of sharing, the body of Christ that mankind waits to see? 



8 myths about drug abuse

by Willard S. Krabill

There are two categories of answers people give for their use of drugs. It seems they either use alcohol or other mind-altering/mood-altering drugs to enhance life (to feel good, to have more fun) or to escape life (to ease pain, to dull sensitivity, to anesthetize them to their difficulties).

Do we really need alcohol, nicotine, or marijuana to feel good? If we are experiencing brokenness, fragmentation, pain, will caffeine, alcohol, or nicotine really ease the pain, help us escape, restore wholeness?

There are good reasons to use drugs properly. An antidepressant drug may well be needed to help a person achieve the emotional recovery required before he/she can lay claims to God's promises and assurances. I have seen too many examples of the life-saving effects of drugs to believe that prescribed drugs are all bad. I've seen antidepressants save too many lives from suicide to take the position that all drug usage is wrong.

Most drugs are useful in a limited way. Even heroin is. Alcohol has some use, especially as an antiseptic externally. My definition of drug abuse is not addiction, but any misuse. To use a drug which is not needed by the body is drug abuse.

The antidepressant drugs help us toward health and wholeness. The alcohol tends more to help us toward further alienation from those who love us and toward more fragmentation of our emotions from our body. This is using a drug for false reasons and with false expectations and with much misunderstanding of its potential for harm.

For parents to be helpful to their children tempted (or in-

volved) in drug usage it is necessary for parents to be knowledgeable. Unfortunately the understandings of our society regarding the nature and effects of the drugs on the person and their effect on society are widely misunderstood. There are many myths in the area of drug use and abuse. Let's look at some of them.

The first myth is that alcohol is not a drug. We talk about drugs *and* alcohol. Alcohol *is* a drug—the number one abused drug in our society, creating problems for more people than all the rest. It is furthermore a mind-altering drug. It is a depressant, not a stimulant, and it is an addicting drug. There is one distinguishing feature about alcohol and that is its acceptance—it is legal. This feature leads our society into a massive system of denial regarding alcohol. Except by denial, there is no way we can conclude anything other than that we are dealing with a toxic high-risk drug, the major drug of abuse in the United States.

Those of us who say we'll take a drink occasionally have to ask ourselves—would we say the same thing if the drug were heroin? To say, "I'll just take a little heroin—on occasion" would be just as logical. Those of us who decide to be "just social drinkers" are in effect making a bet. We're betting: (a) That we're not one of those predisposed to be an uncontrolled drinker. Some are alcoholic from day one, whereas others use alcohol very moderately for many years until some life crisis comes along and drug dependency takes place. (b) We are betting that small amounts of alcohol cause no nerve cell damage or tissue damage or that it will not affect our driving enough to cause an accident. (c) That no one will see us or be influenced by us who themselves cannot control their drinking.

Further evidence of our fragmentary understanding of alcohol is the fact that we don't comprehend its effects. Why is it that we get so excited about a few hundred victims of Legionnaires Disease, or all distraught about a rare disease called Reyes Syndrome, or send shock waves throughout the country about the toxic shock syndrome, of which there are still less than a thousand known cases, yet accept almost without murmur 300,000 deaths a year related to alcohol?

Alcohol is a problem not only in the wider adult society where it is out of control. It is a major problem among college and high school students where it is even more out of control. According to the American College Health Association's latest reports, 90 percent of college students drink and the alcoholism rate on our campuses is not 10 percent as in the wider society, but 20 percent. Alcohol is now also a problem in junior high schools and we are seeing alcoholics of 12 and 13 years of age. Arrests of boys 18 and younger for intoxication have jumped 25 percent in the past five years.

Four out of ten teenagers involved with alcohol are female. These latter statistics are especially tragic because alcohol has an even greater effect on the body of immature teenagers than on the bodies of mature adults. The same dose of alcohol has a greater impact on a teenager than on an adult including an increased proneness to accidents.

Alcohol is involved in:

- 70 percent of fatal falls
- 31 percent of suicides (the suicide rate for alcoholics is 58 times greater than for the rest of us)
- 50 percent of rapes

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- 31 percent of murders
- 30 percent of deaths by drowning
- 90 percent of arrests for assault
- 83 percent of deaths by fire
- the majority of choking deaths also involve persons who have been using alcohol

Half of our auto fatalities are alcohol related—that is, one of the drivers was drinking. That's 28,000 deaths a year. This statistic may not mean much until one of those killed is your child, your father, or your friend. If one begins to look at the newspaper critically, one will begin to note how often alcohol is involved, and remember that many times newspaper reports do not even mention when alcohol is involved in the various accidental or violent deaths I've been referring to. Forty percent of motorcycle deaths involve the use of alcohol.

When we look at the death tolls on our highway that are alcohol related we tend to think that the alcohol relationship involves persons who are alcoholic. This is not at all true. Some studies have shown that 70 percent of the accidents were caused by weekend partygoers, not people addicted to alcohol. Seventy percent of the time they were just people out having a good time. One study suggested that after midnight on a weekend, one of every four pairs of headlights you face on the highway is that of a car driven by someone with enough alcohol in the blood stream to be an impaired driver.

The cost to our economy is staggering. Former U.S. secretary of Health and Welfare Joseph Califano reported that the economic cost to our country is 15 billion dollars annually to industry alone and 40 billion to our society overall. The liquor industry makes a big to-do about the revenues we gain from liquor taxes, ignoring the fact that for every dollar we receive from the liquor industry in taxes, we have to spend \$3.18 or even \$4.00 to pay for the costs of alcohol to our society.

If one looks at all age-groups together the leading killers of Americans are: (1) heart disease, (2) cancer, and (3) alcohol. One does not see alcohol referred to on the death certificate that often, but this statistic is still true if one takes into consideration the involvement of alcohol in deaths due to auto accidents, drownings, fires, murder, suicide, infection, and choking. And also there is liver disease, cancer, hypertension, and heart diseases.

Cancer of the mouth-tongue-throat is five times greater if one smokes. The use of alcohol increases one's risk of cancer of the mouth, tongue, and throat by 18 times. If you *both* smoke and drink the risk is 44 times greater according to National Council on Alcoholism.

A second myth is that marijuana use is worse than alcohol use. The adult world (parents) tend to say that. As a drug, however, marijuana is less dangerous, less addicting, less costly to our society than is alcohol.

A third myth on the other hand is that marijuana is not harmful—that it is innocuous. The youth world tends to say that, and it also is not true. The medical literature is increasingly peppered with reports raising red flags about the harmful effects of marijuana. Much is still being learned and so the "pot" user today is in reality offering himself or herself as a guinea pig in a massive but uncontrolled experiment.

The fourth myth is that smoking is just a dirty habit and that people who continue smoking just lack will power. Smokers aren't ornery! They are addicted! In fact nicotine has the highest addiction rate of any of the drugs on the scene today. Whereas 10 percent of alcohol users are addicted (alcoholics), 70 percent of smokers become truly addicted and need the same sort of help overcoming their addiction as morphine and heroin addicts require to get over theirs. "Just quit!" we tell the smokers. But they are addicted—they can't just quit.

A fifth myth is that education alone prevents drug abuse and addiction. But the addiction of alcoholism, for example, is caused by a complex of addictive factors and probably a different mix of factors in each case. Some are emotional, some physical, some social, some perhaps even hereditary, so that to pretend we can teach people to drink responsibly is a cruel hoax and an illusion. For at least 10 percent of all alcohol users there is no way "teaching how to drink" can be effective. This is something to bear in mind when we listen to those who advocate using alcohol in our homes so as to teach our children "how to drink."

The sixth myth is that unless one is stoned on marijuana or has had enough alcohol (for example three beers) to be legally drunk, that one is a safe driver. Even *one* drink affects one's reaction time. Users of drugs including marijuana and alcohol should not drive, period!

The seventh myth is that we have less problems with alcohol today than we did during the prohibition era. This is not true. All of the data show that all the dimensions of the alcohol problem are related to the amount used, and the amount used today is much greater than during prohibition. It is especially interesting that the people who pronounced prohibition such a dismal failure are applying the same technique as regards marijuana—that is, *prohibition*. This is fragmented thinking.

The eighth myth is that caffeine is not a drug. Caffeine is a mind altering drug, and many people are using it in ways that are harmful. Some are dependent on it. It would be equally wrong, however, to equate the harm done by caffeine use to that of alcohol use in our society. People hooked on caffeine are far less prone to abuse their wives, commit murder, commit suicide, lose their jobs, or kill on the highway than are those who use alcohol.

Help each other. In responding to the pressure to use drugs we should tap the help available through each other, through the caring Christian community. This kind of help is useful in preventing problems as well. As a parent I am aware of the fact that on some issues others can be more helpful to my children than I can. I am grateful to those other adults and peers who have helped my children to find a Christian lifestyle.

We should utilize our unique beliefs in structuring a lifestyle that doesn't require drugs for completion. One of the clinchers for me as a Mennonite Christian in a hungry world is the awareness that with the fruit and grain the U.S. pours into its breweries and wineries and distilleries, 20 million could be fed according to Jean Mayer, former Harvard nutritionist, now president of Tufts University.

An important task for the congregation is to model a drug-free lifestyle. Our example is a primary and essential first

step. Another is to provide for young people the kind of peer group and youth activities, that are alive and meaningful, so that they can be a part of an "in group" that meets their needs without sacrificing the wholeness that helps enhance life.


Another important task for every congregation is to begin talking about these issues. We need to get them out on the table and discuss them. Let us break the conspiracy of silence on these matters, a conspiracy which only tells our young people that important issues like drug use, sexual behavior, even business practices are too hot for the church to handle.

I further believe that the congregation should take a position on many such issues, declare itself, and identify some standards. In the authority vacuum which resulted when we dismantled the rule of the bishops and conferences, we've been afraid to say *anything*, and I hear many young people asking what does our church believe about alcohol or about many other issues on which rules were formerly handed down in years past. To declare a position or to set a standard toward which one strives and which one uses as a basis for an educational stance is one thing—to use it as a law and a club to beat people over the head with is another. The Assembly Congregation in Goshen has worked on this issue and has made a statement which they describe as "toward a position." The Virginia Conference last summer also went on record with regard to alcohol use. Can we not do the same?

The process alone would help us all.

In John 10:10 Jesus tells us, "I have come that they may have life, and have it to the full" (NIV). This full life, this life of wholeness doesn't require enhancement. It is a life of joy, of freedom, of excitement, of anticipation, and hope. No drug is needed to make it better. There is no drug that *can* make it better. As for the pain, disappointments, heartaches, the hurts we experience in this life—again, the Christian life of wholeness (life in Christ) doesn't need the anesthetic effect of either illicit drugs or the drug alcohol. In Christ and in the community of faith—in each other—we have the resources to enable us to use the times of difficulty to help us grow. Only in experiencing stress can we ever grow. To escape from those stresses stunts our Christian life and growth.

When all the arguments have been given for and against the acceptance of drugs such as alcohol, or marijuana, or whatever; when all the arguments over whether the Bible (written in the ancient world so different from our own) teaches abstinence have been concluded, when all has been said and done, I guess the question for me in the twentieth-century world is, *Why?* The bottom line for me is, who needs them?

Neither to enhance life nor to escape it do we find drugs to be an answer. Drugs foster brokenness and fragmentation and are destructive to our wholeness. Through Christ we are on the road to wholeness—*The Living Bible* calls it "life in all its fullness." Amen. 

A discussion of a most serious issue

by John A. Lapp

War: Four Christian Views, Robert G. Clouse (ed). Inter-Varsity Press, 1981. 210 pp. \$5.95.

The *New York Times* reported today (June 28) that the Pentagon is working on a new strategic policy based on launching "a conventional retaliation strike against the Soviet Union whenever it would be to the United States' advantage." *CBS Reports* meanwhile described how the American army in West Germany is preparing to fight with and against chemical weapons should hostilities break out along the so-called Iron Curtain. The Reagan administration hopes to increase the military budget during the next four years by \$180 billion assuring that this will be the first four-year presidency to spend over \$1 trillion for military purposes.

In this context there is no more timely book than *War: Four Christian Views* edited by Robert G. Clouse with individual chapters by four evangelical spokespersons. Robert Clouse, an evangelical historian, has happened across an interesting method of getting evangelicals of various persuasions to articulate their point of view and then critique the

work of each other. Several years ago he edited *The Meaning of the Millennium: Four Views* (IVP) in the same manner as this book. His introduction and conclusion set the stage for the discussions and point toward a synthetic response.

The four views represented here are on a spectrum. Herman A. Hoyt, former president of Grace College, articulates the "Nonresistance" position emphasizing nonparticipation in war but recognizing the fact of war for governments and Christian obedience of government. Hence non-combatant service is the appropriate stance for a draftee.

Myron S. Augsburger, evangelist, educator, moderator-elect of Mennonite General Assembly, speaks for "Christian Pacifism." While there is room for semantic differences between nonresistance and pacifism as presented in this volume, Augsburger is clearly in the mainstream of Mennonite thought, emphasizing that peace is the will of God, war is sin and there is a Christian witness to an alternative approach to social and political organization based on agape love as the way of the cross.

Arthur F. Holmes, professor of philosophy at Wheaton College and author of several books including *War and Christian Ethics*, presents the case for the "Just War." War

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is evil but since not all evil can be avoided there has been developed in the long course of Western history a set of rules that "tries to bring war under the control of justice." Holmes is sensitive to the problems modern weaponry and strategy present for the just war, but is not prepared to declare himself a "nuclear pacifist."

Harold O. J. Brown, professor of systematic theology at Trinity Evangelical Divinity School and well known both as a conservative theological and political thinker, develops a position supporting the "Crusade or Preventive War." This rather curious terminology is an effort to "justify waging war" in contrast to the just war theory which works on limiting the character of warfare but does not try to justify war. Brown suggests that a war of reconquest or one "fought to undo something no one has the right to do in the first place" or a preventive war based on "severely menacing behavior" is appropriate rationale for Christian support of military action. The Israeli attack in 1967 fits this definition best.

Each of these positions is presented as a Christian "view." Each author bases his argument on the Christian tradition, although Hoyt and Augsburgers root their arguments much more biblically. Each author accepts an evangelical criterion for the faith although they represent three evangelical streams of thought—Dispensational-Holiness (Hoyt), Reformed (Brown and Holmes), Anabaptist-Mennonite (Augsburger). Only Holmes is a professional ethicist which means there is some inconsistency between the four in the style of argument.

Within these differences over war and Christian participation in the military there are at least five major subtopics which divide the four authors. It is worth noting these, for the debate over the Christian and war is much more than simply the core question itself. The first of these is the focus of the gospel: Is it addressed primarily to the individual or is there a corporate dimension? Hoyt and Brown, at the extremes, in one sense tend to agree that salvation and ethics are personal. Hoyt sees no political role for individual Christians. Brown, on the other hand, sees Christian civilization depending on Christians holding the reins of power. Augsburgers and Holmes are much more interested in the "new creation." Augsburgers sees the church as a global minority living as a testimony for the entire world; Holmes more activistically wants to "transform the political and other earthly tasks" with the hope that all warfare is brought under "moral judgment and to ban war altogether."

Hence a second fundamental disagreement is over the nature of the state and government. The Reformed tradition puts a much higher status on political life to the point of endorsing government with divine obligations. Hoyt and Augsburgers have much less confidence in the civil order. Hoyt goes so far as to admonish total nonparticipation. Augsburgers is less categorical in this regard but strongly emphasizes how the Christian community transcends national and racial boundaries which of necessity limit one's loyalty to any government. Only Augsburgers properly emphasizes how the missionary imperative drives the faithful Christian to a pacifistic position.

A third disagreement centers in the optimistic-pessimistic set of attitudes toward history and behavior. Hoyt, the dispensationalist, sees history moving toward a fiery, cataclysmic end. Meanwhile the individual can only try to

be obedient with virtually no influence in history. Brown views the secularization of modern life as moving downhill certainly since the Wesleyan revivals if not before. Augsburgers and Holmes are not naive but they do have a hope with some historical manifestations.

It is not necessary to spell out the other issues that are given some attention: natural law and biblical morality; Old vs. New Testament on war; faith and obedience as a spiritual or holistic expression.

The nature of such a book means that there is no systematic conclusion. The essays are too short to be adequate treatments of a position; the rebuttals are too kind and in many cases repetitive to clinch an argument. Clouse, as editor, tries not to show his hand although he emphasizes that nuclear war which threatens global disintegration may make just war considerations irrelevant. As indicated above, the threat of a nuclear holocaust in the 1980s has to be the major concern of every human being—above all, for Christians who take the biblical message of creation and redemption seriously. Yet the articles here suggest that within the church there are those like Brown who would justify a preemptive nuclear strike against a foe who is presumed to want to destroy a sovereign state such as Israel or the United States. As Clouse says, "They form their arguments in such a way as to make force necessary." One can almost see Brown's argument being used to justify new first strike strategies of the post SALT era.

Arthur Holmes rightly points out that disagreement about war is more than a disagreement about the meaning of some biblical texts. "It relates to entire theologies and resultant views of the Christian's place in society." Ironically Holmes and Augsburgers, the best spokesmen for the two main traditions here, also have the most in common. Nevertheless, this volume should help to clarify the various evangelical views. Incidentally, Mennonite readers will also discover here why the term evangelical inadequately defines this tradition. ☞

Hear, hear!

Every speaker needs an introduction

"This person needs no introduction." "The speaker is so well known it is not necessary to say anything by way of introduction." How often we hear these or similar statements made, only to be followed by lengthy informative remarks. Every speaker needs an introduction. No person will get up and assume a right to speak unless introduced. But the introduction need not and indeed should not be a biography. A very simple statement, giving the name and home location with mention of position now held will, in most cases, suffice.

Once introduced, the speaker should launch into the talk, statement, or report with confidence, making no apologies of inadequacy or unpreparedness. If true, this will become evident.

"I must hurry on." "Time is slipping away." "I cannot more than touch the surface." These and similar remarks are only time consuming and have no value, but if eliminated would provide more time to say what should be said. The frequent use of "you know" falls into the same category.—Clayton L. Keener, Lititz, Pa.

Brazil church celebrates twenty-fifth anniversary

Behind a weathered wicket fence enclosing a burial plot, a shaped black stone marks the grave of Howard Hammer, one-time missionary in this area of the Amazon Valley.

Less than a quarter of a mile away, a celebration was taking place at Araguacema, State of Goias, Brazil. From July 15 to 19, the Brazil Mennonite Church (*Associação Evangélica Menonita*) celebrated the 25th anniversary of Mennonite missions to Brazil—though the first Mennonite missionaries to Brazil arrived in 1954.

Represented were churches from four states—Para, Goias, São Paulo, Parana—and Brasília, the federal district. The church embraces North Americans, Brazilians, and German-speaking sisters and brothers. It is a composite of simple, back-country folks, factory workers, and sophisticated professionals from such cities as Campinas, São Paulo, and Curitiba.

Araguacema was a fitting place to celebrate 25 years of Mennonite missionary effort in Brazil, for it was in this frontier town where the first convert was baptized by Howard Hammer, who later allegedly killed another person and died by his own hand on Feb. 12, 1957. Despite this tragedy, a number of congregations flourish in Goias and Para States. Eight of the eighteen pastors in the entire Brazilian church are from this hinterland area. Nor did the shadow of misfortune darken the celebrations.

The Menno Simons school was the location for all conference activities. Set on a hill above the town—beside the road which leads to the main Belem-Brasilia highway about 120 miles away—the school served as a lodging place, bookstore, display area, and general meeting place.

The main meeting area was purely tropical and came alive during the evening meetings. A pole frame supported a flat thatch roof covering an area which could have seated 400 people. I counted nearly 350 one evening.

Children wandered freely. A mother fed her baby. The palm fronds whispered in the breeze. Voices rose from the excited meetings of old friends. Warm handshakes, Brazilian embraces, and the buzz of conversation followed the benediction.

Sandoval, president of the region, provided excellent worship leadership. Glenn and Lois Musselman contributed through song leadership and singing. Grace Schwartzentruber helped with the organ music. The services,



(Above) Photo of first believers to be baptized in Araguacema and São Paulo at the celebration. (Above right) Fred Bornschein, main evening speaker at the Araguacema event. (Right) Noon meal line in the Escola (school) Menno Simons.

especially the first, began with an air of excitement.

Each morning, Erwin Rempel, a General Conference missionary, led in a study of Haggai. Fred Bornschein of Parana had the keynote sermon and spoke during the evening services. His evangelistic style and warm personal presence seemed to draw attention and appreciation from many of those present.

During the afternoon on July 17, the major business of the conference was carried out in a marathon session. Theodoro Penner, who recently completed a year of studies at Associated Mennonite Biblical Seminaries in Elkhart, Ind., continues as president while several others remain on the executive committee. Erwin Rempel, following his furlough time, was elected again as executive secretary of the national organization. Otherwise, there was a major turnover of members on the executive committee.

One of the fascinating links with history was forged during an early session when Manoel de Souza Sobrinho led the congregation in a devotional meditation. Manoel had been Prefeito of Araguacema when the mission land was deeded to Amazon Valley Indian Mission by the municipality. At that time he was not a Christian. Later he moved to Gama, satellite of Brasília, opened his house to Bible study, inviting in relatives, neighbors, and friends. Today, he is one of the church pillars in the Gama congregation. It was Manoel also who—with vision, great effort, and many of his own resources as well as help from Richard Kissell to keep equipment running—built a 120-mile road out from Araguacema to the Belem-Brasilia highway; this has now become a major gateway to the outside world.

Later, I asked Bob and Fran Gerber, local missionaries, how they felt about the celebrations. Bob's response was quick: "It's a dream

come true. My idea of church is a coming together; it happened here as never before in Brazil. In other church conferences we seldom had time for more than a passing 'Hi.'" In this isolated setting we were really together for a few days; this time we began to "see" persons from the heart. There was a real sense of oneness.

"I felt that unity as well," Fran added. "During all of our days together I didn't hear one negative comment about the conference. That hasn't always been true; often there has been a spirit of criticism about different elements. But here I saw a spirit of love and participation at work."—adapted from a story filed by Urie Bender

Opposition to unjust social systems

Young American conscientious objectors during World War I faced harassment and the threat of court martial and imprisonment. No nonmilitary options were available, and churches were unorganized in voicing concerns.

The situation then remarkably parallels that of conscientious objectors in South Africa today, according to Jim Amstutz, Mennonite Central Committee director of draft/peace counselor training. Amstutz was in South Africa from July 14 to 28 to attend a conscientious objector support group workshop at the Wilgespruit Fellowship Center near Johannesburg. During the two weeks he was also able to visit areas seen by few outsiders.

"It was immediately clear to me that our respective contexts in which we discuss



Allegheny targets church and conference growth

For a small conference, some would say Allegheny has a creative outreach and service program. The conference consists of 35 congregations with 3,653 church members. Marvin Kaufman, chairman of the missions and service committee, says that nearly 400 persons are involved in some form of mission outreach. Irvin Weaver, conference field-worker, expressed satisfaction in seeing individuals led to specific assignments "in response to God's call."

Meeting at Mattawana (Pa.) Mennonite Church, Aug. 6-8, the Allegheny Mennonite Conference considered the theme, "Growing Together in Congregations."

Daniel Hertzler, conference moderator, delivered the opening shots on "The Preaching of Foolishness." The cross was an offense and the

preaching of the cross was foolishness. He presented three steps in understanding the meaning of the cross: (1) study the Bible, (2) be disciples, and (3) talk about the faith.

Five staff members from the board of Congregational Ministries, based in Elkhart, Ind., gave challenging input on the theme.

A highlight of the conference was hearing from some of the frontline workers. They talked about seven outreach projects: Diakonia, Ocean City, Md., is an emergency shelter for people in crisis, recently converted from a seasonal to a year-round program; International Guest House, Washington, D.C., offers international visitors lodging in a homey, Christian setting; Jubilee Association, Washington, D.C., provides a home for slightly retarded adults; the Johnstown VS unit is assisting in church building; Pittsburgh personnel are involved in student services and congregational development; World's Attic, Somerset, Pa., sells handcraft items and used clothing, the proceeds of which go for international relief; and student services in Washington, D.C., is also involved in outreach.

Friday's major emphasis was finances. Charles Shenk, conference treasurer, expressed his gratitude to the conference members for the good response to the past year's cash flow problem.

The finance committee proposed a budget with subsidies cut in some areas. Shenk emphasized the adopted budget must be the budget of the delegates. The lively group discussions indicated the challenge was taken seriously.

Issues pertaining to two congregations were brought before the conference body. Paul Lederach, chairman of the ministerial committee, reviewed the situation in the Canan Station congregation. The question was how conference would respond to a congregation in which the pastor married a divorced woman. Conference delegates agreed to the ministerial committee's recommendation that the congregation be placed on an associate membership for three years.

The LaVale congregation's request for the deed to their church property was discussed. The decision was reached for conference to hold the deed till policy on mission property could be studied.

The physical facilities helped foster a good spirit at the conference. Effie Yoder, delegate from the Maple Grove congregation, observed, "Conference seems better in a small church. It keeps everyone close together." The size and acoustics of the building contributed to the good congregational singing led by Mark King.

Provident Bookstore offered a wide selection of books for purchase. Sales were brisk. Daniel Hertzler autographed copies of his recently published book, *From Germantown to Steinbach*.—Evelyn Stauffer



ativates South African conscientious objectors

conscientious objection are so completely different," says Amstutz, who gave two presentations at the workshop. "We assume the legislative privilege of conscientious objection and are struggling with its meaning and relevance under the nuclear mushroom cloud."

By contrast the South African government accepts no forms of alternative service, and military service is mandatory for all white males.

"They are at a very confrontational point in their history with the government of *apartheid* [policy of racial separation]," says Amstutz. "The constant fear of detention, bannings, phone taps, opened mail, and police informers is something they can't ignore."

Approximately one third of the workshop participants were young men who would face a

military call-up in the next few years. Conscientious objectors have the options of noncombatant service within the army, a possible two years in detention for each refused call-up, or exile from the land of their birth.

South Africans at the workshop expressed appreciation for the "moral and spiritual support" from North American Mennonites. Says Amstutz, "They tend to feel isolated and cut off from worldwide peace concerns. Knowing that we are available to supply resources, letters, and prayers is a great comfort to them."

James Moulder of the University of Cape Town told Amstutz that he thought some form of alternative service would be available within a year in South Africa. But according to people at the workshop, any government proposal would likely "be punitive in nature . . ."



Virginia Conference hits tough social issues

Perfect weather—a cool, dry week inserted between hot and rainy days—attendance of over 800, inspirational music and meetings, and good fellowship characterized this year's Virginia Mennonite Conference activities.

The conference met once again at Rhema Lake Camp, near Greenville, Va., from July 29 to Aug. 2.

Youth were a vital part of the assembly. Almost 200 registered. Children enjoyed the experience, too. The upbeat nature of the conference emerged from the theme, "The Family of God."

Mel Shetler, Goshen, Ind., was guest speaker and he shared personal illustrations of what it means to be a chosen member of God's family and what we should be doing to enlarge the "family." Richard Detweiler, president of Eastern Mennonite College, and Paul Gingrich, president of Mennonite Board of Missions, led Bible studies on the importance of encouraging and training leaders in the family.

Conference business included a transfer of leadership from Glendon Blosser who served as secretary-treasurer for nine years and moderator for seven years, to Samuel Janzen.

Samuel Weaver is taking a new position of executive secretary and will be working closely with Janzen. Paul Mishler succeeds Linden Wenger as chairman of the Board of Congregational Ministries and Darrell Zook takes over as youth secretary, following Byron Humphries.

Several issues were brought before the assembly for action. A statement on "A Christian Response to Alcohol" was brought in revised form after it had been studied and discussed in many congregations during the past year. It was accepted as the position of Virginia Conference on the issue. In summary it includes three steps for working with the problem:

1. We strongly urge our members to refrain from the production, sale, or use of alcoholic beverages in any form . . .
2. We encourage district and congregational leadership to develop and maintain a strong teaching program against the use of alcohol . . .
3. We recognize that there may be some who have developed problems in the use and abuse of alcohol; the Christian community should relate to these persons in a compassionate, understanding, and redemptive manner.

Another issue presented and accepted for study during the coming year was "A Christian Response to the Sexual Revolution."

A "Goal for Giving" was accepted which asks members to give at least 10 percent of earnings to their local congregations and Mennonite agencies before giving to other worthy causes.

MBM orients a dozen new volunteers

A dozen persons participated in the second Voluntary Service orientation of the summer from July 20 to 27 at Mennonite Board of Missions.

The week's schedule included worship led by Kathy Weaver, a meal planning seminar led by Willard Roth, a "sharing your faith" workshop led by Clair Hochstetler, and a session on communication skills led by Clare Schumm. Ellen Welty is orientation director.

The new volunteers also visited Indianapolis, where they stayed with the local VS household, toured the city, and engaged in a work project.

The new volunteers are: (front row, left to right) Rose Ellen Schlabach, Centreville,

Mich., to Fort Dodge, Iowa; Candy Yoder, Meyersdale, Pa., to Carlsbad, N.M.; Mark and Irene Loepky, Winkler, Man., to San Juan, Puerto Rico; Lavonne Hershberger, Dalton, Ohio, to Carlsbad, N.M.; Guyla Burhans, Eureka, Calif., to Whitesburg, Ky.; Maryann McDowell, Arlington, Va., to Mashulaville, Miss.; and Ellen Cross, New Paris, Ind., to Washington, D.C.

(Back row, left to right) Darrel Yoder, Meyersdale, Pa., to Carlsbad, N.M.; Albert Loepky, Winkler, Man., to San Juan, Puerto Rico; John Opel, Accident, Md., to Downey, Calif.; Ed Nyce, Grantham, Pa., to Downey, Calif.; and Jay Essick, Pottstown, Pa., to Boise, Idaho.

Mennonite experience in America, tricentennial study

The year 1983 will see the release of the first of a four-volume set of books describing 300 years of American Mennonite history. A "mini-conference" of authors, members of the Mennonite Experience in America (MEA) editorial committee, and other interested historians and supporters of the project was held on the Goshen College campus on Aug. 2 and 3.

"We'd originally hoped to get all four books out by 1983," said Theron Schlabach, author of one of the volumes and overall editor of the writing project. "In fact, we even called it the '83 Project' at first."

However, said Schlabach, it soon became evident that more time was needed to finish the work. "We didn't want to do a fast and sloppy job, so we gradually abandoned the first title and appropriated the 'Mennonite Experience in America' label." That title had been used previously for several unrelated Mennonite-church groups and projects. Now, said Schlabach, professor of history at Goshen College, the volumes are expected to be released at the rate of about one per year through the mid-80s.

"Al Keim, dean of Eastern Mennonite College, Harrisonburg, Va., who attended the mini-conference, said, 'There's an urgent need for the history to be written, and we've got the people available now to do it.' These authors

are Mennonite historians trained in American history, and they're working in the institutions where the resources are.

"American Mennonite history, for the most part, has not been done nearly as thoroughly or with as much sophistication as the history of sixteenth-century Anabaptism," Schlabach continued.

The first volume of the MEA set, describing Mennonite American history from its beginnings to the 1790s, is being written by Richard MacMaster, associate professor of history at James Madison University, Harrisonburg, Va.

Schlabach, the author of the second volume, which takes American Mennonites from the 1790s to the 1890s, has written numerous articles for church publications.

The third volume, tracing Mennonite experience in the New World from the 1890s to the 1930s, will be the work of James C. Juhnke, associate professor of history, Bethel College, North Newton, Kan.

The final volume of the set, describing Mennonite history in America from the 1930s to about 1970, is being written by Paul Toews, associate professor of history at Fresno Pacific College, Fresno, Calif. Toews has contributed to *The Social Gospel: Religion and Reform in Changing America* by Ronald C. White and C. Howard Hopkins.

The proposed budget was up 35 percent over last year (requiring 17 percent more in contributions) reflecting primarily an increase in staff needs since persons are no longer available to give large blocks of free time as was the case in the past. The assembly felt this large increase was unrealistic and would not be supported by the congregations. The proposal was accepted only after a motion was passed which called for the staff to do all they could to reduce the budget by 20 percent.—Richard Good

Business persons' groups to approve merger

The attention of Mennonite and Brethren in Christ business persons will be focused on Lancaster, Pa., Nov. 12-15, when an estimated 500 Mennonite Industry and Business Associates (MIBA) and Mennonite Economic Development Associates (MEDA) meet in joint convention.

The 1981 convention theme is "The Stewardship of the Gospel," subtitled "Business, an Arena in Which the Gospel Is Lived." Featured speakers will be Paul M. Lederach and John H. Rudy. Lederach is a businessman

in Scottdale, Pa., and Rudy has been associated with Mennonite Foundation and Mennonite Mutual Aid in Goshen, Ind., for more than 21 years.

Of special interest at the convention will be the proposed merger of MIBA and MEDA, which has been approved by the boards of directors for their approval.

The convention program includes opportunity for small-group discussions, responding to the presentations of the speakers, and a special luncheon meeting of persons of similar vocational interests.

As in past years, a variety of tours to local businesses and points of interest have been planned. Two optional seminars are scheduled for Thursday, Nov. 12. "Managing Financial and Human Resources" will be led by faculty persons from the Messiah College department of management and business. A "crafts seminar" will also be led by Rhoda Oberholtzer of Stauffer's of Kissel Hill.

The convention will be held at the Treadway Resort Inn, 222 Eden Road, Route 30 and Oregon Pike, Lancaster, Pa. Early registration is suggested to guarantee the availability of rooms. Call the MIBA office at (219) 533-7773 or MEDA at (717) 859-2021.

Conrad Grebel College fights deficit, builds library

The annual meeting of Conrad Grebel College board of governors was held on June 25, on campus.

The president, Ralph Lebold, brought an extensive report to the board highlighting the many activities of the college during the past year. Course enrollments were up by 9 percent over the previous year. Faculty continued active in publishing. Also, there is a live discussion on whether to begin the publication of a scholarly journal under the auspices of the college. Library holdings have increased by 50 percent in the past two years and seventy PhD theses relating to Anabaptist-Mennonite subjects have been added.

The financial statements for the fiscal year ending Apr. 30 showed a \$26,000 deficit. This was the first deficit since the 1976-77 fiscal year and was primarily due to major building repairs and required capital purchases made during the year. Because of reserves, the deficit does not leave the college with a debt cash flow position. The 1981-82 fiscal year reflects a balanced budget.

mennoscope

Mennonite Central Committee has reprinted 100 copies of the *Directory of Civilian Public Service*, which lists all men who served in CPS from May 1941 to March 1947. The listing includes their place of service and dates served. Copies are available for \$3 each while the supply lasts. Write to MCC, Attention: Lois Keeney, 21 South 12th Street, Akron, PA 17501.

The youth and young adult commission of the Lancaster Mennonite Conference, Salunga, Pa., has named Galen Burkholder as staff person effective Aug. 1. He and his wife, the former Marie Landis of Landisville, Pa., served as a youth ministry team during 1978-1979, with the Hesston Mennonite congregation. Burkholder replaces James Musser who has served as staff person for the youth and young adult commission since its beginning in 1979 and its forerunner, the Youth Service Committee, since 1975. Musser will become youth pastor of the New Holland (Pa.) Mennonite Church on Sept. 1.

Southern Mennonite Camping Association is sponsoring a retreat for singles, Oct. 2-4, at Lakewood Retreat, Brooksville, Fla. One

resource person will be Katie Funk Wiebe, writer, teacher, and widowed mother of four of Hillsboro, Kan.; Art McPhee, radio speaker, church planter in the Ft. Myers, Fla., area, married and father of one, will be the other resource person. The theme of the weekend is "Freedom?" Write to Lakewood Retreat, R. 3, Box 191, Brooksville, FL 33512, for further information.

Restoration 81, a spiritual renewal conference, is being planned for Sept. 11-13 at Iowa Mennonite School near Kalona. Speakers will be Jim Delp, Baltimore, Md.; Art Good, North Judson, Ind.; Louis Goszleth, Myrtle, Pa.; Bob Heil, Hillsboro, Mo.; Daniel Kauffman, Leonard, Mo.; Roy Koch and Herbert Minnich, Goshen, Ind.; and Cleon Nyce, Harrisonville, Mo. Weekend activities will include mass meetings, teaching sessions, activities for children ages 3 to 12, and a Saturday morning breakfast. Babysitting will be available for children from infancy through age two during all teaching and evening sessions. For more information, contact Gary Mullet, Box 197, Kalona, IA 52247, or call (319) 656-2170.

Stanley Shenk will be leading the next Goshen College Middle East Seminar from Apr. 24 to May 17 in Jordan and Israel. He will be assisted by his wife, Doris. This is not necessarily a scholarly tour but rather aims at increasing understanding of the Bible. Interested persons should inquire through the college.

Eastern Mennonite College has added ten

new faculty members to the fall teaching roster: Lois Lehman, Newport News, Va., assistant instructor of home economics; Joyce Erb Brunk, De Land, Fla., assistant professor of education; Sue S. Brunk, Toms River, N.J., assistant instructor in nursing; Deryl G. Kennel, Weyers Cave, Va., assistant instructor of chemistry; Barbara G. Hunsberger, assistant instructor in drama; Dannie L. Otto, Salzburg, Austria, Bible instructor; Loren D. Reusser, Hesston, Kan., business instructor; Mike Russ of Maryland, assistant instructor of physical education; Marcia H. Weaver, assistant instructor in psychology; and H. Michael Wenger, nursing instructor.

The Inter-Mennonite Children's Choir, a community choir of Conrad Grebel College, has appointed a new director to replace Helen Martens, who vacated the position in early June, after founding and serving the choir for fourteen years. Chosen for the position for a two-year period, effective on July 1, is Senta Todoroff, a music teacher with the Waterloo County Board of Education.

Elam Stauffer, reports that Rosedale Mennonite Missions' ministry in Ecuador has been officially registered with the government. This action makes the ministry, known as Mision Evangelica Menonita En Ecuador, a legal corporation, which is necessary for it to operate legitimately within the country. Elam also writes that he can sense the Lord working in Atarazana, the suburb of Guayaquil where he and his family are witnessing. Presently they are



Galen Burkholder

FORUM magazine suspends publication

Forum, the periodical for students and young adults published jointly by the General Conference's Commission on Education (COE) and Mennonite Board of Missions (MBM) of the Mennonite Church, will not be published during the 1981-82 school year. Plans for publication beyond that time are also uncertain.

The decision to suspend publication of the magazine was made at a meeting of staff persons representing COE's Department of Higher Education (DHE) and MBM's Student and Young Adult Services (SYAS) on Aug. 12 during the Mennonite Church General Assembly here.

James Dunn, director of higher education for the General Conference, cited economic factors related to overall program priorities as reasons for the shutdown of *Forum*.

Forum's publishers had earlier already pared down the magazine's budget to its skeleton, in hopes of keeping the periodical alive for another year. The latest cost estimates could simply not be absorbed by the projected

bare-bones budget, according to Dunn.

"The suspension of *Forum* is a real loss and a personal disappointment," said Marlise Horst, who was to serve as the magazine's editor for the coming year. "Although I have a strong belief in the importance of the mission of the magazine, we were simply not able to gain enough support from *Forum* readers." Horst said that she anticipates continuing to teach English to foreigners in the Washington, D.C., region, for National Business School of Alexandria, Va.

The decision to suspend publication of *Forum* comes during a period of adjustment and reorganization within MBM's Student and Young Adult Services. Richard Mojonier, who for the past 18 months has served as director of SYAS, has tendered his resignation effective on Sept. 30. Myrna Burkholder of New York City and Melba Martin of Elkhart, Ind., will succeed Mojonier as codirectors.

The suspension of *Forum* brings to an end 14 years of publication of periodicals aimed at students and young adults within the General Conference and the Mennonite Church. A magazine titled *Arena* was *Forum*'s predecessor.—Larry Cornies

readers say

Your story of June 23 (p. 511) was both incomplete and unfair.

Perhaps the following facts will help you understand Campbell Soup Company's connection with the tomato industry in Ohio.

1. Campbell Soup Company does not employ any migrant farm workers.

2. Campbell Soup Company has a food processing plant in Ohio which produces various products including tomato soup, tomato juice, and "V-8" Cocktail Vegetable Juice. About 2,000 Campbell wage earners at our Ohio plant are represented by the United Food and Commercial Workers Union. We enjoy good relations with these employees and their union.

3. Campbell obtains many of the ingredients for its soups and other products from local farms. For tomatoes, Campbell contracts with growers in advance of the season to grow tomatoes. A competitive price is negotiated in advance for these tomatoes and the farmers are assured of a market for all their tomatoes at season's end.

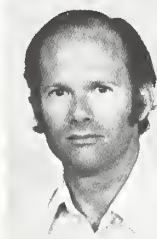
4. All of the contractors growing tomatoes for Campbell Soup Company harvest their tomatoes mechanically and the trend toward mechanical harvesting is essential if Ohio is to maintain a tomato industry; Ohio cannot compete successfully with California in growing tomatoes unless it moves to mechanical harvesting.

5. The Farm Labor Organizing Committee

Mennoscope (cont.)

holding Bible studies in nine homes, in most cases studying the Gospel of John. He says that, although the people remain firm to Catholicism and do not want to be proselytized, they are very open and interested in the Bible studies.

Joseph C. Shenk of Nairobi, Kenya, has been named campus pastor at Eastern Mennonite College. Shenk, an ordained minister in the Lancaster Mennonite Conference, has served with the Eastern Mennonite Board of Missions in East Africa since 1963 as teacher, principal,



Joseph C. Shenk

pastor, and missions administrator. He taught previously at the Christopher Dock Mennonite High School, Lansdale, Pa., and served as assistant pastor of the Perkasio (Pa.) Mennonite Church. Shenk and his wife, Edith, have four daughters.

Donovan E. Smucker, professor of social sciences, officially retired on July 1, after serving eleven years on the faculty of Conrad Grebel College, Waterloo, Ont. Smucker's professional career has spanned more than forty years including positions at Bethany and Mennonite Theological Seminaries, Lake Forest College, Mary Holmes College where he served as president, and most recently Conrad Grebel College. He has distinguished

himself as a sociologist, writer, churchman, ordained minister, but most notably as a warm enthusiastic teacher. Although officially retired, Smucker will continue to have an office at Conrad Grebel College and teach on a part-time basis, offering one sociology course in each of the fall and winter terms.

Wayne A. Badskey of Greenwood, Ind., has been named administrator of Greencroft Nursing Center, which is part of the Greencroft retirement complex in Goshen/Elkhart, Ind. He succeeds John Liechty. When an expansion project is completed in September, the nursing center will have a total of 180 beds.

Open house at the permanent location of the Houma Indian Crafts co-op here in early July was a gratifying farewell celebration for Andrew and Henrietta Sawatzky of Calgary, Alta. Their family had invested two years in developing the cooperative. Having one of the producing members step into a leadership position was the fulfillment of the assignment's vision. Roy Parfait of Dulac accepted appointment by the tribal council as manager. He has worked closely with the Sawatzkys in recent months on marketing and management responsibilities. They are confident of his desire to serve the co-op's best interests. Another Houma tribe member, Rita Dion, has agreed to serve as co-op bookkeeper. She will work at the job part-time along with her full-time banking position.

New members by baptism: two at Oak Grove, Smithville, Ohio; three by confession of faith at East Bend, Fisher, Ill.

Change of address: B. Charles Hostetter from Hickory, N.C., to 1737 Rockvale Rd., Lancaster, PA 17602. Tel: (717) 464-2068. Herman E. Ropp, from Lyndhurst, Va., to 304 N. High St., Harrisonburg, VA 22801. Larry and Helen Lehman from Guatemala to R. 6, Chambersburg, PA 17201. James and Dorretta Dorsch from Nairobi, Kenya, to R. 2, Box 535, Holsopple, PA 15935. Rhoda Stauffer, from Nairobi, Kenya, to Beaver Crossing, NE 68313.

Harold and Christine Wenger from Swaziland to 7210 Meade St., Pittsburgh, PA 15208. Henry and Millie Buckwalter, from New Holland, Pa., to Spanish Language Institute, Apartado 100, San Jose, Costa Rica. Harold and Joyce Lefever from Whitesville, N.Y., to Apartado 738, Tegucigalpa, Honduras. Roland and Dorothy Yoder, Worcester, Pa., to P.O. Box 14146, Westlands, Nairobi, Kenya. Bonnie Bergey from Chesapeake, Va., to Shirati Hospital, Private Bag, Musoma, Tanzania. Shirley Mast from Atglen, Pa., to Shirati Hospital, Private Bag, Musoma, Tanzania.

Wayne Lehman from Newport News, Va.; and Evelyn Sauder, Ephrata, Pa., to P.O. Box 14146 Westlands, Nairobi, Kenya. Allen Eshleman, Mercersburg, Pa., to Mision Evangelica Menonita, Apartado 1, San Carcha, Alta Verapaz, Guatemala. Edmund and Katharine Hoy of Stevens City, Va., to P.O. Box 89283, Kowloon City Post Office, Kowloon, Hong Kong. Peter Wiebe, from Smithville, Ohio, to 403 Marilyn Avenue, Goshen, IN 46526.

(FLOC) is attempting to organize migrant farm workers into their union. Campbell Soup Company has no employees who are represented by FLOC; it has no labor agreement with FLOC; it has no labor dispute with FLOC. Nevertheless, FLOC is trying to force Campbell to participate in FLOC's attempted negotiations with Ohio growers regarding migrant farm workers.

6. There are no such negotiations. Ohio's independent tomato growers have overwhelmingly rejected FLOC. Besides, the growers contracted to Campbell (like most Ohio tomato growers) have mechanized their crop harvests.

7. FLOC's right to organize is not an issue. Campbell has contracts with more than two dozen labor organizations, so our company cannot be termed anti-union. Moreover, the argument that Campbell should negotiate with farm workers is moot: Our company does not employ a single migrant farm worker, and the independent growers contracted to produce tomatoes for us use machines—not migrant workers—to harvest their crops.

We, too, are interested in social justice. We feel it is unjust for consumers to be asked to support a boycott that is based on erroneous information and innuendo.—**Rodger Dean Duncan**, Corporate Relations, Camden, N.J.

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Thanks for the marvelous story of Carl Smucker by J. Charles Kraybill (Aug. 11). I began reading it because The Guardian Angels have been in Chicago this summer. But the climax, Smucker's poem, shows an insight into a penitent servanthood which, in our day of success, is mighty potent.—**Don Hetzler**, Executive Secretary, Associated Church Press.

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I wish to commend Edgar Metzler for his very fine article "The Cross: Hidden by the Bomb" (Aug. 4). I think that there is much truth in the statement by the Japanese friend who in thinking of the reason for the very slow growth of Christianity in the country of Japan, stated: "There is another factor. For many of us the cloud of the atomic bomb still hides the cross of Christ." I am struck by the statement that the present and most recent presidents of the United States have been described as "born again" Christians and both have secretly authorized nuclear weapons to be aboard American warships in Japanese waters and both have urged Japan to rearm.

My suggestion to Edgar Metzler and to many Mennonites and others who are interested in the peace movement is that we write to the president expressing our point of view and send copies to our senators and congressmen. What an impact that would have if 10,000 would do that and then encourage others to do the same. I think that it is time that we express ourselves. I know that Jerry Falwell, bless his heart, is doing all that he can to encourage

more armaments and that in the name of Christ.

I close this by another quote from Edgar Metzler's article: "The arms race as a means to assure national security is idolatry."—**H. Harold Hartzler**, Mankato, Minn.

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I should like to make this response to Carl Keener's article in the *Gospel Herald* of Aug. 11. His endorsement of *Gospel Versus Gospel* seems "consistent" in this respect that he like Schlachach has no hesitation to challenge and disagree with the late leaders of renown in the Mennonite Church like Daniel Kauffman and John Horsch. Keener, like Schlachach, also seems to endorse a modernist in the course of anti-fundamentalistic statements. Of all people, Keener quotes the acknowledged rank liberal Gerald Birney Smith against Horsch. Does Keener mean to align himself with liberal Smith who once said, "The spirit of democracy protests against such ideas as God has a right to insist on some rigid plan of salvation"?

Keener elaborates the evolution issue which Kauffman's view of Scripture did not allow. Many will choose to stand with Horsch and Kauffman on the issue. Thoughtful parents may wish to discover what the educators are teaching their young on evolution as a world-view.—**George R. Brunk II**, Harrisonburg, Va.

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I have many reservations about the value of an article such as that on Peter Ediger (July 14). I believe we need to continue to search for peace in a troubled world. But how can we, as God's people, sit down with Buddhist, Muslim, and Jewish leaders and arrive at any kind of conclusion for peace when the only way peace is found is through Jesus Christ?

The above mentioned religions all believe in seeking peace, that is good; but how can Christians band together with others who do not believe in the total teachings of Jesus Christ and his way of peace and arrive at a worthwhile conclusion? How do you teach peace to a godless political system in any country? You don't. We are called of God to teach others the way of peace and to bring them to a saving knowledge of Jesus Christ. He is our peace (Eph. 2:14).

This is where we must begin. I cannot take upon myself or my church the political responsibility for keeping world peace. I am called of God to live my peace in a wicked and ungodly world. I am not called of God to give an answer for the bombing of Hiroshima or the war in Vietnam. I am not a man with bloody hands. I do not live in the midst of a people of bloody hands. I am one of God's people who has been redeemed by the blood of Jesus. I hope, too, that as the Buddhist peace missionaries come to our country, we would, in the name of Christ, offer them our peace. But let us not forget to show them the truth, that peace can only come to us all by the way of the cross of Christ.—**David S. Yoder**, Belleville, Pennsylvania

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"Does God Want Me to Have More Than I Need?" (June 16) was a most interesting line of thought to consider. I have to go with Brother Oswald's older answer: "Of course not, he has promised to supply my needs. Why should I expect more?" Yes, the wealth of the world does belong to God but you and I are not his only children. There are also the starving in East Africa from drought, the refugees from war in Asia, and the illegal farm workers in the States, plus countless others. Are they, as his children, also not entitled to their share of his bounty?

Are we carrying our responsibility of "Go ye into all the world" when we have so many needs, yet say, "I am entitled to share his bounty!" We have only

one model to look at and that is Jesus Christ. He blasted the religious structure of the day which suppressed the poor and weak. Second, he gave all and then accepted fully the promise of needs being supplied.

What is the order of our giving and taking? When we give from surplus we take care of our Number 1 self first. This does not follow Christ's example.

I support Brother Oswald's last two paragraphs' appeal for a more open counseling about personal financial resources and problems within church communities. I join him in saying that I have a long way to go in learning fully how Christ would have us utilize the resources and bounty he has given us.—**Stan Freyengerger**, Wale Wale, Ghana

births

Boshart, John and Beth (Eigsti), Wood River, Neb., first child, Matthew John, Aug. 5, 1981.

Dayton, Kent and Robin (Libby), Blacksburg, Va., first child, Jeremy Parker, Aug. 10, 1981.

Harder, Fenton and Marge (McLean), Hesston, Kan., first child, Kyle Jay, Aug. 1, 1981.

Hartzler, Dan and Dorothy (Kirchhofer), Orrville, Ohio, second child, first daughter, Dawn LeAnn, July 30, 1981.

Hershberger, Dee and Brenda (Miller), Hesston, Kan., Seth Alan, Aug. 3, 1981.

Kaleas, John and Laurel (Steckly), Kitchener, Ont., second son, Brent Thomas, July 2, 1981.

King, Glenn and Cheryl (Bachman), Glenmore, Pa., second daughter, Theresa Lynn, Mar. 14, 1981.

Kornhaus, Brent and Lisa (Eicher), Colorado Springs, Colo., first child, Katie Marie, July 7, 1981.

Martin, Glen and Kathryn (Cender), Urbana, Ill., Ellen Marie, June 27, 1981.

Meadows, Murray and Kaye (Bender), Brampton, Ont., second son, Grant Alexander, July 19, 1981.

Mericle, Mrs. Patty (Merritt), Hicksville, Ohio, second daughter, Katie Lyn, Aug. 3, 1981.

Shantz, Larry and Marjorie (Jutzi), Kitchener, Ont., third son, Jeffrey Larry, July 10, 1981.

Wagler, Simon and Martha (Steury), Grabbill, Ind., fourth child, second son, Jonathan Aaron, Apr. 20, 1981.

marriages

Baum—Bowman.—Wayne S. Baum, East Petersburg (Pa.) cong., and Brenda L. Bowman, Metzler cong., Ephrata, Pa., by H. Raymond Charles, Aug. 8, 1981.

Bell—Schwartzentruber.—Dean Bell, Brandfort, Ont., and Veronica Schwartzentruber, Tavistock, Ont., both of Hillcrest cong., by Gerald E. Good, June 20, 1981.

Blosser—Weldy.—Doug Blosser, Goshen, Ind., Missionary Church, and Claudia Weldy, Goshen, Ind., Pleasant View cong., by Randy Miller, Aug. 1, 1981.

Bontrager—Bender.—Brian K. Bontrager, Ashley, Mich., and Jean L. Bender, Kansas City, Kan., by Paul Bender, father of the bride, July 4, 1981.

Broadie—Hartzler.—Stephen Broadie and Joella Hartzler, both of Chicago, Ill., by John F. Murray, uncle of the bride, June 20, 1981.

Erb—Zehr.—Ralph Erb, Seven Persons, Alta., Mennonite Brethren Church, and Elaine Zehr, Woodstock, Ont., Cassel cong., by Dan Nighswander, July 3, 1981.

Glick—Weaver.—John E. Glick and Sally A. Weaver, both of Assembly cong., Goshen, Ind., by Norman Kauffmann, Aug. 1, 1981.

\$217,782

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$217,782.32 as of Friday, August 21, 1981. This is 29.0% of the total needed. Contributions have been received from 302 congregations and 117 individuals. Individual gifts represent \$39,422.76 of the total.

Goal: \$750,000

Good—Garbas.—Kenneth W. Good and Kathy Garbas, both of Hopewell cong., Kouts, Ind., by John F. Murray, Aug. 7, 1981.

Kleyer—Ropp.—Ralph Kleyer and Mary Lou Ropp, both of New Hamburg, Ont., Hillcrest cong., by Gerald E. Good, June 20, 1981.

Kropf—Lichti.—Tim Kropf, Peterborough, Ont., and Denise Lichti, New Hamburg, Ont., both of Hillcrest cong., by Gerald Good, June 6, 1981.

Landis—Robinson.—Michael O. Landis, Telford, Pa., and Beverly Robinson, Harleysville, Pa., both of Souderton cong., by Glenn H. Egli, Aug. 8, 1981.

Murray—Miller.—John C. Murray, Kouts, Ind., Hopewell cong., and Krista A. Miller, Goshen, Ind., North Goshen cong., by John F. Murray, father of the groom, and Mahlon Miller, uncle of the bride, Aug. 1, 1981.

Myers—Mueller.—John Myers, Portland, Ore., Portland cong., and Ann Mueller, Shelton, Wash., Lutheran Church, by Sidney Johnson, June 13, 1981.

Nussbaum—Sommers.—Brent Nussbaum, Kidron, Ohio, and Joyce Sommers, Louisville, Ohio, both of First Mennonite, Canton, Ohio, by Melvin D. Leidig, June 6, 1981.

Roth—Fuller.—William Roth, Bright, Ont., Cassel cong., and Mary Fuller, Tavistock, Ont., An-

glican Church, by Canon Griffin and Dan Nighswander, June 26, 1981.

Stevens—Schantz.—Wayne Stevens, Moline, Ill., and Barbara Schantz, Washington, Iowa, Bethel cong., by Oliver Yutz, Aug. 8, 1981.

Stoll—Clark.—Max Stoll, Grabill, Ind., and Sheri Clark, Woodburn, Ind., both of Central cong., by Wayne Goldsmith, June 20, 1981.

Stutzman—Meyer.—Michael Stutzman and Suzanne Kay Meyer, both of Wood River (Neb.) cong., by Cloy Roth, Aug. 8, 1981.

Troyer—Roth.—Ray Troyer, Nampa, Idaho, Nazarene Church, and Elva Roth, Kalona, Iowa, Wellman cong., by Emery Hostetler, Aug. 5, 1981.

Weaver—Anders.—John A. Weaver, Royersford, Pa., Vincent cong., and Cathy L. Anders, Elroy, Pa., Franconia cong., by Earl N. Anders, Jr., Aug. 8, 1981.

Wilke—Brenneman.—Gerhard Wilke, New Hamburg, Ont., Lutheran Church, and Maralyn Brenneman, Kitchener, Ont., Hillcrest cong., by David Pfrimmer and Gerald Good, July 4, 1981.

Zielman—Steckle.—Gerald D. Zielman, Dashedwood, Ont., and Mary Ellen Steckle, Zurich, Ont., both of Zurich cong., by Clayton Kuepfer, June 20, 1981.

was a member of Zion Mennonite Church, where funeral services were held on Aug. 3, in charge of Ellis Croyle; interment in Pettisville Cemetery.

Nofziger, Lester D., son of Daniel D. and Grace P. (Clingaman) Nofziger, was born at Burlington, Ohio, Aug. 9, 1897; died at Wauseon, Ohio, July 31, 1981; aged 84 y. On June 14, 1919, he was married to Ruth Marguerite Bowers, who died on May 1970. On Sept. 11, 1971, he was married to Bes. Wyse Frey, who survives. Also surviving are one son (Frederick D. Nofziger), one stepson (Robert Frey), and one sister (Rhuea Nofziger). He was a member of Zion Mennonite Church. Funeral services were held at Short Funeral Home on Aug. 3 and at Zion Mennonite Church on Aug. 4, in charge of Ellis B. Croyle; interment in Green's Lakeside Cemetery, Manitou Beach, Mich.

Smith, Nina, daughter of Clarence and M. Alice (Miller) Belknap, was born in Springfield, Ill., July 6, 1893; died at Eureka, Ill., July 26, 1981; aged 88 y. In 1938, she was married to William L. Smith, who preceded her in death. She was a member of Highway Village Mennonite Church, where funeral services were held on July 28, in charge of Clarence Sutter and Robert Harnish; interment in Flondulac Cemetery.

Wireman, Dennis Allen, son of Curtis, Sr., and Ella Mae (Freed) Wireman, was born at Norristown, Pa., Oct. 18, 1939; died at Grand View Hospital, Sellersville, Pa., Aug. 3, 1981; aged 41 y. On Mar. 18, 1961, he was married to Ruth Huber, who survives. Also surviving are one daughter (Pamela Ann), 2 sons (Randall Scott and Gregory Allen), 2 foster children (Elisa Maria Della Barba and Adrian Dana Della Barba), and 2 brothers (Curtis, Jr., and Harold). His father preceded him in death. He was a member of Souderton Mennonite Church, where funeral services were held on Aug. 6, in charge of Glenn Egli, Russell B. Musselman, and Gerald Clemmer; interment in the Souderton Mennonite Cemetery.

Zehr, Alvin R., son of Joseph and Lydia (Roggie) Zehr, was born at Indian River, N.Y., Aug. 7, 1900; died at Lewis Co. General Hospital on Aug. 10, 1981; aged 81 y. On Sept. 16, 1926, he was married to Vera Moser, who survives. Also surviving are 9 sons (Richard, Kenneth, Alvin, Jr., Paul, Arthur, David, Lloyd, Mark, and Joseph Zehr), 10 daughters (Ellen—Mrs. Ernest Widrick, Pearl Zehr, Mrs. Adeline Knechtel, Beulah—Mrs. Merle Roggie, Eunice—Mrs. Beryl Gingerich, Elizabeth Zehr, LeEtta—Mrs. Albert Owens, Lena Zehr, Vera—Mrs. Stanley Ferguson, and Mary—Mrs. Maurice Graves), 54 grandchildren, 16 great-grandchildren, 4 brothers (Menno, Samuel, Amos, and Vernon), and 4 sisters (Mrs. Kathryn Swartsentruber, Mrs. Martha Beller, Mrs. Marion Gingerich, and Mrs. Esther Mosher). He was a member of Croghan Cons. Mennonite Church, where funeral services were held on Aug. 13, in charge of Lloyd Boshart, Vernon Zehr, and Joseph Nafziger; interment in the adjoining cemetery.

obituaries

Amanns, Seth Opel, son of Arnold and Mary M. (Graber) Amanns, was born in Montgomery, Ind., June 23, 1889; died at Goderich, Ont., June 25, 1981; aged 92 y. On Sept. 23, 1919, he was married to Rachel Gascho, who survives. Also surviving is one son (Seth Gibbons Amanns). He was a member of Zurich Mennonite Church, where funeral services were held on June 27, in charge of Clayton Kuepfer; interment in Zurich Mennonite Cemetery.

Croyle, Moses E., son of Joseph and Polly (Kauffman) Croyle, was born in Somerset Co., Pa., Apr. 1, 1893; died at Memorial Hospital on July 30, 1981; aged 88 y. He was married to Sarah Eash, who died on July 16, 1972. Surviving are one daughter (Edna—Mrs. James E. Lehman), 4 grandchildren, and 9 great-grandchildren. He was preceded in death by one son (Paul) on Mar. 20, 1980, 3 sisters, and 4 brothers. He was a member of Thomas Mennonite Church, where funeral services were held on Aug. 2, in charge of Donald Speigle and Aldus Wingard; interment in the church cemetery.

Frank, Carol G., daughter of Warren and Thelma (Birky) Hertenstein, was born at Peoria, Ill., Dec. 11, 1943; died of cancer at St. Francis Hospital, Peoria, Ill., Aug. 4, 1981; aged 37 y. On June 16, 1961, she was married to Robert A. Frank, who survives. Also surviving are 2 sons (Kevin and Anthony), her mother, one brother, and one sister. She was a member of Pleasant Hill Mennonite Church, where funeral services were held on Aug. 7, in charge of James Detweiler; interment in Roberts Cemetery.

Guengerich, Ella, daughter of John J. and Elizabeth (Brenneman) Fisher, was born at Kalona, Iowa, Oct. 23, 1884; died at Pleasantview Home, Kalona, Iowa, July 30, 1981; aged 96 y. On Nov. 12, 1933, she was married to Joel S. Guengerich, who died in 1962. Surviving are six stepchildren (Mrs. Edna Stoltzfus, Earl, Albert, Willard, Glenn W., and Harold Guengerich). She was a member of Wellman Mennonite Church. Funeral services were held at Powell Funeral Home on Aug. 1, in charge of Howard Keim; interment in Wellman Mennonite Cemetery.

Hackman, Samuel D., son of Samuel and Katie (Detweiler) Hackman, was born in Franconia Twp., Pa., Dec. 1, 1895; died at Eastern Mennonite Home, Souderton, Pa., Aug. 3, 1981; aged 85 y. He was married to Sallie Gehman, who died in 1951. On Jan. 28, 1953, he was married to Grace Bergey, who survives. Also surviving are one foster daughter (Alma—Mrs. Samuel N. Derstine) and one brother (Raymond D. Hackman). He was preceded in death

by a foster son (Clayton H. Detweiler) in 1975 and 4 brothers. On Mar. 9, 1948, he was ordained to the office of deacon. He was a member of Franconia Mennonite Church, where funeral services were held on Aug. 7, in charge of Paul Glanzer, Leroy Godshall, Earl Anders, and Curtis Bergey; interment in adjoining cemetery.

Landis, Wilmer N., son of Benjamin and Sara (Nace) Landis, was born in Upper Salford Twp., Pa., Nov. 8, 1889; died at Rockhill Mennonite Community on Aug. 7, 1981; aged 91 y. He was married to Katie S. Moyer, who died on Aug. 15, 1966. Surviving are one son (Leroy M.), one daughter (Mrs. Erma Yothers), 22 grandchildren, 53 great-grandchildren, and 5 great-great-grandchildren. He was preceded in death by 2 sons, one daughter, 2 brothers, and 2 sisters. He was a member of Franconia Mennonite Church, where funeral services were held on Aug. 11, in charge of Floyd Hackman and Curtis Bergey; interment in adjoining cemetery.

Lehman, Levi P., son of William H. and Mary (Lehman) Lehman, was born at Kidron, Ohio, Mar. 20, 1910; died at his home at Kidron, Ohio, Aug. 9, 1981; aged 71 y. On June 10, 1934, he was married to Esther Lehman, who survives. Also surviving are 2 daughters (Anna Belle and Lavera—Mrs. Ronald Geiser), 3 grandchildren, and 2 brothers (Silas and Willis). He was a member of Kidron Mennonite Church, where memorial services were held on Aug. 11, in charge of Bill Detweiler and Reuben Hofstetter; interment in the church cemetery.

Litwiller, Silas, son of Chris A. and Magdalen (Nafziger) Litwiller, was born in Delavan, Ill., Aug. 13, 1894; died at Eureka, Ill., May 2, 1981; aged 86 y. On Dec. 12, 1947, he was married to Esther Zehr, who survives. Also surviving are one brother (Ammon) and 2 sisters (Barbara Litwiller and Esther—Mrs. Henry Horsch). He was preceded in death by 3 brothers and one sister. He was a member of Hopedale Mennonite Church, where funeral services were held on May 4, in charge of Aden Yoder and Robert Harnish; interment in Hopedale Mennonite Cemetery.

Nofziger, Dale Allen, son of Amandus and Amandina (Short) Nofziger, was born in Fulton Co., Ohio, Dec. 21, 1914; died at Archbold, Ohio, July 31, 1981; aged 66 y. On Dec. 31, 1938, he was married to Berneda Wyse, who survives. Also surviving are 5 children (Larry D., Elaine—Mrs. David Schnitkey, Nedra—Mrs. Richard Fredrick, Helen—Mrs. Ron Leu, and Lynn), 3 brothers (Chauncey, Donald, and Harold S.), and one sister (Marguerite Zaerr). He

Cover by Wallowitch, pp. 664-665 by Erwin Rempel.

calendar

Hesston College classes begin, Hesston, Kan., Sept. 7
Eastern Mennonite College/Seminary classes begin, Harrisonburg, Va., Sept. 8
Goshen Biblical Seminary classes begin, Elkhart, Ind., Sept. 8
Goshen College classes begin, Goshen, Ind., Sept. 9
New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 12
Lancaster Conference assembly, Weaverland, East Earl, Pa., Sept. 17
Mennonite Secondary Education Council, Laurelville, Pa., Sept. 30-Oct. 1
Mennonite Publication Board, Colo., Oct. 9-10
Mennonite Board of Education Board of Directors, Hesston, Kan., Oct. 9-10
Black Leadership Seminar, Laurelville, Pa., Oct. 19-23
Comite Administrativo, New York City, N.Y., Oct. 22-24
Southeast Convention, Sarasota, Fla., Oct. 23-25
Moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982
MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23, 1982

items and comments

Churches begin discussing suitable ways to celebrate Christianity's bimillennial

With Jesus' 2,000 birthday not far off, the major world Christian churches are quietly starting to discuss an international celebration as a witness that they "are not giving up on the world." The approach of AD 2000 is expected by religious analysts to bring an increased amount of "end of the world" fears.

Partly to anticipate that, a small group of ecumenical planners will meet with Vatican and World Council of Churches representatives in September to talk about a turn-of-the-century fete, possibly to be held in Jerusalem.

The dire warnings by profit-making prophets and preachers within fundamentalist and sectarian circles have already sown doubt in their constituencies that little of Jerusalem will be standing by then.

Native American, Asian immigrant groups record major population growth

The 1980 U.S. census shows large increases in the Asian-Pacific Island and American Indian populations, with Indians topping the one million mark for the first time since 1890.

Among the Asian-Pacific Islanders, the Chinese and Filipino populations doubled during the 1970s. They replaced the Japanese as the largest minorities in this category.

White immigration rises to the dismay of blacks blocked in South Africa

A new immigration boom, due in large measure to a surge of immigrants from Britain and Zimbabwe, is adding considerable numerical strength to the minority white South African community. According to government estimates, the number of white immigrants entering South Africa this year could well exceed 40,000. South African immigration offices in London and Glasgow, Scotland, report a flood of applications as a result of the unemployment crisis in Britain.

Statistics for the first quarter of this year show that the total of white immigrants from black-ruled Zimbabwe will exceed 12,000.

TV soap operas described as an influential source of teen sex information

Television soap operas show a distorted view of sexuality, but may be highly influential in transmitting sexual values to youth, say researchers studying the portrayal of sex on TV drama.

Studies show soap operas such as the top-rated daytime serial, *General Hospital*, have gained a cult-like following among teenagers. *General Hospital* is also the soap opera with the most sex, says the current issue of the

Journal of Communication.

The researchers reported that 49 percent of the sexual intercourse suggested on the programs involved unmarried lovers, 29 percent strangers, and only 6 percent involved married couples.

Popular board "Ungame" geared by its creators for any kind of market

The Ungame is so called because instead of trying to win, the object is to communicate feelings as one moves around the board. It comes in a "Christian version" and in what it is tempting to call the unchristian version.

Unlike a spate of new "religious" games, the Ungame can go spiritual or secular. Religious question cards are included in the version sold in Christian bookstores but only life and relationships queries in versions sold elsewhere.

The Ungame "Unventor," or, inventor, is Rhea Zakich of Garden Grove, an energetic woman who recently turned 45. She cringes at the suggestions that the game has an unchristian version, or even an "anti-Christian" version, as one inquirer asked. "The game is really neutral," she says. "The answers people give tell you more about the players than they do the game," she said. Landing on certain squares, players respond to questions about goals, likes and dislikes, etc., but in the Christian version the players' cards are more pointedly religious.

Tanzania Lutheran leader proposes church campaign to fight paganism in West

The president of the Lutheran World Federation has urged Christians around the world to mount a campaign against paganism, particularly in the nominally Christian nations of the West. Lutheran Bishop Josiah M. Kibira issued the call to members of the federation's executive committee during its recent annual meeting in Finland.

He said parts of the world where Christianity once flourished needed "re-evangelization." The spirit of materialism and other ideologies, he said, "have overshadowed the gospel once preached to the extent that millions of men and women there are as ignorant of him whom God sent to save us as the so-called pagans in other parts."

Charismatic crowds down, but leaders dispute idea that movement has peaked

Two of the nation's largest conferences on charismatic renewal no longer attract the throngs they once did, but this doesn't mean the movement has peaked, according to four of its leaders.

The four were interviewed in Minneapolis at the 10th International Lutheran Conference on the Holy Spirit where they were principal speakers on the theme, "That I May Know Him."

One of the four is Kevin Ranaghan, executive director of the National Service Committee for Catholic Charismatic Renewal, which sponsors the annual Catholic charismatic conferences at Notre Dame University in South Bend, Ind. Attendance there for the past three years has been about 10,000 each year compared with 31,000 in 1976.

Ranaghan said he believes the charismatic movement is "still growing" and that "people are continuing to be brought to the Lord and baptized in the Lord in very large numbers."

Moral laxity blamed by reformer Colson for high crime rate

In his call for prison reforms, former Nixon Administration official Charles Colson blamed spiraling crime rates on society's moral laxity rather than on poverty.

Colson told an evangelism conference audience here that the federal budget cuts and general economic hard times provided a "perfect moment" for evangelical Christians to recover their heritage as social reformers.

However, he disputed the contemporary theory that poverty and social disadvantages in themselves lead people to crime. Rather, it is young people growing up without moral guidance who become the high crime risks, said Colson, who served a prison sentence for his role in Watergate.

Prejudice against Jews, says a new AJC survey, has declined since 1964

Anti-Semitism has waned since the mid-1960s—not due to people changing their minds, but because new generations lack the prejudices of their elders. This is one conclusion of a new survey of attitudes toward Jews reporting that 34 percent of non-Jews held "prejudiced" views in 1981, compared with 45 percent of a survey sample questioned on the same issue in 1964.

Christianity at stake throughout Middle East

New York's Cardinal Terence Cooke, in a special plea for peace in Lebanon, warned that unless the situation there were "reversed without delay," the war-torn country would "surely die," and the light of Christianity in the Middle East would be "greatly dimmed," or even "extinguished."

The cardinal spoke at a mass for peace in Lebanon in St. Patrick's Cathedral on Aug. 2. The service was one of many in Catholic churches throughout the country offered at the behest of the National Conference of Catholic Bishops for peace in Lebanon.

"There is no one who is familiar with the situation as it exists today who does not realize that unless this situation is reversed, and without delay, Lebanon as a nation will surely die," the cardinal stated.

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Living in exile

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion" (Ps. 137:1).

I am more and more impressed with the profound effect of the Babylonian exile on the Jewish people. It affected the writing and the final compilation of their Scriptures. It had an impact on their traditions and may well have affected their state of mind until this day.

As Ralph W. Klein observes in his book *Israel in Exile* (Fortress Press, 1979), the captivity was a manifold disaster for Judah. Not only was her economy in tatters and her politics in shambles, but her theology needed drastic reworking. In times past it had been understood that these were God's people, and it was assumed that God would care for them. What then could be made of this disaster? Klein follows the work of six Old Testament writers to note how they attempt to make the most out of the exile, to find faith, stability, and hope in spite of an experience in which just about everything they had counted on as stable had been torn loose.

Klein's book is instructive as a guide to the interpretation of these six writers. His final chapter too is worthwhile as a tract for our time. He calls it "Light for Our Exile" and suggests that we today are in exile: "One can be in exile without ever leaving the land" (p. 149). His point is that events and ideas have outrun our traditional assumptions about what to believe and what should be done.

Inasmuch as North America has been seen as the promised land by many people, including many recent Asian refugees, it seems odd to think of us as exiles. Indeed, Klein is using the term in a specialized sense. Some of the symptoms of exile he notes are these: "Life itself is threatened in this exile, not least by the ongoing arms race. We have reached the limits of growth and the end of cheap energy. We suffer from the depletion of all natural resources. Inflation robs people on fixed or moderate income of a chance for a decent and comfortable life" (p. 150).

Supporting testimony from a different perspective comes from Norman Cousins, editor emeritus of *Saturday Review* magazine. In the August issue, he mentions that during the past year he has been writing on literary matters because it is a literary magazine, but recent national and world events call for attention. He cites as examples the unwillingness of the United States to support the World Health Organization

in opposing sales of baby formula in Third World countries, renewed pressure on the arms race, the U.S. unwillingness to honor the Law of the Sea. "One gets the impression," he writes, "that government today is a conspiracy of incompetents."

For Mennonites, of course, living in exile is no new thing. Not an exile such as happened to Judah, but more the kind that Klein has in mind—having a profound disagreement with the values of the common culture. It is ironic that Klein should proclaim an exile just when Mennonites are beginning to feel at home in the world. Indeed I have heard of "new" Mennonites who were sickened and saddened by the excesses and hypocrisies of the world and who were coming to the Mennonite Church to find peace and integrity being passed on the way by "old" Mennonites who felt hemmed in by Mennonite narrowness and were moving out for the freedom of the world.

It is not pleasant to live in exile. There is a tension involved and no one is completely comfortable with tension. But our exile, as Klein indicates, is our home and we may as well make the best of it. Get on with the business of living. Build homes, raise families, reach out to others. At the same time, exile is a place to be especially concerned about our identity.

Identity is a problem for Mennonites today as it was for the Jews in Babylon. Klein says that the Jews practiced two symbols of their separate identity in Babylon: circumcision and the Sabbath. What symbols of identity are important today? The care of people and the care of the environment come to me as values being readily cast aside by the common culture. All around us we see these values overrun. At one end we see the government robbing the poor to benefit the rich. At the other end are the vandals robbing anyone, especially little old ladies who cannot protect themselves. If we are prepared to practice the care of people and the care of the environment, we will not only stand out as peculiar people, we may also suffer persecution from those whose greed demands a trampling of both.

The life of the exiles must be sustained by hope, affirms Klein. Is it not so? This, we recall, was the theme of the recent Mennonite Church General Assembly. From the children of the exiles came the one we have learned to call Savior. Who can tell what good may come from our exile if we remain faithful?—Daniel Hertzler

Gospel Herald

September 8, 1981

Bowling Green 81: special report

Church faces issues with calm and courage

When the Mennonite Church met at Bowling Green, Ohio, three weeks ago, it made "significant strides in accepting women as ministers, in speaking out against the moral depravity of nuclear weapons, and in bringing its confession of faith in line with current needs and practices."

In 22½ hours of business sessions, 266 delegates who answered the roll call "dragged their feet in giving women equal leadership opportunities in the church, in speaking with a clear voice on nuclear armaments and war taxes, and in preparing a relevant and up-to-date confession of faith."

The 44th churchwide delegate meeting since the first in 1897, Bowling Green 81 showed once again that "the Mennonite Church is more in tune with society than with the Word of God in its consideration of women ministers, in feeling it needed to speak to the state about weapons and arms, and in agreeing to review its historic confession of faith."

Which of the above conclusions one accepts about the business of Assembly 81, August 11-16, depends a great deal on the assumptions and attitudes one brings to such a meeting—and to a report about it. Most of the more than 4,000 persons who participated in some aspect of the assembly—adult mass meetings, a youth convention, and children's activities were also

by J. Lorne Peachey

bowling
green
81

called to one hope



Left: Singing was an expression of worship and helped bind the "family" together.

Cover: The public meetings were well attended. They were a cross section of Mennos in North America.

featured in addition to business sessions—seemed to come away feeling they had been part of a significant event in the life of the church.

Some described it a "sedate" assembly, pointing to the lack of heated debate and sharp disagreement during most of the discussion on the floor. However, the Council on Faith, Life, and Strategy—which also served as a listening committee to identify delegate concerns and frustrations not being represented on the floor—saw this as a positive sign of maturity among delegates. At the final session, CFLS commended them for being able to listen to divergent viewpoints while "maintaining a high level of serenity in the way in which we worked."

In their business sessions delegates passed summary statements on "Leadership and Authority in the Church," on "The Use of the Law," and a preliminary study on "Justice and the Christian Witness." They authorized a study of human sexuality in the life of the Christian, called for an evaluation of Mennonite Church organization, and agreed to consider a revision to the 1963 Mennonite Confession of Faith. They drew up a resolution on nuclear armaments and sent letters on the subject to U.S. President Ronald Reagan and Canadian Prime Minister Pierre Trudeau. They also reaffirmed the church's commitment to urban concerns and—in the longest discussion of the week—struggled with how to realize reconciliation with a delegate who denounced them for continuing to pay war taxes (see "A Prophetic Voice?")

Leadership and authority

Serenity prevailed, but discussion was intense during consideration of a summary statement on "Leadership and Authority in the Church." The University Union ballroom, where all business sessions were held, had few empty chairs during this session, which attracted more observers than did any other business session.

Chairman of the study task force, Ralph Lebold, Waterloo, Ont., pointed out that the issue had been worked on since 1975. He noted that his group had received 42 responses from congregations and conferences and numerous letters on the subject from individuals—a response greater than for most issues before the General Assembly.

In its final form, as presented to the delegates, the 46-page document ("Some persons called for a shorter version in a simpler style, but you can't do it with this subject!") contains: historical developments in leadership patterns in the church, a look at New Testament leadership guidelines, a review of various types of leadership patterns now operating in the church, the meaning of ordination and licensing, the role of the conference and the congregation in choosing leaders, and a brief section on women in church leadership positions.

It was the latter which drew most of the discussion from the floor. While Lebold noted that the task force assignment had not been to deal with this question specifically, and while assembly leaders called for consideration of the study document in its entirety, yet floor

speakers continually gravitated to this one topic.

"Women in leadership positions have not received the central focus they deserve among us," said Diane McDonald of Denver, Colo. "It is the church's responsibility to call forth leadership—both men and women," said Dorothy Jean Weaver, Richmond, Va. Osiah Horst, Toronto, Ont., echoed their concerns: "The Mennonite Church should be the last to be afraid of affirming women as leaders. It should be the first to make this kind of move."

Most of the speeches from the floor were in favor of allowing women to be ministers in the church, with some reservations. Many of the speeches were made by women. "Not to have to guess what women are thinking is a great relief," Mary Schertz of Elkhart, Ind., said on the floor about the discussion.

It was Ruth Brunk Stoltzfus, Harrisonburg, Va., who set the tone for much of the discussion with a lengthy ("I don't ask God what to say; I ask him what to leave out."), witty ("I don't agree with the statement that God made man and then said, 'I can do better than that!'") speech on the question. "When we talk about church work, we exclude the women; when we talk about homelife, we exclude the men." She called for both to be included in both.

Delegates voted almost unanimously to accept the statement on leadership and authority. They also passed an amendment that sets up a committee to "study and facilitate the process of full participation of women in the leadership ministries of the church."



At least part of the impetus for this amendment came from a meeting of women only on the first morning of the convention. Called by an "Ad Hoc Group on Women in Church Leadership," this meeting was held "to allow women to hear each other on their involvement in the church," according to Alice Roth, coordinator and spokesperson for the group. Some 120 women attended.

Even before the assembly had officially begun, anxiety was high about this gathering. Part of it came because of a memo the ad hoc group had circulated by mail to delegates, calling for additional study on women in the ministry. Some of it came through the fact that the meeting excluded men: announcement was made only through signs in or near the women's rest rooms on campus, and one man who tried to attend was asked to leave. "You have to recognize that the presence of men makes a difference to some women in how free they are to speak," said Roth.

The amendment to study women and ministry did not pass unanimously; in fact, more negative votes were registered for this motion than for any other before the assembly. Furthermore, discussion resumed again two days later on Saturday morning when it became apparent that some delegates misunderstood the intention of the motion, particularly the words calling for a committee "to facilitate the process of full participation of women in the leadership ministries of the church."

"The group is to be a working committee," moderator Glendon Blosser explained. "It is to listen to those who have differing viewpoints, observe how women are now being used in the church, interpret further biblical passages about women in the church, and be available to conferences and congregations in their study of the issue."

Moderator-elect Ross Bender pointed out that ordination—of men or women—does not rest with the General Assembly but with conferences and congregations. "What the General Assembly can do best is work at a fuller theological consensus on this issue. This will help congregations and conferences as they work through it.

Resolution on nuclear armaments

Discussion was also intense on a resolution concerning "security and the current world arms race." Included with this resolution were letters on the subject to U.S. President Reagan and Canadian Prime Minister Trudeau.

The resolution, which passed unanimously, calls for the church to become informed about the potential of nuclear war, to declare its readiness to live without nuclear weapons in its countries, to enter into discussion with other Christians on the subject, and to witness to the decision-making processes in governments.

Most of the floor discussion centered in the

letter to President Reagan (see related story). "There's an unfortunate philosophy behind this letter," said James Hess, Bethel, Pa. "It's that because I'm a Christian, I'm qualified to advise the government how to go about its business. That goes against our historic doctrine of the separation of church and state."

Said Dan Slabaugh, Whitmore, Mich.: "The president will laugh when he reads this letter—if he reads it at all. He'll laugh because he knows that every payday we disavow what we say when we continue to pay our taxes for war."

But most of the delegates were positive to the content of the letter and to sending it. "Mennonites have a tradition of going to the government and suggesting what it might do," said Edgar Metzler, Goshen, Ind., citing the conscientious objector provisions of World War II as an example. "Now we're facing an issue in which we speak not only for our own right to live but also for that of others."

Several delegates called for the concerns of the resolution and the letters to be communicated with other Christian bodies. After agreeing to send the letters, delegates gathered in groups of 3 to 5 all over the ballroom to pray for world peace and nuclear disarmament.



Cal and Loretta Kaufman, Ralph and Mary Martin of Benton Mennonite Church near Goshen, Ind.

Urban concerns

Lively interest also characterized floor discussion of urban concerns. In a report to the assembly, general secretary Ivan Kauffmann noted that urban ministries had been recognized as a special priority for the church at Assembly 77 in Estes Park, Colo. Delegates at Bowling Green reaffirmed this move by passing 12 recommendations on urban concerns.

The recommendations call for a continua-

A prophetic voice?

How does the assembly process minority viewpoints? That became the focus in an intense discussion engaging assembly delegates for 2½ hours beyond their scheduled closing time in the final business session.

Impetus for the discussion came when Dan Slabaugh, Whitmore Lake, Mich., asked permission to make a four-minute statement on a concern of his. He confronted delegates with their failure to back up their sentiments about peace, as stated in their letter to President Reagan, with their actions. "Why do you continue to pay taxes that go for war purposes?" he asked. "The religious community in America could stop the arms buildup if it wanted to; I can't understand why this doesn't excite us."

Slabaugh reported he had wanted to put two motions on the floor but had been advised by assembly leaders not to. (Later discussion revealed one motion would have called delegates to acknowledge that paying war taxes was sin but that they planned to continue doing so anyway; the other would have called for all Mennonites to stop paying war taxes immediately.) In frustration Slabaugh concluded: "I joined the Mennonite Church because of its stand on peace and nonresistance. I will leave it for the same reason." He then walked off the assembly floor to participate in a seminar on war taxes.

In subsequent discussion, many delegates voiced concern about the incident and called for reconciliation to be effected between Slabaugh and assembly leaders. There was also discussion on how the assembly can hear a prophetic word and what is the process by which it is determined whether or not a minority opinion is prophetic.

After long discussion, delegates approved a motion which (1) made Slabaugh's concerns about war taxes a part of the official record of the assembly; (2) asked the Council on Faith, Life, and Strategy to bring proposals to the next assembly for dealing with the war tax issue and for discerning "prophetic voices"; (3) called for immediate steps to be taken to bring about reconciliation between Slabaugh and the assembly.

How the assembly processes issues

"One of the frustrations I have with the system is that it takes up to six years to make a decision." That frustration, voiced by Charles Gautsche of Archbold, Ohio, was shared by many of the delegates attending Bowling Green. Yet no move was made to streamline the process, and given the fact that the assembly meets only every other year, decisions will likely not be more rapid in the future.

Issues and actions to be processed by the assembly come from various sources: congregations, conferences, individuals, church agencies. An issue identified as needing attention receives testing by various groups for two years before it comes to a meeting of the General Assembly to see whether delegates agree to study it. This year, they voted to initiate a study of "Human Sexuality in the Christian Life."

During the next biennium a committee will work through the issue and print up their study for review. The review will happen at the 1983 meeting of the assembly, after which reactions, criticisms, and suggestions will be incorporated into the document. A paper on "Justice and the Christian Witness" was at this stage at Bowling Green.

Next, the study is sent to congregations and conferences for review. Once again the reactions and suggestions which come back are synthesized into the document. The final product comes to assembly delegates again for either acceptance or rejection. Delegates at Bowling Green accepted final papers on both "Leadership and Authority in the Church" and "The Use of the Law" this year.

Assembly leaders quickly point out that these are not position papers. Rather, they are summary statements which represent the thinking and consensus of the church. They are recommended to congregations and conferences for use in solving problems and discerning God's will in particular situations.

And because the community process involves much feedback and refinement, the process as it is now set up can take up to six years.

tion of the urban thrust, ask district conferences to give program and financial priority to urban areas, and affirm "the coordination of the urban thrust as a key element in the General Board staff's job descriptions."

Not all delegates, however, were convinced urban ministries should have such a strong emphasis. "I feel like a fish swimming the wrong way," said one from Ontario, "but I would remind us not to lose sight of our ministry to the small towns and rural areas where many of us live."

Levi Miller, Scottdale, Pa., cautioned against institutionalizing urban concerns by lodging them with the General Board. "We spend too much time with flow charts and budgets rather than with energizing people to work in urban centers," he said.

Applause greeted a statement by Wilma Bailey, Elkhart, Ind., that concern for urban ministries is really a concern for the future of the church. "Most of you grew up on the farm," she told the delegates, "but your children have not. More and more they live in the city. So when we talk about urban ministries we are not talking just about minorities in the church; we are talking about a ministry to our children and grandchildren."

Some delegates also raised questions about a proposal brought by the black and Hispanic caucuses to organize separate conferences or associations for their groups. While there were affirmations for greater autonomy for minorities in the church, question was raised

Moderating not a bad assignment says Glendon Blosser

The General Board met for a day and a half prior to the General Assembly. As chairman of the board and moderator of the assembly, Glendon Blosser, a farmer-bishop from Harrisonburg, Va., was in charge of both. Schedules were tight, so I met Glendon and his wife, Dorothy, for breakfast on the morning of the second day of the board meeting.

"What surprised you most upon receiving your assignment?" I asked Glendon.

"As a noninstitutional person, I was pleased to find that I fit the assignment," he said. I discovered that you do not need to be a trained institutional person to serve the church in this capacity. I immediately felt accepted, more comfortable than I expected."

He was also encouraged to find that our process of decision-making is adequate to work through issues. "I am overwhelmed at how we can work at group process." Glendon is also impressed by the caliber of people appointed by the church to serve on the boards: their commitment to the church, their concern for people, their broad perspective. He said, "I think the Mennonite Church has come to a new kind of unity where we can discuss issues and differ without conflict and tension."

"What does the General Board do?" I asked. (I knew the answer in a general way having observed its meetings from time to time, but I wanted to hear what he would say.)

"They are the housekeepers of the church," he replied. Or

to put it another way, "Someone needs to be listening to the congregations and to the people." On the other hand, there is a need to be listening to the boards and agencies which are asked to serve the church. "This is why the new General Board [with district conference representation] is on target—because we have conference representatives who tell us what the church is saying and then we can hear from the agencies."

Because the work of the General Board is behind the

Editor: Daniel Hertzler

News Editor: David E. Hostetler

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about how two new conferences would relate to existing district conferences. There was also concern about a fragmenting rather than uniting the body through this move. As demonstrated in their discussions and documents, the black and Hispanic caucus participants share this concern.

Evaluation and revision

In other business the assembly approved a reevaluation of the current structure of the Mennonite Church. "We have lived with this for 10 years now," Ivan Kauffmann said in presenting a report for the General Board. "Several things have changed in these years which need updating."

He noted that the current organization is based on a regional plan which for the most part has remained inoperable. Instead, district conferences have increased in numbers and in strength since the current plan was initiated at the first assembly in Kitchener, Ont., in 1971. "Changes affecting the regional approach will affect the whole structure," Kauffmann said.

Delegates agreed, though they cautioned against a major overhaul of the structure. They approved a recommendation that the General Board appoint a structure study committee to make its first report at Assembly 83.

Delegates also called for the assembly to consider revising the 1963 Mennonite Confession of Faith. "We need to bring our confession into line with our practice today," said Ross Goldfus, Lititz, Pa. Sam Troyer, Mid-



Hearing-impaired participants felt themselves to be an integral part of the proceedings, thanks to good interpreters such as Kate Birky

dlebury, Ind., agreed and suggested that a new confession contain stronger statements on the Holy Spirit, on authority, on discipline, and on nonconformity.

"But I fail to understand why we always have to update these things," said John Moore, Omaha, Neb. "Is the Mennonite faith something we revise yearly?"

Revision may indicate several things, Marlin Miller, Elkhart, Ind., answered. It may show we have been unfaithful and want to become more faithful (applause). It may show we simply want to affirm where we now are (scattered applause). Or it may indicate we are about to become unfaithful (one lone applause, then laughter).

The suggestion to revise the confession of faith was referred to the General Board for implementation.

Study guides and other business

Also before the assembly, were three other issues in various stages of the study process (see "How the Assembly Processes Issues").

One on "The Use of the Law" received final approval. The statement calls for Mennonites to counsel with local congregations, conferences, or churchwide agencies before becoming involved in litigation, whether adversary or defensive. It states that "approval can only be for cases that do not share those elements which New Testament examples clearly advise against."

A statement on "Justice and the Christian

scenes (though reported regularly in the *Gospel Herald*) it is not well understood. "Most people think I am with the Mission Board." However, "people can understand the moderator of the General Assembly."

I had heard talk of the need for changes in the Mennonite Church organizational structure adopted in 1971 and asked Glendon what in his opinion is crying for change. He replied that in 1971 the division of the church into regions was one of the basic parts of the structure. One of the major shifts needed is the reworking of the regional concept since only one of the regions has really developed (Region V). "The fact that the district conferences have all been strengthened and become tooled up for ministry will need to be recognized. The district conferences are not even mentioned in the original constitution."

Another concern is how best to incorporate the Black Caucus and the Latin *Comité* into the structure. They, too, were not included in the original document. "But we're working on that one."

I have observed that shortage of funds is a perpetual problem for the General Board. In 1975, a special fund-raising effort reduced the General Board's deficit, but the problem continues. What is the solution to this financial problem? "I feel the Mennonite Church has the resources," he replied. "It is a communication problem and a commitment problem. Communication is so competitive.

You can hardly get people's attention. We have good communication systems and materials and the people who read them are informed. I preached a sermon recently in which I said, 'You're down on what you're not up on.'

"The other factor is commitment. As soon as people become really committed to the church in a spiritual way, they have a new trust level for the church. People who are marginal in commitment have only a minimum trust level. They listen to Jerry Falwell and he's the one who gets the money."

Glendon noted another financial factor which affects support of the General Board as well as other churchwide programs. "The congregations have gotten a stronger identity, so funds are staying closer to home with congregations doing more of their own programming and needing less services." However, he observed that small congregations and conferences still need more services than they are able to pay for and it is important that we have an attitude of caring.

Glendon summed up his view of leadership as follows: "I have seen my style of leadership as a servant role. Even though it requires a lot of responsibility, it is not a position of power. I give credit to my denomination that they will accept this style. I get my fulfillment out of being a part of the process and don't spend time thinking about whether I will be successful."—Daniel Hertzler

Witness" was presented for its first review. This one represents a first for the process; it is a joint statement for both the General Conference Mennonite and the Mennonite churches.

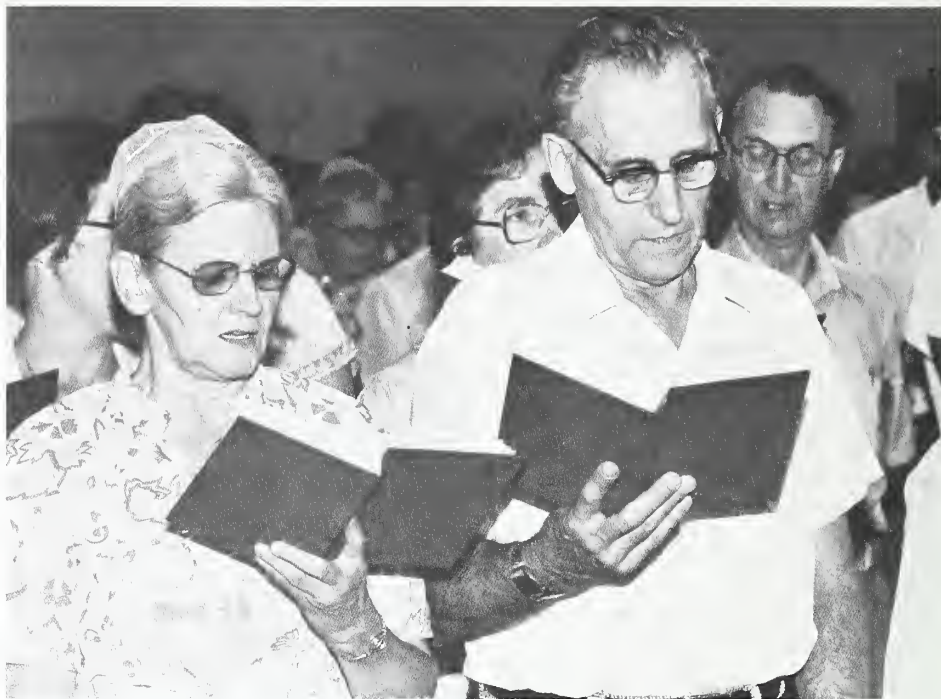
Delegates generally approved the statement, though there was applause for a suggestion by Art Smoker, Goshen, Ind., that the document be translated into sixth-grade language so more persons could understand it. John I. Smucker, Elkhart, Ind., called for greater emphasis on poverty in the paper and Brian Laverty, Listowel, Ont., for more attention to Christians living as citizens of another kingdom.

David Shenk, Salunga, Pa., reminded delegates that while the study is being reviewed many unjust situations continue to go unchecked; the study is scheduled for final adoption at Assembly 83.

Also brought to the floor was a proposal to study "Human Sexuality in the Christian Life." Delegates agreed and will hear the first report in two years.

While they agreed, some raised question about a paragraph in which the General Board affirmed "the historic stance of the church" that homosexual relationships are wrong. "That seems to close an awful lot of openness in beginning a study," said Calvin King, South Hutchinson, Kan.

Speaking for the board, moderator-elect Ross Bender said the paragraph was in the report because "of considerable nervousness on the part of many" on the subject of homosexuality. He also noted that the board did



From east and west they came, worshipping with one voice. In the foreground are Howard and Miriam Headings, West Liberty, Ohio.

not want "to awaken false expectations on the part of some persons."

Assembly delegates also heard that the General Board will have a \$50,000 deficit at the end of the current fiscal year unless program is cut drastically—which staff has been asked to

do. They learned that Ivan Kauffmann has been appointed general secretary for another four years.

Announcement was made of Assembly 83 to be held July 26-31, 1983, at Lehigh University, Bethlehem, Pa. This will be a conjoint meeting

New moderator Ross Bender suspicious of grass roots talk

In the present organizational practice of the Mennonite Church, the moderator elect serves two years with the understanding that he will then become moderator for two years followed by past moderator for two years. I spoke to Ross Bender, a professor at Goshen Biblical Seminary, a few days before he was due to begin the second phase of this six-year cycle.

What is it like to be moderator elect? I wondered. "It feels good to be one of God's elect," he replied somewhat facetiously. Then he added, "It takes two years to get used to the idea of what's expected." And what is expected? "The main thing is to get 30 people [the General Board] to think and function together. In the General Assembly this 30 is expanded to 300. You try to get this group to function both as persons and as representatives—to blend them into a new consensus. It might also be expected that you would have some kind of vision."

What is yours? "I am especially interested in inter-Mennonite and interchurch relations. The thing that grips me is the need to recognize the body of Christ. I liked very much what Paul Voegtlin said [in the General Board meeting] about moving from an exclusive to an inclusive view of the church. I call that moving from the tip of the little finger in toward the heart. You can look at this also in

terms of relations between North American Mennonites and the worldwide Mennonite Church. We in North America are not the body, but a part of it. The same applies to relations between the local church and the total assembly."

I asked Ross about a "grass roots" discussion which had surfaced in the General Board meeting. It had been observed that representation on the General Board and to General Assembly may not be adequate—that persons with certain kinds of beliefs are not heard from. Ross reacted vigorously to this assertion. "If we are talking about every brother and sister being a part of the whole, I am in favor of it. What is said at the board and assembly level must make sense to all. But I am suspicious that this 'grass roots' talk may be an attempt to gain extra clout for a personal point of view, to build power, to alienate, to divide. If it is true that churchwide leaders are out of touch, this needs to be addressed, but I find them very much concerned about relating to the local congregation."

Ross summed up his feeling about the issue in these words: "I feel so positive about the church, its programs, and visions, I wish everyone else would, too. I've never felt alienated and I do care when I discover there are people who feel outside. I want to work at that. Maybe this is what the 'grass roots' talk is about."—Daniel Hertzler

with the triennial session of the General Conference Mennonite Church in celebration of the 300th anniversary of the coming of the Mennonites to Germantown, Pa.

In retrospect

How does one evaluate 22½ hours of reporting and discussion sandwiched between Bible studies, mass worship sessions, seminars, late-night activities, and the camaraderie of lively mealtime fellowship?

The assembly has four purposes, moderator Glendon Blosser said in the opening business session: 1) to investigate whether the program boards are doing their job, 2) to provide information about what's going on, 3) to provide an experience of inspiration on what it means to be a Mennonite, and 4) to initiate new persons into being part of the church.

Apparently, from reports of delegates afterward, Bowling Green 81 did all that—and more. It frustrated some of them with its lack of strong, decisive moves on pressing issues of the day. Others found it moving much too fast in these same areas. Still more applauded its courage and its decisions to move ahead without all the answers neatly spelled out.

Regardless of how one views the outcome, one thing about Assembly 81 remains: vigorous, enthusiastic discussion often brought the moderator to say, "I think I feel a consensus among us." Can one ask for more of a churchwide assembly gathered under the theme, "Called to One Hope"?

Ross Bender, new moderator and seminary teacher



Letter to the president

Mennonites attracted the attention of national media during their General Assembly with the following letter to U.S. President Ronald Reagan on the neutron bomb and the nuclear arms race. A letter, calling for the Canadian government to commit itself to arms control and disarmament and to international economic justice, was sent to Canadian Prime Minister Pierre Trudeau.

The President
The White House
Washington, D.C. 20500

Dear Mr. President:

As representatives of the Mennonite Church of North America, gathered in the biennial General Assembly at Bowling Green, Ohio, August 11-16, 1981, we write to assure you of our prayers for your awesome responsibilities. As Christians we believe that governments exist under God for the good of all peoples. As citizens we share the constitutional goal of a government which establishes justice and promotes the general welfare. Accordingly, we share our deep concerns on the following urgent national issues.

1. *The increasing danger of nuclear war.* We urge you to take immediate steps to enter into arms limitations negotiations. A mutual freeze by the United States and the Soviet Union on the testing, production, and deployment of nuclear weapons could be the first step toward the reduction and eventual abolition of nuclear weapons. The present proliferation of the means of destruction makes all sides less secure and threatens rather than enhances the prospects for peace.

Your decision on August 6, 1981, to proceed with the manufacture of the neutron bomb reverses your own expressed desire to reduce nuclear armaments and adds another dangerous turn to the arms race. To proceed with a weapon designed to destroy people rather than property symbolizes the moral bankruptcy of the frantic search for military superiority. We urge you to reverse this decision.

2. *The military budget.* We believe the enormous increase for military expenditures proposed for the next five years is a misdirected effort to provide for the nation's security. The power that will make the nation secure is not the power to bend other nations to our will by threatening to kill millions, but the power to provide justice and opportunity for all peoples of the world, including our own. The transfer of billions of dollars to the military from programs that assist people, especially the poor in our midst, seems to us a denial of God's intention that governments serve the common good.

3. *A foreign policy that emphasizes arms sales and military alliances.* When our relations with other countries are dominated by these components of foreign policy, regional tensions are increased, competition is fostered at the expense of the cooperation needed in our interdependent global community, and resources needed for human development are diverted.

4. *The increased pressure for conscription.* We urge you to maintain your stated opposition to conscription, but more importantly, to reconsider the militaristic foreign policy which creates the demand for larger armed forces and a renewed draft.

We are committed to serve those in need worldwide in obedience to Christ's command to love both neighbors and enemies. We shall try to be faithful to the convictions of our community of faith for over 450 years that all war violates God's will. We appreciate the recognition of conscientious objection by our government. But we are also deeply concerned about the rights and welfare of the entire human family if present confrontational politics provoke a nuclear holocaust.

5. *Our sense of urgency.* Our brothers and sisters in the churches of many nations have shared with us their hopes for peace, justice, and development. Those dreams are threatened by the present arms race. We urge you to devote your leadership to peaceful and constructive means of asserting America's role in the world. In that effort, we pray for you God's wisdom and strength.

Sincerely,
Glendon Blosser, Moderator
Ivan J. Kauffmann, General Secretary
Mennonite Church General Assembly

Uphill but joyous mission; Black Caucus moves ahead

The Mennonite Church Black Caucus, after eight years of developing new levels of friendship and fellowship in black and integrated congregations from New Jersey to California, in its eighth annual assembly approved actions that support its long-standing goal of self-determination for the churches it represents.

The Black Caucus Assembly, held at Bowling Green, Ohio, Aug. 7-10, meeting prior to General Assembly, brought together just under a hundred delegates, pastors, youth and children, and other interested persons.

In business sessions the delegates gave approval for the Black Council to move ahead in developing plans for a new name; seeking implementation of goals and vision for the 80s in evangelism, church relations, financial self-sufficiency and leadership development; and seeking a structural change to reflect what one guest speaker called black congregations having "come of age."

The actions open the way for new initiatives in carrying out the Caucus advisory role to Mennonite Church agencies, program boards, conferences, and inter-Mennonite organizations on issues affecting black and integrated congregations.

Delegates gave assent to exploration of a representative association for the 62 black and integrated churches with 1600 members. To be tested and refined over the next year by the Black Council, the association, if approved, would be followed by the drafting of plans for the black and integrated churches to become a para-conference. Congregations would main-

tain membership in their geographical conference while at the same time holding membership in a national conference.

The issue of self-determination goes back to and precedes the formation of the Black Caucus in 1973. At the 1973 meeting held in Sandia, Tex., pastor Bill Vaughan of Norfolk, Va., said, "We're not asking for the world, we're asking to be part of it."

Leadership of the Black Caucus is carried by an eight-member Council, currently chaired by William Scott, Jr., of Saginaw, Mich. Other members include Tennison Barry, Saginaw; Al Brown, Elkhart, Ind.; Jannie Holloway, Wichita, Kan.; Charlotte Jackson, Philadelphia, Pa.; Raymond Jackson (vice-chairman), Philadelphia, Pa.; Georgia Lovett (secretary), Charlottesville, Va.; and Richard Reese, Los Angeles, Calif.

Outgoing Black Council member LeRoy Bechler of Inglewood, Calif., reported three major recommendations from the evangelism and nurture committee. They call for development of a stewardship program within black and integrated congregations with the goal of their becoming self-supporting, the planting by each congregation of a satellite witness, and the planting of a congregation in every major city in the U.S., particularly in the South and in states with no Mennonite witness.

Projected over a decade or longer, the committee's recommendations take the form of diagnostic clinics and follow-up, congregational resource team for evangelism, organized program of outreach in at least one third of the black and integrated churches.

Bechler said the work of the committee has the objective of involving "program boards in the areas where we are concerned and as it af-

fects our constituents." Implementation of evangelism and church relations projects over the next decade is estimated to cost \$227,000.

James White, professor of sociology at Calvin College, Grand Rapids, Mich., addressed the group following an opening, hour-long testimony meeting. "I'm blessed by this celebration of the great deeds of God in our lives," he began. "We're pausing in the daily routine of our lives to find direction from our Creator," he said.

Speaking on Genesis 1, White said, "There was nothing routine about the creation of you and me." God put his emblem, or mark of ownership, on his work by creating man," he said. "God can use you to sign his name in the lives of people," said the former inner-city worker, urban pastor, and drug rehabilitation counselor.

He challenged congregations to involve their young people in the central tasks of the



church. He suggested youth accompany the pastor for a day. "Let them see the hand of God working in your servant," he said.

White is serving as consultant to the Black Council in the upcoming year in developing its goals and objectives.

In a devotional meditation preceding the business sessions, Wilma Bailey, of the home missions staff of Mennonite Board of Missions, drew images from the broken bits and pieces of the story told in Acts 27:27f. "Some of us make it on the bits and pieces of life," she said, list-

ing broken homes, broken education, and broken jobs. She challenged the group to use both the broken bits as well as the ability to swim to, together, "reach the goal God has for us."

Chairman William Scott, Jr., opened the business session by suggesting the Mennonite Church reflects something of the national mood of neglecting minorities. "Blacks are in a hole. On the edge stands the white brother. We're now looking up and seeing no one there. Our white brothers are stepping back from the hole. We're at the point of a new vision. How are we going to get out of the hole ourselves? We have to work together," he said.

He continued, "I hear 'Amen.' I heard Amen last year. One of the goals we're working toward is becoming financially independent. I don't need Amen unless it's coming from deep down inside. It has to be a support of action. I'm being honest, putting it on the table."



The concerns voiced by Scott and others reflect the fear of losing identity more than being a matter of mistrust, said Georgia Lovett. The concerns for unity and oneness were strongly expressed and all agreed that the move toward self-determination did not mean separation.

"Without the Caucus we don't exist," Lovett said of the current structuring in the church. Scott said, "We feel that Mennonite Church expansion and development will be strengthened as formerly dependent segments



Above: Dwight J. MacFadden, associate general secretary with the General Board; *center:* Vivian, Bernice, and Louise Scott, all from Saginaw, Mich., during a break; and *far left:* Leslie Francisco, Jr.

of the church grow into interdependent relationships with the larger church. "There comes a time when we are no longer children," he said.

The Council proposes a continuing office of Black Concerns at the General Board level and an additional person who would be executive secretary of the Black Caucus, or whatever the new name might be. Dwight J. MacFadden now serves the Caucus as staff person as associate secretary for black concerns of Mennonite Church General Board.

One delegate said, "Black Caucus investment will pay back a hundredfold if its going to get churches to be self-supporting." The group affirmed with appreciation the support received from the church over the years, while encouraging increased dialogue in the budgeting process for matters affecting the black community.

One delegate spoke for the time the church would say, "How much can we give you, not how much can we take from you." Delegates committed themselves to take the financial stewardship agenda to their congregations. Two offerings of the walk-up-front style raised over \$600 for Caucus work.

In presenting the church relations report, Georgia Lovett said the bottom line for the task is commitment. "We're walking straight up out of a hole," she said. She called for support of church relations goals which include, "To be fully informed of and participate in all

developments in the Mennonite Church which will affect the Council and/or Caucus congregations."

The other goals are: "Fully developed congregations in relation to leadership, congregational life, evangelism and nurture, finances, and community involvement," and "General Board awareness and acceptance of the Council and Caucus; their purpose and accomplishments."

Some delegates expressed hesitation on the sweeping changes proposed, yet, in the end, there was general assent to move ahead with a year of planning, proposal shaping, and implementation with the appropriate agencies and boards. Major items will come back to the 1982 Caucus for action.

John Perkins, who on June 9 completed 26 years as director of the Voice of Calvary ministries in Mendenhall, Miss., told the group that after eight years of the group finding its identity and purpose, its strength and contribution now lay in ministry, "how to lead the Mennonite Church in the needs of the ghettos where people are suffering," he said.

"The Mennonite Church will not be a reconciled people apart from you giving leadership in the cities," he said. His comment, "Your new name should reflect ministry, not just protest," was met with applause.

Perkins believes Mennonites have a unique ministry to offer society. When asked by *Christianity Today* magazine in 1974, "What are you?" he said, "I think I'm nearer to a Mennonite than anything else," identifying an appreciation for the Mennonite sense of identity as a people and community and mission, "folks who have a sense of being a people of God," he said. He suggested Mennonites balance service with evangelism by planting churches in relation to service.

The sessions included reports from High Aim, the James Lark Leadership Education program at Goshen College, a new cross-cultural program at Eastern Mennonite College directed by Abram Davis, and Eastern Mennonite Board of Missions work with black and integrated churches in the ten Eastern seaboard states. Written reports from churchwide agencies were included in the workbook.

Following Perkins' final address, Joe Holloway, pastor in Wichita, Kan., reminded the group of "our brothers and sisters who were our voice and conscience in the past. If they were here they would be pleased." He credited the quality of the current work to the past vision, now given concrete form and leadership commitment.

In a poll of delegates on which items should receive priority attention, training for lay leadership came out number one, followed by in-service training for pastors, and team resource for congregations in evangelism.

A communion service preceded the closing meal on Monday noon, sending the Mennonite Church Black Caucus participants on an uphill, but joyous mission.—John Bender



Luke Hurst makes a statement for the young men who appeared before the General Assembly to ask for support of their stance of not registering with the U.S. Selective Service System. The assembly delegates and other participants gave strong support to the resisters.

Nonregistrants receive confirmation of support

Two past assemblies of the largest Mennonite group in North America have recognized nonregistration as a valid Christian response to military conscription. But for four young men who face possible prosecution, a standing ovation at the August 1981 Mennonite Church General Assembly at Bowling Green (Ohio) University personalized the church's support.

Of the six nonregistrants who attended at least part of the biannual assembly, Greg Smucker of Elkhart, Ind., seems to face the

greatest prospect of prosecution. Smucker, who read the statement that drew the ovation, received a Selective Service System letter of warning in June.

On July 20 Selective Service turned over 134 names to the Justice Department for investigation by the FBI and possible prosecution by federal district attorneys. Although the list is not public, categories of names on the list are known; Selective Service had sent letters similar to Smucker's to 103 of the 134 individuals.

Selective Service has not disclosed the total number of warning letters it sent, however, nor

how it chose these particular men for possible prosecution. Its own estimates of those who have not registered—for whatever reason—total more than 570,000.

Smucker had made his decision not to register for the draft with the counsel of his father, Marcus Smucker, and his congregation's elders, but he had only limited contact with other nonregistrants until the week at Bowling Green. Meeting with others in the same position, he says, "helped me get over my tiredness of the situation and get excited about what we're doing, what it means."

Smucker found Andre Gingerich and Luke Hurst, both of Harrisonburg, Va., and founding editors of the *Mennonite Conscientious Resisters' Newsletter*, more familiar with legal and political developments. "Being in high school last year, I had felt isolated," he says.

Also present during part of the week were Paul Reimer of Goshen, Ind.; Jeffrey Rittenhouse of Souderton, Pa.; and Joe Smucker of North Newton, Kan. The group met often with Jim Amstutz, draft counseling coordinator for Mennonite Central Committee U.S. Peace Section, and others concerned about the draft. MCC Executive Secretary William T. Snyder got acquainted with them and discussed possible legal support.

The nonregistrants also expressed "appreciation for the invaluable support from our home congregations and communities" and said they "gratefully acknowledge" official Mennonite Church support for nonregistration at Turner, Ore., and Waterloo, Ont., assemblies of 1969 and 1979, respectively.

They said that "in coming to this position as individuals and as a group we have spent much time in prayer, thought, and dialogue with brothers and sisters in the church."

A reflection on the evolution of male dress

Once upon a time, no men wore neckties at Mennonite gatherings. Later, a sprinkling of ties appeared among the delegates. Gradually, most men, including the leadership, draped fabric about their necks. Now, very few men wear ties to warm summer meetings—only the leadership. The tie has become the symbol of leadership authority. At the pinnacle of leadership, a jacket is added.

Since the Bible is silent on the matter of neckties (millstones being the only neckwear discussed in Scripture), perhaps there is no great principle at stake here. But maybe there is a lesson to be learned. Perhaps not. But at least two observations:

1. Is it not a tribute to the common sense of most Mennonite men that now that they can wear neckties, they don't?
2. Would not a more practical fashion accessory for summer conferences be straw hats, as worn by most men at the 1927 General Conference at Belleville (see *Gospel Herald* picture June 30, p. 513)?

(P.S. For studies on the correlation of female fashions and leadership roles we must wait till the 1990s when scholars will have a larger sample of women in leadership positions.)—Edgar Metzler

Between memory and hope

by Ross T. Bender

This familiar text calls to mind a high moment in the life of our Lord on the evening he entered into his passion. There is a brief account of this event in each of the first three gospels.

In the Gospel according to John five chapters record in greater detail the final teaching which Jesus gave his disciples on that evening.

It was the time of the Passover, and Jesus told his disciples to prepare the feast. He had already made some advance arrangements and it remained only for the disciples to implement these plans. It was not a joyful occasion. The disciples were not in a festive mood. This was not a forest revel like you read about in the tales of Robin Hood and his merry men.

Paintings or reproductions of this melancholy scene abound. Can you recall seeing a smile or even the hint of one on any of the faces? Small wonder! Jesus had told his disciples he was about to suffer. They knew full well that there were conspiracies and plots to arrest Jesus and even to have him killed. The disciples were in an edgy and quarrelsome mood.

There was the incident recorded in Matthew and Mark which took place just a day or so before. They were guests in the home of Simon the leper when a woman came up to Jesus with an alabaster jar of very expensive ointment and poured it on his head. Perhaps she had had a premonition of

his approaching death and symbolized her awareness of it in this way. This is apparently how Jesus interpreted it, "She has done what she could; she has anointed my body beforehand for burying" (Mk. 14:8). But the disciples saw only waste and conspicuous consumption and muttered their indignation.

Then Luke reports that the disciples got into a dispute about who was the greatest. Perhaps this came up when they were deciding who would sit where as they arranged themselves for that famous portrait, The Last Supper!

But the deepest gloom of all settled upon them when Jesus announced in a quiet voice that there was a traitor among them, that one of them would betray him. That set up quite a buzz! Lord, is it I? Is it I? Is it I? until an uneasy quiet came over the room. This was the setting in which these electric words were first spoken.

This is my body which is for you. Do this in remembrance of me . . . This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.

Apparently the full impact of these words did not penetrate their uneasy, gloomy minds. It took a long time for the disciples to comprehend the deeper significance of this event. What does become clear is that this was no ordinary Passover celebration. It was a watershed, a decisive turning point in the history of God's salvation. Jesus, in observing the Passover, was doing more than merely carrying out a religious ritual, which was his duty and privilege. He was going beyond the deliverance of God's people from bondage in Egypt. He was actually appropriating that history and that commemorative meal and announcing that in his approaching suffering, death, and resurrection there would be a new Passover, a new deliverance from bondage, a new covenant between God and his people.

Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins (Mt. 26:27-28).

From this time forward, the disciples would refer to this meal no longer as the Passover but as the Lord's Supper. He was recognized by them as the Paschal Lamb, the Lamb that was slain. The second exodus and the first exodus were mingled together in their memory. In both of them, it was the same God who delivered his people from slavery and entered into covenant with them. We too are called upon to remember.

This is my body which is for you. Do this in remembrance of me . . . This cup is the new testament . . .

The Old Testament people of God shared a common memory of God's deliverance of the slaves from Egypt. They kept that memory alive as they celebrated the feast of the Passover. In it they called to mind that great and terrible

"Heralding": Matt Steiner and Bill Barrett, West Liberty, Ohio.



night when the Lord passed through the land of Egypt and smote all the firstborn in the land except in the households of the slaves who had touched the lintel and the doorposts with the blood of the sacrificial lamb. The Lord promised to pass over their houses and spare them and he did. This is what they celebrated as they ate the Passover meal.

The New Testament people of God also share a common memory of God's deliverance of them when they were slaves in bondage to sin. We share that memory with them. It is the memory of our liberation, of our exodus from the Egypt of sin, of our deliverance from bondage and slavery through the blood of the new covenant and the broken body of our Lord. By his death and resurrection we have received the forgiveness of our sins; we have been set free from the power of sin and death. He laid down his life for us that we might have life eternal. We participate in his death and resurrection as by faith we receive him into our hearts. We keep alive the memory of what he has done for us as we eat the bread and drink the cup.

We do not only look back, however, in this celebration. We also look forward in hope to a future event.

We look forward in hope to the glorious return of our Lord to receive us unto himself. It is his return toward which all history is moving. It is his return which will bring with it the consummation of all things. It is his return which will signal that God's purposes to unite all things in him have been fully realized. It is his return that is the climax of the hope we have celebrated this week. It is his return which fills our hearts with joy and eager longing. It is his return which energizes our work in the kingdom of God, for although the kingdom is already among us, it is still coming in all its fullness. While it is even now here, it is not yet fully here; it is on the way.

Jesus himself spoke on his coming again during this farewell meal. Read John 14:1-6. This is a theme that is central throughout the New Testament. We are living between the times. We are living between the time of Christ's earthly ministry, his suffering, death, resurrection, and ascension to the right hand of the throne of God and the time of his return in power and great glory to claim his own, to wind up the affairs of men and of nations, and to bring to its full completion the plan and purpose of God. We are living between memory and hope. What does it mean to live between memory and hope? How shall we live between memory and hope?

This was the question which troubled the Thessalonian Christians as well, and Paul wrote to them because he knew it was troubling them. He begged them to settle down and urged that they "not be quickly shaken in mind or excited." They were apparently unsettled and easily deceived. Perhaps they had thought of selling their properties, cashing in their stocks and bonds, packing their bags, and gathering together on a hill somewhere as soon as the letter from Paul came giving them their final instructions. Can you imagine how impatiently they waited?

How eagerly they must have torn the seal and quieted down to hear where and when they were to meet for their final voyage to glory. What they got instead was an admonition to settle down and get back to work.

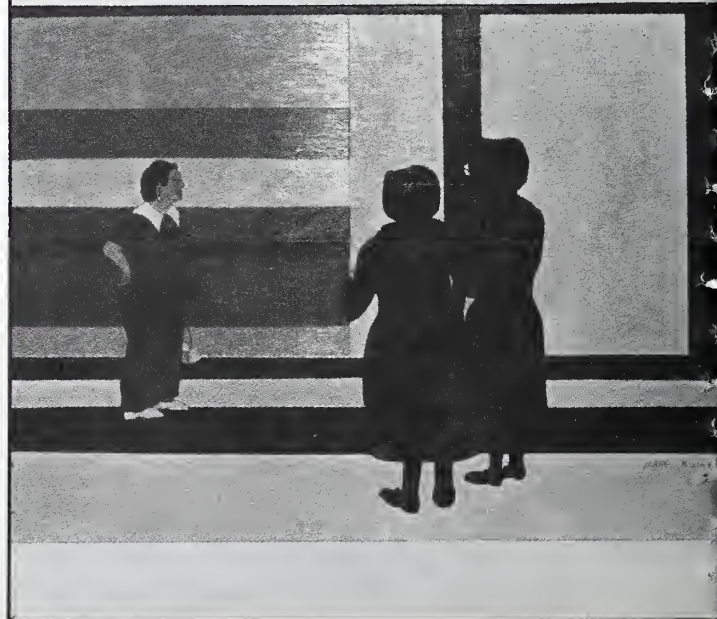
If any one will not work, let him not eat. For we hear that some of you are living in idleness, mere busybodies, not



Holiday in art

Richard A. Kauffman, editor of *With* magazine, is also a photographer. He was fascinated with Mennonite art at Bowling Green 81 and couldn't resist taking a few shots for the record. I, too, have enjoyed art for many years and was especially interested in what he had found. We hope you enjoy some of our "discoveries." Each is identified by the title given by the artist and the artist's own name.—News Ed

"Not of this world," by Mabel Martin Nisley



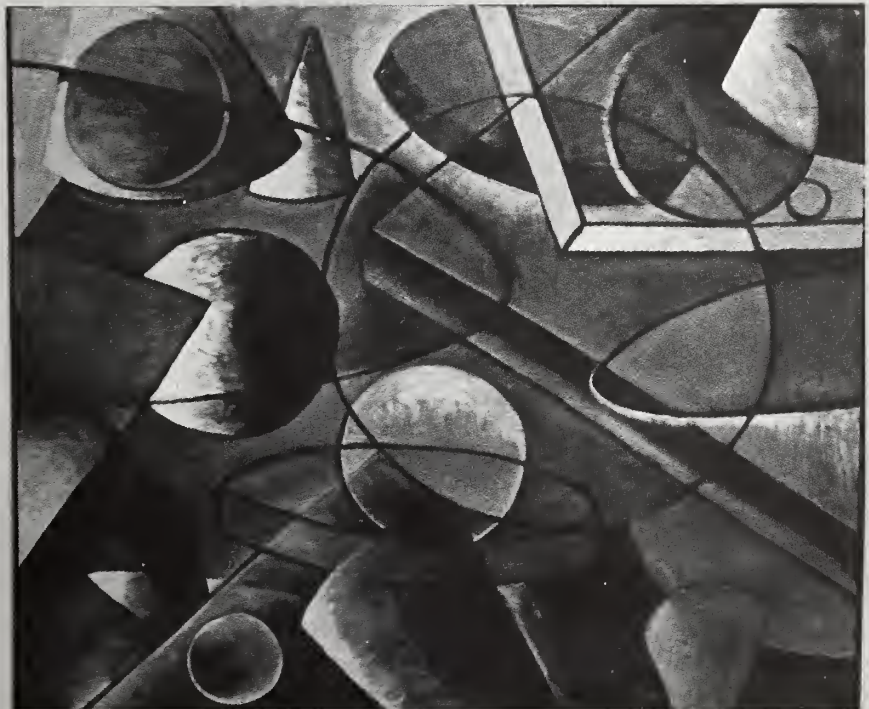


"Earth Figure #11," by Dwight Hershberger



"Tina," by Harriet Miller

"Ambiguity in space," by John Habegger



doing any work. Now such persons we command and exhort in the Lord Jesus Christ to do their work in quietness and to earn their own living. Brethren, do not be weary in well-doing (2 Thess. 3:10-13).

In the first letter, he had written, "We beseech and exhort you in the Lord Jesus, that as you learned from us how you ought to live and to please God, just as you are doing, you do so more and more" (1 Thess. 4:1).

Then followed a list of specific instructions about how they ought to live while waiting patiently for Christ's return:

- abstain from immorality
- love one another
- aspire to live quietly
- mind your own affairs
- work with your hands
- keep spiritually alert and vigilant
- encourage one another and build one another up

This counsel to the skittish:

Don't get excited! Settle down! Take it easy. Get on with the business of living. Use this opportunity to practice the virtues that kingdom living requires. These are the ground rules of our training period as we prepare ourselves for the day of the Lord's return. They are a foretaste of the way life will be when God's rule has been fully established. This is how we are to get ready to live in his kingdom, for this is the way Christ lived among us:

- in holiness and purity of life
- in love, even laying down his life for us

- in patience, encouraging and building up his people
- in suffering without complaint, not returning evil for evil
- in thanksgiving and in prayer
- in perfect obedience to the Father's will.

The question of how to live between memory and hope was troubling to the Corinthian Christians as well. Whereas some of the Thessalonians had quit working, since they expected the Lord to return any day, the temptation of the Corinthians was to get so bogged down in the affairs of this world that the imminent return of Christ would be forgotten.

Instead of settling them down, Paul tried to shake them up in 1 Corinthians 7. How is it possible for those who are married to live as though they were unmarried? How is it possible for those who have to live as though they had no goods? And those who rejoice to live as though they were not rejoicing? And for those who deal with the world to live as though they had no dealing with it?

No, this is not a contradiction in terms. It refers to the kind of paradox or tension with which the Christian is called to live in the world. He must live in it fully with both feet firmly on the ground if he is to live responsibly and not always be dreaming about tomorrow and somewhere else.

It is because of this tension that he cannot settle down and settle in permanently where he is. In the midst of growth and change, of buying and selling, of marrying and bearing and rearing children, he holds himself in readiness for the return of the Lord.

Blosser and Bender reflect on the 1981 General Assembly

On Saturday morning August 15 (the final day of the assembly), I spoke to Glendon Blosser and Ross Bender about the assembly experience from their perspective as leaders. What will this assembly be famous for? I wondered.

Glendon responded that the 1981 assembly "will be referred to as the one which accepted the statement on leadership and authority with a special relationship to the role of women in the church. My feeling also is that the entire experience has been fulfilling to all ages." (Presumably he included here the adult and youth conventions and the children's activities as well as the formal assembly sessions.) "There is a spirit of worship here and apparently a new wind blowing concerning the relation between evangelism and social programs."

What is the evidence for this new wind? "Some have noted an emphasis on salvation, and Bible studies on conversion. There was applause for Myron Augsburger's comments on the relation between evangelism and social concern. People have said they want to come back if the church is serious about saving souls."

Ross came into the discussion with "I hope not evangelism over against social programs." (Glendon: "No.")

Ross continued, "I hope this assembly will also be remembered for accepting the study on the use of the law. I am pleased to see that this statement calls for congregational process and there is a strong emphasis on reconciliation and arbitration outside the courts in line with our historic faith.

Also a part of our faith is the idea that saving bodies and saving souls are parts of the same business.

"Prior to the meeting there was a report on the issues before us and the theme of hope. Someone in our Sunday school class wondered what you can do with hope. You can do a lot. It has specific content, not just the avoidance of frustration and despair. I thought there were signs of hope in the following developments: (1) Our discussion of the urban thrust. We recognized that Mennonites cannot rebuild the cities, yet we have our unique call to build a colony of hope in the midst of despair. (2) There was hope in Glendon's report of the Mennonite World Conference council meeting in Nairobi. There is pain in losing the European and North American mandate as leadership moves to the Third World, but there is hope in that we are able to accept this. (3) It is a sign of hope when blacks and Spanish Mennonites are coming of age with their organizations. (4) It is a sign of hope when we say we can live without the "bomb." I hope we will be remembered for the excitement of that vision. (5) Also it is a sign of hope when we can disagree without anger. One brother told me of a Mennonite meeting in earlier days which got so 'hot' that the moderator called for falling on the knees in prayer to cool things off."

Glendon was surprised by the eagerness of the press regarding Bowling Green 81. "There were numerous phone calls and I was on TV twice. Of course I would wish for a broader interest than nuclear arms."



Youth and adults interacted freely at assembly.

Ross added, however, that "one reporter asked me for a one-minute summary of what Mennonites believe." He also was impressed with the reporters' "nose for news. They quoted my statement that although we believe all bombs are immoral, the neutron bomb is especially so because it kills people, but saves our precious buildings."

Glendon observed that the second item of interest to the press was urban concerns.

Since Ross was soon due to become the new moderator, I asked what issues are hanging over to be considered in the next biennium. He mentioned a study document on justice which had been presented to the assembly and the report of an intention to study human sexuality. Then he returned to the concern for inter-Mennonite and interchurch relations which he had mentioned in the earlier interview. "I am told that we have a responsibility to the rest of the Christian community which we are not fulfilling," he said, "to contribute and to learn. Even if our criticism of their efforts is valid—the lack of discipline—this is more reason to join them. Perhaps by joining with them in fellowship and witness, we will be saved from the snare of spiritual arrogance which holds that we are the most faithful."

Because this interview was done on Saturday morning, there was not opportunity for Glendon and Ross to reflect on the happenings of that day's business session. However these are covered in a separate report.

—Daniel Hertzler

Youth enthusiastically support own convention

They came in buses, vans, and cars, young Mennonites from states and provinces across North America. Twenty-eight of them arrived tired and sore, after biking 370 miles on an Out-Spokin' trip. Six of them flew from Puerto Rico to join in the week's events.

Their destination was Bowling Green State University, the site of the 1981 Mennonite Youth Convention. There, from Aug. 11 to 16, 1,550 youth and their sponsors gathered for five days of learning, inspiration, and fun. At the same time, on the other side of the campus, the 1981 Mennonite Church General Assembly was in session.

The beginning. The convention began with a pleasant, but demanding surprise for the convention planners—300 more registrants than what they planned for. As the enthusiastic young people dragged their luggage to the dorms, and greeted old friends, convention planners scrambled to provide for extra registration materials, seminars, and workshop sessions for all the registrants.

Part of the reason for the large influx of people at the last minute was the mail strike in Canada which had made pre-registration difficult for Canadian youth. But Dave Miller, youth convention coordinator, had an additional explanation for the good turnout.

"Probably the biggest reason was the really positive experience we had at Waterloo [the site of the youth convention two years ago]," said Dave. "The kids came home from Waterloo excited. That's the best promotion you can have for the next convention."

Variety. Convention goers agreed that there were enough varied activities to satisfy everyone's taste ("It was too hectic," complained one young man.) Invariably the variety meant that choosing one activity excluded another equally appealing one.

Ranging from life planning to death, from athletics to evangelism, the twenty-eight youth seminars were probably the most popular item. A well-planned "menu" of seminar topics guaranteed that the seminars were one thing few kids were likely to miss.

Young men and women laughed at Del and Charlotte Holsopple Glick's exaggerated role play of the traditional sex roles in the seminar, "Beyond Stereotypes." They talked about parent-child communication with Joël and Linda Hersherberger-Kirk in "Bridging the Gap." "I wish my parents could have been in that seminar," some attenders commented.

Other popular seminars included "The Dating Game," led by Glenn and Anna Mary Brubacher, and "Getting High on Life: Alternatives to Drug Use," led by Jep and Joyce Hostetler.

A new feature of this convention, the twenty-one workshops provided additional variety. Participants signed up for one workshop





Games and sports helped fill the time meaningfully between the more serious seminars, workshops, and public meetings.

which they attended for four sessions of one hour and 45 minutes. In contrast to the seminars, the workshops gave kids a "hands-on" experience. They got a chance to use their creative skills and their energy in activities such as bannermaking, ceramics, sign language, cross-cultural music, physical fitness, and others.

The Saturday evening meeting was the culmination of these activities as workshop participants shared their creations with the larger group. The photography group showed slides they had taken of the convention, while the creative writing participants read portions of their writing. The dramatic and clowning groups performed several skits. Paintings and drawings decorated one wall of the large University Union ballroom where the youth mass sessions were held.

Music. Music united persons as few other elements in the convention did. From the playful chant, "Hi! My name is Joe. I work in the button factory," to the more prayerful Scripture songs and the full-bodied four-part harmony, the young Mennos demonstrated that, as their elders, they too knew how to perform and enjoy music.

Daybreak, a Christian rock group, drew a lively crowd of over 1,100 people for a late concert on Wednesday night. And the talent show, sponsored by the youth, but attended by many adults, gave young performers a chance

to play instruments and sing solos before a responsive audience. In two worship sessions, music lovers also enjoyed the 300-member youth choir, directed by Rod Derstine, music teacher at Western Mennonite School.

Energy and enthusiasm. Characteristics of the young people at Bowling Green were their energy and enthusiasm. Bicycling, tennis, swimming, team sports, and relay races kept the athletically inclined active. Although the university recreational facilities were open to adults as well, it was probably the young crowd that made most use of the modern recreation center and the wide open lawns on campus.

They had the kind of energy that spilled over on to the "oldsters" as well. In the joint meetings, the young people were usually the ones to initiate clapping during the singing, and the occasional cheering for the speakers. They were also the restless ones when the meetings seemed to drag, and it was time to move on. Even the late night hours kept by most young participants did not seem to slow them down too much.

What they heard and saw. Young Mennonites had the opportunity to observe and hear the messages the larger church was giving them. They saw teenagers like themselves using their gifts in the planning and carrying-out of the youth activities. They saw youth moderators, Steve Bustos and Jane Schultz, leading the service and liturgy during the joint youth/adult sessions.

And they heard speakers challenge them to use their gifts and to make their faith a live and practical one. Spoken messages included June

Alliman Yoder's "The Call to Commitment," Anthony Campolo's "The Call to Discipleship," and Raymond Jackson's "The Call to Be Peacemakers."

Speaking from his experience of growing up in the violence of the inner city, Raymond Jackson told the youth assembly, "There is a need for people to believe in overcoming evil with good. That was hard for me to believe in as I was growing up."

We need persons who will respond to Jesus' call for reconciling people, said Jackson. He

J. D. Hershberger puts finishing touches on a banner in the banner-making workshop.



ended with the question, "What are the possibilities of recruiting peacemakers for our day?"

Sharing. Young Mennonites got a chance to show their caring for each other in a new way. Dave Miller explained, "This year we had a special emphasis to try and bring minority and low-income youth to convention." Using funds left over from previous years, the convention planning committee began a "mutual aid fund" to assist persons who could not cover all their travel and registration expenses.

MYFs were encouraged to raise extra money for the cause, and soon the fund totaled \$1,800 raised by individual groups. The highest contributor was the Sugarcreek MYF, which gave \$500 toward the fund. Still other MYF's decided to contribute directly to those who needed help.

Because of the fund, six Puerto Rican young persons had their convention expenses paid for, and several groups from the South and the West coast had assistance with their travel expenses.

Youth in the context of the church. According to Miller, one of the purposes of the youth convention is to help create a sense of identity among Mennonite young persons. Planners hoped to instill in them "a renewed, or new vision of what it means to be an active member in the body of Christ," says Miller.

At Bowling Green 81, young people had a chance not only to have fun and make friends. They also got a glimpse of Mennonite adults making decisions and worshipping together in the context of the larger church.

Although they were lodged on opposite ends of the university campus, the generations had opportunities for interaction. There were the joint morning Bible studies on 1 Thessalonians, led by Don and Anna Ruth Jacobs. Some young persons came, Bibles in hand. Others had reasons not to. "I didn't go this morning," confessed one bleary-eyed girl. "I was up too late last night."

Youth attendance swelled the crowd at the two mass meetings in the "echoey" Anderson Arena. People of all ages listened to James Lapp and Ross Bender speak on the topic of hope and took part in the communion service on Sunday morning.

Other meetings as well were open to persons of all ages. Many appealing activities were scheduled to coincide with the General Assembly business sessions. But that did not keep some MYFs from attending at least a few of the business sessions.

During a discussion about peace issues, four young men who had recently refused to register for the draft read a statement to the assembly explaining their action and asking for the support of the larger church. An intense moment of applause from the floor showed that the delegates respected the young men for their willingness to stand up for what they believed.

Bowling Green 81 was the third time the Mennonite General Assembly and the Men-



Fred Erb, with daughter, grandson, and others relaxing.

nonite Youth Convention happened at the same time and place. When asked if they would like them held separately, several young persons said, No. "It's good to see the whole church, to see that we're all in this together," said one young man to whom convention going is a family tradition.

Adults had similar feelings. One evening

toward the end of the convention four youth sponsors sat at the supper table in the youth cafeteria. They reflected on the week as they observed the teenagers eating and socializing. "This is the future church," said one of the observers. She looked across the room and smiled as she added, "I feel good about that church."

—Virginia Hostetler

Mennonite church leaders for 1981-1983

Ross Bender, Goshen, Ind., will be the moderator of Mennonite General Assembly and chairman of Mennonite General Board for the next two years. A teacher at Associated Mennonite Biblical Seminaries, Ross had been elected moderator-elect at the 1979 assembly sessions in Waterloo, Ont., and moves from this position to that of moderator for the next biennium.

Named moderator-elect for 1981-83 was Myron Augsburg of Washington, D.C. Myron was not elected but chosen by a gifts discernment process conducted by letter with the delegates prior to the assembly. He will be moderator for the 1983-85 biennium.

In discussion at Bowling Green, delegates affirmed using a gifts discernment process rather than a voting for the moderator-elect. Some called for using this way to fill all assembly positions, but it was decided to put off this decision for at least another two years.

Elected to other positions for the biennium were:

Nominating Committee—Richard Ross, Hartville, Ohio; Donald E. Yoder, Tempe, Ariz.; Nancy Hostetler, Edmonton, Alta. (continuing members—Paul Brunner, Samuel Hernandez, Ann Landis, Glendon Blosser).

Council on Faith, Life, and Strategy—George R. Brunk III, Harrisonburg, Va.; John M. Drescher, Harrisonburg, Va.; Beulah Hostetler, Willow Grove, Pa.; Marlene Kropf, Portland, Ore.; John I. Smucker, Elkhart, Ind. (continuing members—Walter Beachy, Mario Bustos, Raymond L. Jackson, Carl Keener, Ruth Brunk Stoltzfus, Virgil Vogt).

Historical Committee—James Mininger, Hesston, Kan.; Winifred Paul, Scottsdale, Pa.; Gerald Studer, Lansdale, Pa. (continuing members—Hubert L. Brown, John S. Oyer, Lorraine Roth).

Mennonite Mutual Aid—Lester Kropf, Albany, Ore.; Paul Leatherman, Akron, Pa.; Nancy Hernley Conrad, Scottsdale, Pa. (continuing members—Ray S. Bair, Macler Shepard, Miriam Lehman Weaver).



Children's activities integral part of assembly

While Glendon Blosser and his peers worked in the convention ballroom to shape church structures for tomorrow, a dedicated team of church workers, unseen and unheard by most of the busy Mennonites, wrestled with a vital substance for tomorrow's church—children's lives.

Led by chairman Velda Rohrer of Orrville, Ohio, nine directors plus numerous volunteers planned and coordinated a schedule amounting to six mini-conventions. They touched the lives of 440 children ranging in age from infancy through junior high.

Sunday school students will feel a little warmer toward Mennonite periodicals, since the editors of *On the Line* and *Story Friends* showed how the papers are made, and let children help on future issues. Young Mennonites will be more mission conscious after sharing Ruth and Rhoda Ressler's love of Japanese people; they will value other cultures more since learning of France, with Neal and Janie Blough; of Argentina with Albert and Lois Buckwalter.

In their groups, children from distances

formed friendships, and learned that handicapped or deaf children can make good classmates. Hearing-impaired Michele Bontrager, Lancaster, Pa., was eager for activities and demonstrated her gymnastic ability by standing on her head. (Parent Ed Bontrager noted he and his wife have encouraged Michele's gymnastic training and kept her in a regular classroom.)

The people who attended children and junior high activities enjoyed what Elsie Miller, chairperson for grades 1 and 2, called "an educationally meaningful vacation." The "educational" angle came through structured classes and field trips.

Many groups had classes in creative writing, drama, music, nature, and Bible, as well as outdoor recreation. Grades 3 and 4 featured story times with book authors Marjorie Waybill, Marian Hostetler, and Elizabeth Bauman. Director Virgine Steffen hopes that personal acquaintance with the writers will encourage good reading.

From first grade up, each class took one full day for an educational field trip, riding a bus to the Toledo Zoo or the Sauder Museum. Shorter excursions included WBGO television, Wood County Airport,

Children's activities were considered an important part of the assembly. The leaders took their work seriously.

Little Red School House, city park, and guided life-science walks. Preschool director Joyce Frey smiled as she accepted responsibility for disillusioning eager 3- and 4-year-olds who expected to see Big Bird or Oscar in the television studio.

Preschoolers worked on colors, counting, and identifying parts of the body. A professional librarian visited grades 1 and 2, and grades 5 and 6 acquainted themselves with the campus physical plant, warehouse, and musical arts building. Several classes enjoyed the college display of stuffed birds and reacted variously to preserved laboratory fetuses.

"Meaningful" experiences included worship, Bible teaching, and events for historical and social awareness. "He made God seem close," agreed two 5th and 6th grade girls who became friends during the week. Fremon Mast's devotions were a high point.

Hunger awareness games met with mixed success. A junior high simulation designed to show economic injustice between countries illustrated that human nature is universal! Some "ambassadors" thrived on wheeling and dealing, and the scramble of the "rich" to get richer became realistic in play. Junior high leaders Randy and Amy Murray skillfully brought out issues of justice and Christian compassion.

The outcome of grades 5 and 6 hunger awareness simulation was even more dubious. Calling it a flop, the teachers noted the "cookies" were totally "crumbed." Perhaps because many children already knew of the world hunger situation and sought excitement otherwise, leader Eldina Nussbaum suggested.

And Bowling Green 81 was vacation. Before lunch on Friday, under a hazy, muggy sky, laughing junior high girls and boys bounced and tossed the red, brown, yellow, and green six-foot inflated "earth ball."

"Kinda big, isn't it!" observed a grinning passerby, as the campus gong chimed 11:00. The ball floated over waving arms and legs of youngsters lying on their backs in the grass.

Crafts and souvenir-making were fun for all. Swimming in the recreation center's olympic-size pool was big with the upper three classes. The preschool

group enjoyed a daily film, including the favorite, *Ira Sleeps Over*; they o-o-o-h-ed in amazement at a prism's rainbows dancing on three walls while they sang with reverence the "Rainbow Song."

Undertaking the nurture and training of classes containing up to 70 children was no small task. "I'm going home tired but satisfied," said Virgine Steffen on Sunday morning.

Let any weary church delegate think of trading places with Neva Beck of Central at Archbold. One catches her adjusting yet another disposable diaper (let's see, what size does this baby take?), and then just as the tabs are fastened the diaper feels suspiciously warm again.

"Are you tired, Neva?" She wilts and smiles her exhaustion. She will sleep well Sunday night!

Neva shares her strong feeling that a familiar face was needed with the nursery children all week—"it would have been better if all staff were constant." As it was, about 50 volunteers (parents, and Ohio Mennonite women) cared for the up to 25 infants daily. A dozen quiet and occupied cribs at nap time, speaks of efficiency. Experienced in teaching, mothering, and church nursery work, Neva's compassion was for the parents and small children who spent a week in an unfamiliar environment. She does hope she gets another chance to attend a General Assembly; this was her first, and she only made it to the evening meetings.

Attempting to learn what children at Bowling Green were thinking as well as doing, *Gospel Herald* located an ad hoc cross section and put before the "future church" some questions.

Judging by answers, identity morale may be high in Assembly 2001. Out of about ten asked, including minorities, all were "glad I'm a Mennonite."

"I like being a Mennonite because Mennonites worship God in a simple way," said Rose Wiebe, Smithville, Ohio. Her fifth- and sixth-grade classmates agreed that "Mennonites are very down to earth, easy, comfortable, practical." Some others offered "It's fun," "Everybody knows you, loves you," or "I don't know why, I just like it," with glowing faces.

In keeping with the Assembly 81 theme, about a dozen children from preschool through grade 6 were asked to choose the most familiar word of the three: faith, hope, love.

"Love," was the prompt, unanimous response, along with evidence of some understanding. And what was least familiar? All but one voted hope. But Tiffaney Martin, age 10, of Minot, N.D., had learned at Bowling Green that "you can be thinking that he'll come for you, and you just 'hope' that he will." Bryce Miller, age 4, son of Paul and Sherry Miller, summed up the convention's purpose by saying that *hope* "means we want something."

Over their Bowling Green craft penants, Michael Oesch, Minot, N.D.; Angela Joy Bender; Matt Litwiller; Calvin Swartzentruber, Goshen, Ind.; and Tim Hedrick, Lansdale, Pa. (grades 3 and 4), discussed justice and equality with some intensity.

One young person felt good about the church and its opportunities for 9- and 10-year-olds, but others were distressed to be denied opportunities on the basis of age.

Most longed for more things to do—"more sports, torchbearers, more for girls."

"I think the church is trying to do everything it can, but I think it's up to the kids to give suggestions," said Calvin.

In Assembly 2001, will women in leadership still be an issue? Much can happen in 20 years, but children seem divided along lines similar to adults.

Will women preach? "Sure, why not. Everybody's the same," responded some 10-year-old males. "No way! Women should cook and take care of babies!" asserted some kindergarten females, while another four-year-old girl hedged. "Maybe. I saw some women 'preaching.'"

A few children, already concerned for church growth and evangelism, hope the church changes because their congregations are extremely small, and they are "the only ones."—Lois Shenk

Jennifer Grosh, York, Pa., from a workshop on clowning for children.



Africa updates featured at workers' reunion

Updates on Africa highlighted a reunion of former East Africa, Zambia, and Malawi workers held at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Aug. 7 to 9. Seventy-four adults and 53 children came to western Pennsylvania from as far away as South Dakota for the three-day joint retreat.

Forty-one adults or their spouses had served with Mennonite Central Committee in Kenya or Tanzania, and 24 in Zambia or Malawi. Six had served in both areas.

Reporting on the situation in Southern Africa were Gerald and Treva Lichti of Hesston, Kan., who had just returned a few hours earlier from serving as MCC country representatives in Zambia. The Lichtis indicated that tensions between rival black groups in Zimbabwe have reduced significantly in recent months. They also said that both Zimbabwe and Zambia are enjoying their best grain harvests in years.

Of concern to the Lichtis was the continuing influx of Namibian refugees into Zambia, and the dramatic rise in crime in Zambia. Incidents of theft and other crimes have reportedly increased by 500 percent in one year.

Also recently returned from Africa was Don

Jacobs, executive director of Mennonite Christian Leadership Foundation. "Mennonite churches in Africa are growing and prospering," said Jacobs, who served for approximately 20 years with Eastern Mennonite Board of Missions in Kenya and Tanzania.

This was the first time the MCC East Africa and Zambia/Malawi reunions were held together. The group agreed to another joint reunion in 1984, and appointed a committee to determine the location.

Selective service system defies draft law

Warren W. Hoover, executive director of the National Interreligious Service Board for Conscientious Objectors, in Washington, D.C., called the selective service decision to post the names of young men who have registered in their communities "an unprecedented action in defiance of the law, designed to encourage Americans to turn in their neighbors they suspect of not registering and bolster the draft agency's failing registration program," in a statement made on Aug. 12.

"Selective service is claiming that Section 6(h) of the Military Selective Service Act requires them to post these names when, in fact, nothing could be further from the truth," Hoover continued.

"Section 6(h) of the draft law actually requires, 'There shall be posted in a conspicuous place at the office of each local board a list setting forth the names and classification of those persons *who have been classified by such local board.*' Obviously, since there are presently no classifications and no local boards, this action flies in the face of the law. Indeed, there is no statutory reason for selective service to take this action unless it intends to move quickly toward draft classification of registrants.

"NISBCO calls upon the Congress to investigate this major action which has been taken not to protect the rights of registrants, but rather to continue the 'scare tactics' the draft agency has been using in a desperate attempt to increase the current 69 percent registration rate."

Consolidation church goal in Brazil's largest city

Mission work in São Paulo, Brazil, includes both frustrations and joys, according to Cecil and Margaret Ashley of Mennonite Board of Missions. They recently returned to North America for a one-year furlough.

Brazilian Mennonite leaders in São Paulo are struggling to unify their efforts and grow together in Christian mission. "Pastors do not want people to start new congregations until

Hear, hear!

A minority opinion on Bowling Green

Before turning in last night, I was reflecting on the day's activities and reading some from the book of Jeremiah. I felt very much ashamed. Jeremiah was willing to speak even with the threat of death hanging over his head. I was fearful of speaking in a gathering of brothers and sisters who are known to be loving just because my opinion seemed overwhelmingly in the minority. The discussion I'm referring to is the one on leadership and authority.

I am one of at least a few delegates who feels the current push for women in leadership is more motivated by the spirit of this age than the Spirit of our Lord. There have certainly been many other Protestant churches who have plowed the ground ahead of us. Could we learn anything from their history?

My biggest concern is for the future of strong families with spiritual fathers, who are willing to take their God-given roles as spiritual leaders and providers of their homes. I feel that the current resistance to those God-given roles, by both men and women, is directly related to the marriage and family breakdown of our day.

One of the things that new families coming into our local church very much appreciate is strong families with fathers taking their spiritual responsibility seriously. As we teach God-given roles and symbols of those roles we have had

more than one family ask, "Can we begin to wear the symbol before we join your church?" I deeply love our church, but I must admit I have not been too anxious to invite our new brothers and sisters to our conference assembly.

Though this position is not popular I feel I must be faithful in sharing it. This delegate feels we may some day regret having allowed the world to squeeze us into its mold.—Jim Carpenter, Sturgis, Mich.

A great experience

I'm writing to express my deep appreciation for a great experience at Bowling Green 81. A high point for me was the singing together in the evening sessions. Mr. Hughes, you led that in an excellent way. The mike and your way of leading with simple gestures made it an enjoyable and meaningful experience for me.

You folks at Mennonite Publishing House gave your report in a very interesting and "catchy" way. Thanks for that, too.

It is a thrill to sense in such a conference that there are Mennonites all across the U.S. and Canada (around the world, for that matter) with concerns and joys similar to mine.—Vera Steiner, Goshen, Ind.

others already started can get their heads above water," Cecil said. "What they really want is consolidation."

Moema, the oldest of the six congregations in greater São Paulo, was started in 1956 along a dirt road. Now it is located almost in center city. Originally a lower-class neighborhood, the area surrounding the congregation is mostly upper-class now, Cecil said.

"Many denominations moved into the Moema community and built large, elaborate structures," Cecil said. The Mennonite congregation has had a hard time reaching people in the neighborhood because "families are not interested in sending their kids to traditional Sunday schools anymore."

Despite a general feeling of group unity, Ashleys believe that most São Paulo Mennonites would have difficulty explaining why they are Mennonite. Greater efforts should be made to instill Mennonite beliefs in the members, they said.

In terms of social awareness within the São Paulo churches, Ashleys report that Roman Catholic groups are more active than other churches in helping the poor and questioning the political order. Evangelical groups, including many Brazilian Mennonites, are not as interested in social service or "anything anti-government," Cecil said.

But, according to Margaret, the Mennonites "have a place in Brazil because they have something to offer the Catholics do not always have in the area of personal faith in Christ."

Most recently, Ashleys provided leadership consultation in the Lapa, Bonilha, and Itapevi congregations from their home in Bonilha.

They have also distributed thousands of articles of clothing donated by area Mennonites to the Itapevi congregation northwest of the city. They hope that support for the Itapevi church will become a major project of the other São Paulo churches.

The Ashleys will spend several months of their furlough visiting churches and reporting on their work. Cecil will study one semester at Trinity Seminary in Deerfield, Ill. Ashleys' son Marcus will begin college studies this fall at Moody Bible Institute in Chicago.

Peacemaking aim of third discipleship program

A third Discipleship program will begin on Feb. 1 in Harman, W.Va. Discipleship households are presently located in Phoenix, Ariz., and Richmond, Va. Begun in 1976, Discipleship assists persons in personal and spiritual growth in a supportive group setting. Mennonite Board of Missions, Elkhart, Ind., sponsors the Discipleship programs.

The Harman program will focus on developing a greater awareness of one's responsibility as peacemaker, according to codirectors Lester

and Mary Beth Lind. "We hope to explore what this means for us as twentieth-century, middle-class North American Christians," they said.

Peacemaking will be examined from the personal perspective, within household relationships, and in the local community. The group will approach the meaning of peacemaking on the national and international level as well.

The Linds plan to work with the group through four basic methods of approaching the peacemaker position: the personal disciplines

for study, journaling, and prayer; accountability to others in the group; the development of a caring attitude; and the importance of becoming informed through reliable, honest sources.

Set in rural Appalachia, the Harman Discipleship household will also work toward self-sufficiency in food production.

The program will also stress the importance of involvement in a local congregation. Two small Mennonite churches located near the household will provide a larger base for fellowship and worship.

To keep you informed, *Gospel Herald* offers The Every Home Plan

The *Gospel Herald* helps Mennonites think together about the meaning of our faith and the call to be Christ's people. It provides news of what the church is doing to carry on His work. The **Every Home Plan** makes it convenient for all to subscribe to and read the *Gospel Herald*.

We invite you to consider the *Gospel Herald* **Every Home Plan** for your congregation. With this plan the *Gospel Herald* is sent to every resident household of the congregation and the subscription cost is a part of the congregation's budget. The cost is about 20 percent below the regular individual rate.

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Name and address

mennoscope

Plans have been finalized for a consultation on Basic Biblical Beliefs to be held in the Harrisonburg area from Oct. 15 to 17. The consultation is being primarily sponsored by the *Sword and Trumpet* organization, but with the encouragement of other groups as well. Present plans call for seven sessions, beginning on Thursday evening and continuing until Saturday evening. At each session one major paper will be presented, followed by two respondents and time for open discussion and the search for common understanding. The public sessions will be held in the Park View Mennonite Church. Meals may be secured on the campus of Eastern Mennonite College as provided by the college food services. Lodging may be found in nearby motels or in homes in the community. In order to facilitate these arrangements it would be well to indicate your intention of attending by writing to *Sword and Trumpet*, Box 575, Harrisonburg, VA 22801.

Mennonite Family History, a quarterly periodical to feature the genealogy and family history of persons with Mennonite, Amish, and Brethren origins in Europe will begin publication in January 1982. Sources for such information will be included. Articles to appear in this issue will include: "Why I Like Genealogy," by genealogists from Pennsylvania, Ohio, Illinois, Arizona, and Ontario; "Russian Mennonite Ancestry," by John F. Schmidt; and "Pitfalls in Genealogical Research," among others. For additional information on this periodical, coedited by J. Lemar and Lois Ann (Zook) Mast, write to Mennonite Family History, Box 171, Elverson, PA 19520.

Beth-El Mennonite Church, Colorado Springs, Colo., plans to celebrate its 25th anniversary in homecoming activities during the weekend of Oct. 3-4. Informal activities will begin with refreshments and visiting at 6:30 p.m. on Saturday followed by a historical slide presentation by Stan Brunk, congregational historian, at 7:30 p.m.; and more visiting. Jess Kauffman, first pastor of the congregation, will preach during the 9:00 a.m. worship service on Sunday. The adult Sunday school hour (10:30-11:30) will be given to "musical recollections" and informal reflections. A noon fellowship lunch will be served. All former members and friends are invited.

"A creative, cutting edge program is the chief contribution of the Laurelville Mennonite Church Center to the life of the Mennonite Church," says president Cleo Weaver. In order to insure that creative programming remains at the forefront, the board of directors at its July 24 meeting established the position of a full-time program director. Heretofore the program director of the Center also served as the executive director, the administrative head of staff. The Board feels that with the expansion of facilities and the projection of a more vigorous program for the future, these dual responsibilities can no longer be carried by one

position. Named to fill the slot of the first full-time director is James E. Metzler. As executive director for the past four years Metzler has been responsible for program planning and development. Metzler's new appointment leaves the position of executive director vacant. The board of directors is now seeking a person to fill that post. Duties of the executive director include responsibility for the total operations of the Center; oversight of all developments in program, future planning as well as supervising the daily business and staff operations of the Center. Persons interested in the assignment of executive director are invited to send a résumé to Board President Cleo Weaver, 7304

Edmonston Ave., College Park, MD 20740, preferably by Sept. 15.

Special meetings: William R. Miller, North Liberty, Ind., at Ridge View, Morgantown, Ky., Sept. 12-20.

New members by baptism: Geof Binky, Greg Binky, Kim Birky, Becky Plank, and Jennie Plank at Hebron, Hagerstown, Md.; two by confession of faith at Sunnyside, Meadville, Pa.

Change of address: John I. Smucker from Bronx, N.Y., to Elim Bible Institute, 7245 College Street, Lima, NY 14485. Tel. (716) 582-1438. Erie Renno from R. 1, to R. 2, Box 416, Belleville, PA 17004.

marriages

Amstutz—Sullivan.—Ronald Amstutz, Orrville, Ohio, Kidron cong., and Joanne Sullivan, Wooster, Ohio, Church of the Savior, by Bill Detweiler, Aug. 8, 1981.

Beachy—Sixbey.—Carey Beachy, Greentown, Ind., Howard-Miami cong., and Teresa Michelle Sixbey, Chili, Ind., Methodist Church, by Raymond Probasco, July 25, 1981.

Clark—Martin.—Charles W. Clark, Harrisonburg, Va., Church of the Brethren, and Miriam M. Martin, Harrisonburg, Va., Zion cong., by Harvey Yoder, July 18, 1981.

Detweiler—Stuckey.—Mike Detweiler, West Unity, Ohio, Lutheran Church, and Rita Stuckey, West Unity, Ohio, Salem cong., by Keith Leinbach, Aug. 8, 1981.

Graber—Koch.—Millard Graber and Sheila Ann Koch, both of Goshen, Ind., East Goshen cong., by Roy S. Koch, father of the bride, July 25, 1981.

Horst—Fossum.—Gary Horst, St. Jacobs, Ont., St. Jacobs cong., and Brenda Fossum, People's Church, Montreal, Quebec, by Frank Humphrey, July 11, 1981.

Kuebrich—Beyler.—Elizabeth Beyler, Washington, D.C., and David L. Kiebrich, Fairfax, Va., by Edward Stoltzfus, Aug. 15, 1981.

Martin—Martin.—Randy Martin, Heidelberg, Ont., and Brenda Martin, Conestoga, Ont., both of St. Jacobs cong., by Richard Yordy, July 18, 1981.

Masingila—Osborne.—Adamson Masingila, Songhor, Kenya, and Joanna Osborne, Elkhart, Ind., Belmont cong., by Millard Osborne, Aug. 15, 1981.

Nissley—Groff.—Dennis Nissley, Mount Joy, Pa., Erisman cong., and Kathleen Groff, Lancaster, Pa., New Danville cong., by Jay C. Garber, Aug. 15, 1981.

Shantz—Gromeder.—Derrick Shantz, Heidelberg, Ont., St. Jacobs cong., and Denise Gromeder, St. Jacobs, Ont., Lutheran Church, by Jan Malina, June 27, 1981.

Showalter—Turner.—Neil Showalter, Harrisonburg, Va., Church of God, and Shirley Turner,

Dayton, Va., Zion cong., by Harvey Yoder, July 25, 1981.

Snead—Oberholtzer.—Bruce Dale Snead, Baptist Church, Newport News, Va., and Brenda Jean Oberholtzer, Huntington cong., Newport News, Va., by Lloyd Weaver, Jr., Aug. 8, 1981.

Wilbers—King.—Arlen Wilbers, Perkasee, Pa., Rocky Ridge cong., and Sharon King, Lebanon, Pa., Gingrich cong., by Amos King, grandfather of the bride, June 27, 1981.

obituaries

Casey, Jeremy Joel, son of Craig and Candace (Quimby) Casey, was born at Springfield, Ohio, June 19, 1978; died of a brain tumor at Springfield, Ohio, July 19, 1981; aged 3 y. Surviving are his parents, one brother (Sean-Michael), and one sister (Kimberly Joelle). Funeral services were held at Southside Christian Fellowship on July 22, in charge of Ralph Huget and Walfred Fahrre; interment in Ferncliff Cemetery.

Forry, Cleason Jacob, son of Joseph and Sarah (Miller) Forry, was born in East Berlin; died at Hanover General Hospital, May 31, 1981; aged 90 y. He was married to Bertha May Keagy, who preceded him in death. Surviving are 2 children (Margaret—Mrs. Clair Bange and David C.), 4 grandchildren, and 3 great-grandchildren. Funeral services were held on June 3, 1981.

Jantzi, Ruth Elizabeth, daughter of Christian L. and Anna (Zimmerman) Ressler, was born in Elkhart Co., Ind., July 7, 1912; died at the Lewis Co. General Hospital, Lowville, N.Y., Aug. 18, 1981; aged 69 y. On Mar. 14, 1932, she was married to Mahlon Jantzi, who preceded her in death. Surviving are 6 children (Frieda—Mrs. Ralph Roggie, Wilbur, Grace—Mrs. Clarence Haldeman, Lyle, Sr., Maynard, and Lawrence), 24 grandchildren, 8 great-grandchildren, 3 brothers (Andrew, Menno, and John), and 2 sisters (Mrs. Esther Hostetler and Naomi—Mrs. Daniel Zehr). She was preceded in death by one daughter (Cleo), one granddaughter, and 3 sisters (Mrs. Susan Jantzi and Martha and Mary Ressler).

Schertz, Raymond J. son of Peter B. and Anna (Schertz) Schertz, was born in Metamora, Ill., Oct. 31, 1893; died on July 15, 1981; aged 87 y. On Aug. 9, 1924, he was married to Florence Landis, who survives. Also surviving are 3 sons (Robert L., Burton D., and Ronald B.) and 6 grandchildren. He was preceded in death by 3 brothers and one sister. He was a member of Roanoke Mennonite Church, where funeral services were held on July 18, in charge of

\$218,652

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$218,652.32 as of Friday, Aug. 28, 1981. This is 29.2% of the total needed. Contributions have been received from 302 congregations and 119 individuals. Individual gifts represent \$39,657.76 of the total.

Goal \$750,000

births

Borntrager, Philip and Evelyn (Heatwole), Harrisonburg, Va., first child, Kerwin Todd, Aug. 10, 1981.

Brenneman, Ronald and Beth (Davis), Bittinger, Md., first child, Jacqueline Ann, July 3, 1981.

Currence, Clarence and Mary (Miller), Millersburg, Ohio, third child, first son, Bryan Ray, Aug. 10, 1981.

Eash, Neal and Lori (Mullet), Botswana, Africa, first child, Dustin Neal, Aug. 10, 1981.

Hershberger, Bill and Diane (Schrock), Goshen, Ind., second child, first daughter, born on June 14, 1981; adopted, July 29, 1981.

Hershberger, Duane and Mabel (Hershberger), Belleville, Ohio, second daughter, Malinda Sue, Aug. 3, 1981.

Kauffman, Merrill and Sharon (Yoder), Glendive, Mont., first child, Jonathon Levi, May 23, 1981.

McKittrick, Royce and Marlene (Klassen), Phoenix, Ariz., first child, Alex Michael, Aug. 20, 1981.

Runk, Joseph A. and Evelyn (Martin), Spring Run, Pa., first child, Tara Leigh, July 22, 1981.

Schmucker, Lloyd and Friedegund (Braum), Louisville, Ohio, second daughter, Melanie Renee, Aug. 2, 1981.

Steiner, Michael and Judy (Neal), Apple Creek, Ohio, first child, Branden Michael, Aug. 12, 1981.

Stoll, Alvin and Rita (Schrock), Glen Flora, Wis., second daughter, Maria Rose, July 17, 1981.

Swartzentruber, Timothy and Rhoda (Yoder), Fredericktown, Ohio, second daughter, Laura Beth, Aug. 10, 1981.

Robert Harnish; interment in Roanoke Mennonite Cemetery.

Sharp, Clara, daughter of Levi and Barbra (Stutzman) Kauffman, was born in Howard County, Ind., Jan. 21, 1890; died at Mio Nursing Home on July 27, 1981; aged 91 y. On Oct. 8, 1911, she was married to Elmer Sharp, who died on June 6, 1981. Surviving are one daughter (Anita Swartz), one son (Harold), 12 grandchildren, 32 great-grandchildren, and one sister (Freda Troyer). She was a member of Fairview Mennonite Church, where funeral services were held on July 30, in charge of Virgil Hershberger and Ellsworth Handrich; interment in Fairview Cemetery.

Cover and p. 674 (top) by Jan Gleysteen; pp. 674 (bottom), 675, 678, 679, 683, 684 (top left), 691, 695 by David Hiebert; pp. 677, 687, 688 (bottom) by D. Michael Hostetler; pp. 688 (top), 690 by Phil Richard; pp. 690, 681 by John Bender; pp. 684 (bottom left), 685, 689 by Richard Kauffman; and p. 682 by David Gleysteen.

calendar

Eastern Mennonite College/Seminary classes begin, Harrisonburg, Va., Sept. 8
Goshen Biblical Seminary classes begin, Elkhart, Ind., Sept. 8
Goshen College classes begin, Goshen, Ind., Sept. 9
New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 12
Lancaster Conference assembly, Weaverland, East Earl, Pa., Sept. 17
Mennonite Secondary Education Council, Laureville, Pa., Sept. 30-Oct. 1
Mennonite Publication Board, Pittsburgh, Pa., Oct. 9-10
Mennonite Board of Education Board of Directors, Hesston, Kan., Oct. 9-10
Black Leadership Seminar, Laureville, Pa., Oct. 19-23
Comite Administrativo, New York City, N.Y., Oct. 22-24
Southeast Convention, Sarasota, Fla., Oct. 23-25
Moderators secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982
MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23, 1982

items and comments

Pope asks the faithful to dig deeper to help Third World church work

Pope John Paul II has asked Christians in developed countries to dig deeper into their pockets to support the work of the church in the Third World. A papal message for World Mission Day, Oct. 19, was released by the Vatican press office.

"Missionary cooperation should not be compromised by the present economic crisis, from which all the countries of the world are suffering," the pope said. "This crisis should not become an excuse for Christians in the rich countries to lessen their generosity," he said. "Let them not forget that the countries and the churches of the Third World are affected more than they are by this crisis."

He said the example of Christians there who despite poverty give to the church "should make Christians in the rich countries reflect that often they give only a small part of their abundance."

Infant formula coalition plans a campaign against three American companies

The Infant Formula Action Coalition plans to launch a campaign against American companies that sell infant formula in underdeveloped nations, the coalition announced in Minneapolis. INFACT is planning action against American Home Products, Abbott Laboratories, and Bristol Myers, Doug Johnson, chairman, said at the close of the group's fifth annual conference. The three American companies market about 15 percent of the infant formula distributed in the Third World, he said.

Previously, the group has focused almost entirely on the Swiss-based Nestle Co., the major seller of formula in the Third World. INFACT has waged an international boycott against Nestle, and plans to intensify that boycott.

Haitian refugees' status remains unclear; welcome is warmest in Puerto Rico

Haitian refugees, whose status in the United States is still under debate, have received a surprisingly warm welcome in Puerto Rico. "Perhaps you have heard voices saying that you are not wanted here, but those persons do not represent the people of Puerto Rico," Catholic Bishop Juan Fremiot Torres of Ponce told some 200 Haitians.

"I pray . . . that at the end of these legal proceedings, the outcome is that you may stay in American territory, of which Puerto Rico is a part."

Chinese Christians still not certain new openness is a thing to be trusted

Chinese Christians are "feeling their way to see how they might take advantage of the new liberalized approach to organized religion,"

said an interfaith group which toured the mainland. But it was not yet entirely clear whether the Chinese government's new policy of permitting open religious worship was a true "liberalization" or just a strategy of identifying and containing the Christian community, said Rabbi Arthur Schneier, of Park East Synagogue in New York City.

While he saw no evidence of any social stigma attached to those identified with religion in the officially atheistic Chinese society, Rabbi Schneier said he assumed that self-acknowledged religious believers would not fit into Communist Party leadership or government.

Risk of heart attack said to be long-term for women using pill

Women who use birth control pills have a significantly higher than normal risk of heart attacks, even years after they stop using it, a new study indicates. Scientists who study disease patterns have long known that contraceptive users have from three to four times the normal incidence of heart attacks, but long-range dangers of the pill were unclear.

Researchers found that the longer the woman uses the pill, the greater her chances for a heart attack later on. The threat was found greatest for women aged 40-49.

At least five million American women and 25 million women around the world are estimated to be pill users. Some 40 percent of U.S. and Western European women use the pill during their childbearing years. Nearly 10 percent of the women in the new study said they have used the pill for five years or longer.

Wayne North, coordinator of the assembly going about his work



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Joys of Christian community

As people rolled into the Bowling Green University campus, in Ohio, by car or bicycle, a spirit of quiet festivity prevailed. Mennonites from all over North America came to participate in the work of the church and to have a good time. They expected to get a spiritual boost, and they got it.

The "good time" had to do with people meeting people. Faces literally lit up as old acquaintances met after 30, 20, or 10 years of separation. Mennonites still like to get together. That's a fact. The denomination, despite all forces to the contrary, stubbornly holds to the "feel" of family. This is not to deny the worth of the program and business at hand. But, basically, sisters and brothers want to hear and see how others are faring.

During the past decades, peace has become a highly visible concern of the church. So have history and identity. In the meantime, the dovetailing values of home and community have been assumed or left to fend for themselves.

We belong to a church which takes the household-of-God idea seriously. Though we may seldom address each other as "brother" and "sister" anymore, the feel is still there. We want to care for each other as a family.

To acknowledge God, through Christ, as the center of all things, is to discover the basis for the strongest kind of community, one approximating a primary group or family.

That General Assembly participants came from widely varied backgrounds cannot be denied. But those who came were inclined to allow their differences to be submerged into the whole, much like grains of wheat lose their identity to form one loaf, as one Anabaptist writer put it.

Even in dealing with such heavy issues as the use of law, leadership and authority in the church—including women in the ministry, and the relationship of Christian witness to justice, careful wording of differences helped discussion move smoothly.

There were exceptions, of course (see the assembly report). And some of the dissidents did not have the courage to speak up. Yet, the majority came prepared to harmonize their views on the tough issues. Also, as was pointed out in the General Board meeting prior to the assembly, it might be a harmful thing for those who did not attend to negate the "grass-roots" nature of those who did attend. For average church members to put the kind of time and money they did into a meeting such as Bowling Green 81 indicates some kind of dedication to Christ and his church.

Well, then, joys of Christian community include getting together on the basis of a common affection, struggling together toward common positions on knotty issues, and working together at common tasks. The latter could be seen in the reports of the program boards. Most reports had something of an inspirational nature in them, but we are becoming increasingly wary of being "dumped" upon. We do not wish to be "sold" on our own programs in education, missions, mutual aid, and the like. We want to have a say in how they are managed, how decisions are made regarding the disposition of our money—money given to the Lord, of course. Joy will come as the agencies remember this.

The highest of all joys will come the more we understand the loving will of God and work it out together for the good of all.—David E. Hostetler

Working together to cover Bowling Green 81

The positive reverberations of General Assembly at Bowling Green were felt by the staff assembled to put out this special report.

Photographers carefully documented the event for posterity. Phil Richard, of Fort Wayne, Ind., enthusiastically accepted the assignment of photographing children. D. Michael Hostetler, of Harrisonburg, Va., shot youth and newsmakers. Jan and David Gleysteen, a father-and-son team from Scottdale, Pa., contributed general shots of youth and adults. David Hiebert of Scottdale, went after general shots. Dick Kauffman, also from Scottdale, zeroed in on the arts.

Writer J. Lorne Peachey, editor of *Christian Living* from Scottdale, did the backbone report. And made a major contribution to the layout of this issue. Virginia Ann Hostetler, free-lance writer, of Harrisonburg, Va., did the

youth report. And Lois Shenk, a writer from Lancaster, Pa., joyfully took the assignment to write about the children and their activities. John Bender, seminarian and writer, wrote up the Black Caucus report. And Dan Hertzler, *Gospel Herald* editor, along with his duties as a part of the General Board from Allegheny Conference, interviewed outgoing moderator, Glendon Blosser, and incoming moderator, Ross Bender, for three reports.

All of us drew on the work of David Groh, Mark and Wendy Schlotterbeck, and others of the information team at the assembly.

All in all, it was an exciting experience to watch the spirit of Christian community infuse so many people with such positive results. We trust that the spirit of Christ, which was felt so deeply at assembly, will be experienced just as much "at home."—David E. Hostetler, news editor

Gospel Herald

Sept. 15, 1981



"Jesus Before the High Priest" by Felix Hoffman. If he had faith in God, why did this happen? See page 698.

Have faith in God

by Lauren King

Years ago there was in my small denomination a gifted and promising younger minister for whom we all had great hopes and expectations. Then one spring he fell ill—critically ill—and was rushed to a hospital. Groups met in every congregation in the denomination to pray for his recovery. And with great expectation: surely such a man was needed in God's work among us. In the group of which I was a member a godly woman announced joyfully that she had received assurance of his recovery, and we rejoiced with her. It was a Sunday afternoon. That evening in the service it was announced that while we had been praying our promising minister had died.

Shock waves flooded over us. Why this? How could the prayers of so many have been unanswered? What had gone wrong? Was something, some one to blame? Had our faith been too weak? *Why had God not answered our prayers?* It was a good while before we recovered from that event.

Now, years later, I have come to the conclusion that our questions revealed a mistaken notion of prayer and faith. A notion that I find widespread among Christians. The mistake is that we had "faith" in God to do what in prayer we asked him to do. But we did not have faith in God—faith in his power and wisdom and love; just plain faith in God regardless of events. We did not, when our prayers were not "answered" as we wished, believe that God really had the power to heal, that he really loved as we loved, that he really knew what was best. Not when he did not "answer" our prayers, didn't do what we wanted.

Numbers of answers to our questions could be, and were, suggested. For one, sin had blocked the answer—the minister's or ours. There was an Achan in the camp. Now, this is sometimes true: prayer from selfish or sinful motives (says James 4:3) will not be answered. But the book of Job is a denial of this notion. At its end God has rejected the counselor who had been arguing that Job's sin caused his troubles. Jesus rejected it too (Lk. 13:2-3) in speaking of the dead Galileans. Sin is not always the reason for suffering or "unanswered" prayer. We ought therefore to handle this idea with great care, especially with reference to others. It fails, moreover, to account for the "failures of faith" discussed later in this article.

What does it say to the poor? That faith was lacking or too weak was also a popular answer those years ago, and still is in similar circumstances. Indeed, we have with us nowadays a "name-it-and-claim-it" teaching which professes to guarantee us pie, not in the sky, but right now. Anyone who is ill, or out of work, or poor, or in any kind of distress, this teaching declares, has only to name and claim what he

wants, and he will have it. If he doesn't get it, his faith has been insufficient or improper in some way.

But what does such a teaching say to the millions of poor, undernourished, suffering Christians of the Third World? That only American, European, and Japanese Christians have proper faith? This teaching is simply not supported by any proper interpretation of the New Testament. Indeed, many of Jesus' promises to his disciples were warnings of rejection, hatred, persecution, martyrdom.

The New Testament is full, if this teaching is correct, of failures in faith, or of the results of sin if the first answer above is accepted. There is Timothy, with his chronic stomach ailment for which neither his nor Paul's prayers secured healing so far as the record indicates. There is Epaphroditus, who while with Paul had a near fatal illness from which he only slowly recovered (Phil. 2:25-27). Why did not his and Paul's faith secure his health, and that instantly?

Paul himself three times prayed for the removal of his "thorn in the flesh"—but, it would seem, without sufficient faith. And consider 2 Corinthians 6:4-10. What a list of troubles not escaped from in glorious faith, but endured: distress, hardships, floggings, imprisonment, mobbings, sleeplessness, starvation. Poor Paul, what a string of failures in faith. Only he seems not to have seen them as failures, but, rather, often to glory in them as occasions for magnifying God.

Then there were Stephen stoned to death and James beheaded—those martyrs for whom the prayer and faith of the church were evidently not sufficient. Finally, there was Jesus himself, who earnestly but unsuccessfully prayed in the Garden that he might be delivered from crucifixion, and whose faith must have been insufficient. No, a teaching which makes even Jesus deficient in faith does not explain what the New Testament is saying about faith.

One passage (Heb. 11:32-38) is especially startling in its treatment of faith. Preceding it is a recounting of individual instance after instance of heroes and victories of faith. Then

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News Editor: David E. Hostetler

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the author, overwhelmed by the instances crowding to mind, begins to list names and events in a stream—all of them triumphs of faith and delivery. But in the middle, at verse 35, without blinking an eye he continues the list, not now of deliverances but of deaths, jeerings and floggings, imprisonment, stonings, poverty, distress, misery—all these also presented as triumphs of faith. He seems not to have noticed—or cared—that these triumphs were not deliverances. Here is a view of faith far different from the name-it-and-claim-it, always-a-happy-ending notion.

Other objections to the ordinary view of faith and prayer come to mind. First, it sees faith as a tool to get things from God, some kind of body of merit or a bargaining chip: summon up enough faith and then we are due an “answer”: i.e., what we want. It does not see faith as trust in God as God, holy, wise, all-powerful, and loving—but necessarily free to achieve his will. Further, it of course involves an unworthy view of God. It sees us as somehow twisting the arm of a reluctant being who if badgered enough will finally do what we ask. As if he were an errand boy who must be driven to do his duty.

Further, it involves a mistaken idea of “answers” to prayer. We consider our faith and prayer “answered” if we get what we want; if we don’t, then our faith is “unanswered.” What we thus emphasize is ourselves and our desires, not God and his will. It is a corollary of our unworthy view of God. We do not stop to think that our “unanswered” prayers may be his will, that he is wiser and more loving than we can possibly be. No, if we don’t get our desires, something must be wrong. James (4:3) warns that this very misconception lies behind truly “unanswered” prayers: we are so concerned for our own selfish wishes that we pray amiss—against God’s will—and so must be refused.

What is the point? But what, then, is a more scriptural idea of faith and prayer? Look again, to start, at Hebrews 11, mentioned above. There both outcomes—deliverance and suffering—are seen as triumphs of faith, and those involved as heroes of faith. The outcome, therefore, is not the point. Faith is the point, and it is operating whether “answered” (in our terms) or not. Getting *our* desire is not necessarily a triumph of faith; not getting it may be—or, rather, the trust that persists through any outcome. Faith—just pure faith, undying trust—is the victory.

Indeed, it may, it does, require more faith to endure than to be delivered; to accept the not getting of our desires, and still trust. That poor fellow being sawn in two—what a towering faith was needed then still to trust God and not cry out, “Why are you not answering my prayer for deliverance?” It is true faith that echoes Job’s declaration, “Though he slay me, yet will I trust him.”

But if the outcome, if getting “answers” to our faith isn’t the point, what *is*? God and his glory, that is the point, the great end in view. And our giving ourselves to him in total trust of his power, wisdom, and love regardless of outcome—this is the means to that end. We help achieve that great end by unwavering trust in him, thereby demonstrating to all beholders his worthiness. For such faith there are no unanswered prayers. All prayers are answered, answered in God’s wisdom and love by his power. He answers by deliverance and by strength to endure; he answers in many

ways, as he wills. But he does answer—every prayer. He is a God who answers prayer. But what he asks is not faith in him as dispenser of goodies but in himself as God, our Lord, holy, wise, powerful, loving.

Consider some examples besides those of Hebrews 11. The leper of Mark 1:40-42 shows the perspective I have been proposing: “If you are willing, you can make me clean” (NIV). That is: Lord, if in your wisdom and love you will heal me, you have the power. He wanted healing, but the outcome of his prayer was trusted to Jesus’ will. Jesus was willing, and the leper was healed. But now look at Paul (2 Cor. 12:7-10). He too came to the Lord for healing, not once but three times. And we may be sure, knowing Paul’s intensity and determination, that he did not come timidly nor ask faintly. But this time the Lord was *not* willing, and Paul was never healed.

And then there is Jesus in the Garden. He prays: “My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will” (Mt. 26:39-40, NIV). Here is a clear request to escape the cup; Jesus was praying in agony for something he greatly desired. But notice also the attached submission and trust, “if it is possible,” an echo of the leper’s “if you are willing.” And then the even more overt submission, “Yet not as I will, but as you will.” Here is true prayer and true faith.

Three times Jesus prayed—no more timidly than Paul—but in the second and third prayers even more of submission and trust. But he is not spared the cup; his prayer is not (we would say) “answered.” Instead he has angelic help to endure. But thus he demonstrates faith in God the Father, and thus his prayer is answered.

If that is what scriptural faith is, just how do we exercise such a faith? First, we must be sure that we do have the leper’s faith in God and submission to his will. This is basic—and hard. In trials the cry, “Why is this happening to me?” comes easily, and the dark suspicion, “If I only had proper faith.” But we must echo Job’s “though he slay me.”

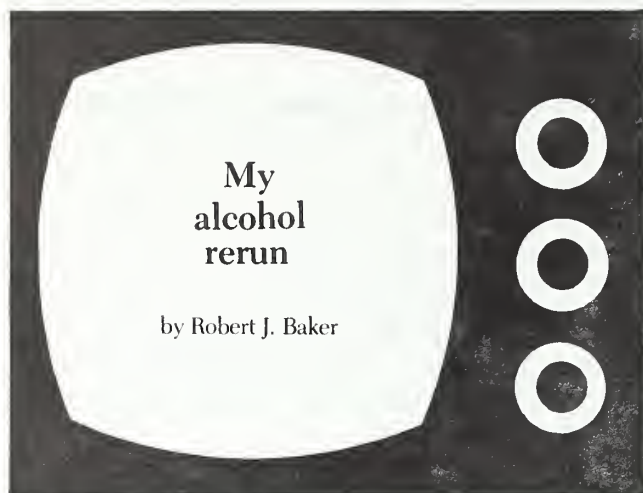
Then we are ready to talk to God about our situation and desires as to our dearest human friend. We are to talk freely, at length, with concern, even with agony. But now we must examine our motives: is this prayer to satisfy a want of mine, or is it truly for God’s glory? And of course in submission and trust. Here, in judging our motives, we often fool ourselves and rationalize selfish wants into noble yearnings.

Leave the matter in God’s hands. And then? Why then we must simply leave the matter in God’s hands, as the leper and Paul and Jesus did. We must not go about trying to pump up faith, trying to twist God’s arm, trying to believe—to believe, that is, that the outcome will be our wish. No, we must just leave it to God.

Does this mean that we are to ask but once and then stop? Is that what faith requires? No, Jesus (Lk. 18:1-8) taught us to persist in prayer. James (4:2) says that we often do not get answers because we do not pray. Surely he refers to persistence in prayer, not to never asking at all. No, we are to talk with God about the matter as long as time or events permit. The leper had but a moment, Jesus a few hours, Paul until God refused his prayer. After that he prayed no more for healing.

And is that all? No, last, have faith in God.





Many of our mental reruns of the past are cued, triggered off by little things of the present. Mental reruns are pleasant, or unpleasant, seldom neutral. So we enjoy them, we dislike them. They give us highs, they depress us.

My rerun about a drinking friend began with a paragraph I read about "What is a Mennonite?" The writer said, "Affirming my Mennonite identity does not mean getting together with others of similar background to sing out of *The Mennonite Hymnal*, eat shoofly pie, and drink beer—the latter, evidently to show one is a *liberated* Mennonite!"

And I agree with the writer, that's not what a Mennonite is. I am a Mennonite. I do not sing, have eaten shoofly pie only once in the past five years, and that through the courtesy of Jim Bishop, Eastern Mennonite College. Since I am not a liberated Mennonite, but still in chains, the idea of drinking beer never entered my mind. Not liberated, I presume means I am a prisoner. Fine, it's not a bad life. At least I know where I am, even if it is a cell. The company is not bad: Paul, Peter, and John were prisoners.

But the idea of a Mennonite drinking beer to identify, perhaps even celebrate his liberation, started the rerun. I wish every beer quaffer could see it, Mennonite or not. It's rated PG, not because of sex or violence, but because of emotional pain. At least for me, maybe it won't bother you. I've seen this film clip a hundred times. I had a role in it. Want to see it? I have it on a wide screen, living color, uninterrupted by any commercial. The commercial comes at the end. You can turn it off before it comes on.

Good, you're staying. Sit down, be my guest. By the way, we won't start at the very beginning. It's too long, so I ran it ahead. We'll start at the hospital scene. That's where I usually start anyway. We'll use a flashback, so don't lose track. Ready? Opening scene: Elkhart General Hospital, Emergency Room.

I went to the hospital as soon as I learned of the accident. My friend had been examined, admitted. The doctor shook his head at my prognosis question. Methodically he ticked

off on his fingers the injuries, known and likely. It took both hands. Frankly, not much chance. The doctor is a realist.

But my friend defied his prognosis—for two years.

The paradox of the accident. Painful months of the two years were spent in the hospital, first in the intensive care ward, then in a private room. A tracheotomy had been performed early. He breathed through a washer-like arrangement in his throat. By covering the hole briefly with the finger, my friend could talk. But not at the beginning. It was a week before he knew who and where he was. Bad scene.

Even then we waited a bit before we told him the worst news of the accident. It was not his broken body, it was the death of his wife.

In one sense the accident was a paradox, almost as if the hand of God was in it, speaking to my friend. But did he hear it? The driver of the other car had been drinking. So had my friend. He was great at drinking. But it was his wife who died as the result of the accident. She had been driving their car, refusing to let my friend drive when he had been drinking, which was often. But it mattered not. Alcohol caused her death, however innocent she was. Eventually it would cause his.

My friend mended—somewhat. He was able to hobble about on crutches. After hospital dismissal he went to stay briefly with his sister. Then he went to his lonely house, without his wife. Money was not an immediate problem. There had been life insurance, other benefits from the accident. I know, because for a time I managed his finances.

For nearly two years he lived alone. My wife and I, either together or separately, often drove the ten miles to see him, to visit, to cheer him up, help him, do a bit of cleaning, rake the leaves around his home.

He never drank in front of us, at least so he thought. But as one cleaned about the house, there was evidence of drinking, lots of it. Behind the davenport where he spent the long and lonely hours, sat a paper sack. Inside, the whiskey pint or fifth. He was adept at taking quick swigs when one's back was turned. He never seemed to think about the mirror and his reflection.

Four months he had been in the hospital that first stretch. Later he would go back for additional surgery. Four months, and not a drop of booze, at least to our knowledge. Once some "friends" came to his hospital room when I was there and asked me if they could give him a six-pack they had smuggled in. I nearly lost my temper. One good thing about the hospital was that he was drying out. Let him alone!

But it was no use. On that first release from the hospital he stopped and picked up the six-pack and more. He really preferred the hard stuff, the Jack Daniels, the Seagram's V.O., Four Roses.

In talking to my friend, my wife and I spoke of his need to get right with God. His escape from death was miraculous. I recall vividly my last visit with him and his last words to me. When I spoke of prayer, he said, "Oh, I pray, Bob. I pray every night that I will not wake up the next morning." He spoke with great bitterness.

I said to him, "Maybe God is saying something to you through this extension of life." He said, "Maybe so."

Robert J. Baker is a high school science teacher and a member of the Belmont Mennonite Church, Elkhart, Ind.

It was to be our last conversation.

When we cleaned up his house, behind the davenport were two fifths of Four Roses, one full, one half full. My friend drank the best.

It is not easy to show you this rerun. I scrubbed the floor where my friend lay dead long hours before a neighbor found him.

You have watched patiently, perhaps wondering, "Why the big deal. Lots of people drink. Reruns are a dime a dozen."

He was my brother. I know, I know. But my friend was my brother, my blood brother.

We were not close and had gone our separate ways, but he was my brother. And I know not whether he made his peace with God after that last conversation, before the massive coronary. I must leave that with God.

Why recall the agony? Like I said, it gets triggered off, it's uncontrollable. It's no one's fault. This time an innocent comment about some liberated Mennonite with his cool Blatz or Pabst set it off.

I suppose that is how my friend, my brother, started out, with a beer. And he still liked his beer: the discards proved it. But when you can get as much alcohol in an ounce of Dewar's blended Scotch whiskey, like the White Label brand, why take time to guzzle twelve ounces of the brown brew? I guess he was even more liberated than a beer-drinking Mennonite.

I don't know when my brother took his first drink, that first beer. I doubt very much if a liberated Anabaptist offered it to him. We weren't that liberated then. But I wonder if someone, someday will stand before the judgment bar of God, be quizzed about my brother's drinking habit. And if they helped him start it, encouraged that habit, drank laughingly with him, will his drinking partner hear the gavel slam down with a crash, hear the words, "Guilty! I sentence you to an eternity in hell!"

You say in haste, "Strong words! No one goes to hell for drinking a quiet glass of beer, quit trying to make a federal case out of it. Your piety is showing."

You are right. I have not seen a set of heavenly rules that sends men to hell, women to heaven, all based on the number of beers, shots of whiskey, glasses of wine imbibed. I have seen rules, however, biblical ones, if you please, that speak to loving your neighbor, of respecting your body as a temple of the Holy Spirit. Over 50 percent of the fatal traffic accidents involve a drinking driver. When you drive under the influence, you are hardly loving your neighbor. And when you are making your liver work overtime to detoxify your body of alcohol, lining it up for a good case of cirrhosis, you are scarcely thinking of your Holy Ghost tenant.

And as for piety, I confess I am not as pure as I sound. In the military I did a bit of drinking. Not the fermented broth of grains, the 3 to 6 percent alcohol content beer, but the distilled grain product, that with 40 to 50 percent alcohol. Perhaps twice I pushed it to the extent that I would be excluded from heaven according to Galatians 5:21. I mention it with shame, but for the record, for the liberated one who would sneer at my innocence. That was 47 years ago. Thank you, no more, not even the single beer to show you how free

I am. I prefer to be his prisoner.

My family history, my own personal experience, tells me what to do, what I cannot do. I lay down no law for others, but I'll not risk hell for any good feeling, for being a regular guy, to get a happy buzz, to relax after a hard day at the office. Better that I stay at the office, become a workaholic. I prefer that to unwinding into an alcoholic which is a 10 percent chance. Like John Funk, I'll poison myself slowly with coffee, an occasional Coke.

When we were not "liberated," when we were "bound," perhaps our bishop, the conference, helped to keep us from feeling like "it's Miller time," from popping the tab on the aluminum can and letting the brown juice flow that magically unties the knotted stomach.

Liberation can be costly. I don't know, but I wonder. If so, our freedom, our liberation may be more costly than previously calculated.

In recent years an empty spot or two appears in Mennonite theology. Moth holes appear in the central fabric as we frantically sew new cloth around the edges.

One of the empty spots is in regard to the subject of alcohol in its various drinking forms. Abstinence no longer seems a plank in the Mennonite platform. Don't people trip, fall through, get lost in those wide cracks? We need a carpenter or two for replanking.

From the pulpit, tell me again that drinking is wrong, the beers, the wines, the brandies, the gins, the rums, the whiskeys, name them all. Do not mince your words, do not condone social drinking by your silence. In the process of speaking, warning, you may snatch a firebrand out of the burning.

From the Sunday school "quarterly" let me hear alcohol denounced, revive the temperance lesson stance, cry aloud and spare not.

From conference resolutions, from assembly issues, through the plethora of papers we write, let me hear not only of tax and draft resistance, let me hear of beer and whiskey resistance. Frankly, I feel better, more comfortable at revolting against a brewery, a distillery, than I do the government. Let's take on such as Anheuser-Busch and Stroh's Brewery for starters. If we are through blasting presidents, let's fire a few shots at Hiram Walker and Sons, perhaps Joseph E. Seagrams and Sons, both distilleries. We may not win a war, but we can at least be in a skirmish.

To say nothing, to do nothing, is it not sin? Should we not stand up and be counted?

Give me a standard. Give me a standard to rally around, and I prefer that of total abstinence. Do not let me drown in a quagmire of silence.

It is not just my brother. It was and is ten thousand brothers, ten thousand sisters, ten thousand fathers, ten thousand mothers, the list is endless.

Age is no barrier. There are teenage alcoholics, there are preteenage alcoholics. They have been in my classes in junior high school.

If we say nothing, do nothing against this evil, surely God will call us into judgment for jousting with windmills while a dragon devoured our children.

☞

Hear, hear!

Abortion and peacemaking

Not so long ago, my wife and I joined the local Mennonite Church in our small Missouri town. We had been Christians for several years prior to that event. I would suppose that the reason we became Mennonites could be summed up by one simple statement: we wanted to follow Jesus. Our convictions about peace, social justice, and a Christ-centered theology took on increasing importance. So, you see, we were actually Mennonites in faith before we ever joined the local church. It is because of this faith that I cling to that. I feel the liberty to speak out on this issue of great importance to the peace witness of the Mennonite Church. In speaking out, I hope to contribute to our understanding of Christian peace and cross-bearing.

Abortion is not a pleasant topic. Many Christians would prefer to ignore it or maintain a quiet personal belief about the issue. However we must realize that by remaining silent about abortion we fail to fulfill the teachings of Christ concerning peace and justice. Jesus calls us to follow him, and to learn of him in the matter of abortion, we must examine God's Word. How does God speak to this issue?

Children are of great importance to Jesus. In fact, he instructs us to become "like children" (Mt. 18:3). The innocence of the child is attested to in Luke 18:16 where Jesus says that "the kingdom of God belongs to such as these." Mennonites have historically clung to these teachings of Christ. The salvation of children without ceremony is affirmed in the 1963 Mennonite Confession of Faith. Article four speaks of the atonement of sins through Christ applying to children prior to the age when "children are accountable to God." When Jesus receives the children into his kingdom, how can we refuse them entry into this world? We know that God creates life breathing the very "breath of life" into mankind (Gen. 2:7). Man is formed in the image of God (Gen. 1:26). Here is the true basis for the dignity of the human race. A human is created to know God. Abortion prohibits this from happening. To end life, at any stage of development, is to interfere with God's purpose for mankind.

Often the question is raised concerning when life begins. Is this really a question of any importance? To eliminate life at any stage is to cheapen it. Can a child even be conceived apart from God's love? One can always claim that no one has scientifically established that an aborted child qualifies as "life." Let us remember that there is scientific *debate* on this issue. Debate automatically implies disagreement. Can an abortion be performed with a clear conscience? If biological life is debated, we can not take a chance. An even more important question deals with when humans become spiritual beings. Experimentation will not answer this question. We know that proof does exist on the viability of premature babies. Arguments on early viability, however, aren't important. After all Christ died for those not spiritually viable.

Scientific arguments against abortion can be given, but we are dealing with the Bible. The Scriptures speak of the

"life" in the unborn! The unborn child, John, jumps for joy when in Mary's presence, while she carries the unborn Christ-child (Lk. 1:44). Let us also recall the reference to God as the one who "fashioned" us (Ps. 119:73). Paul recognized God as the one who established a purpose for his life "even from [his] mother's womb" (Gal. 1:15). To deny that God establishes all life is contrary to the entire message of the Scripture. He is the life builder and all his works are good.

The most important consideration in our understanding of abortion is the suffering servant model exemplified in the life of Jesus. In following him we must take up the cause of the poor, the oppressed, the defenseless, and the brokenhearted (Lk. 4:18-21). The unborn are the most oppressed and helpless of all in this world. We must speak out for them—they cannot speak out for themselves. As active peacemakers, we must urge peace in the matter of abortion. We must cry out to the world for mercy on the children. We must pray for God's intervention.

What can we do besides speaking out? We can establish adoption agencies, provide shelter for unwed mothers, and educate potential parents about birth control. God calls us to action; not just words. I pray that we will take up the cause of the unborn. By doing this we will fulfill the Word and make a visible stand for the kingdom of peace.—James Alexander, Harrisonville, Mo.

Scenes like these

Fireflies
Flicking magic lights
In the night blackness.

Snowflakes
Whirling their whiteness
In a winter blizzard.

Saguaro sentinels
Silhouetting their majesty
Against a crimson sunset.

Gentle winds
Waving the Kansas wheat
Into a golden sea.

Humpback whales
Spouting their geysers
In the blue blue Pacific.

Scenes like these
And you say
There is no God?—Dorothy Shank



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J. Lorne Peachey provides 21 specific ideas on how parents can pass on peace values to children. He also tells what the church can do to aid in this task.
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Walter Klaassen edited this selection of primary writings of 16th-century Anabaptists. Contains 274 selections from 37 Anabaptist writers, divided into 17 categories of theology and church life. Paper \$12.95, in Canada \$15.55; Hardcover \$17.95, in Canada \$21.55

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Nairobi MWC general council meeting plows new ground on basic issues

The meeting of the Mennonite World Conference's general council in Nairobi from July 21 to 26 was marked by the conspicuous presence of women participants and the conspicuous absence of conflict or confrontation. The meeting was hosted by the Kenya Mennonite Church. It was well attended, with 57 of 86 general council members present. Additional women delegates, conference representatives and visitors brought the total attendance figure to 136.

In its business sessions, the general council chose the theme for the 11th Mennonite World Conference at Strasbourg, France in 1984—"Serve in Hope as People of God." This theme will be proposed to the European Program Committee with liberty given to make editorial changes. The Council also approved past actions of the executive committee taken since the 1978 Wichita conference. It accepted the financial reports and voted to raise the membership assessments for constituent conferences from \$ 20 to \$ 25 per member. As before, Third World churches were exempted from this assessment with the understanding that they would try to contribute one cent per member.

Three issues emerged as recurring themes throughout the meetings—the role of women in MWC, the varying ways that Mennonite

and Brethren in Christ churches around the world have faced the question of church-state relations, and the story of the Mennonite church in Africa, particularly its search for a Mennonite identity.

The increased participation of women happened by design due to criticism following the Tenth Mennonite World Conference meeting at Wichita. Since MWC's constituent bodies elected only five women to the 86-member general council (all five were present at Nairobi), 32 additional women delegates were invited. A majority of the visitors were also women bringing the total number of female attendees to 54.

But women did not only help to swell attendance figures. They played a significant role in the program as well. Half the Bible studies and one third of the major addresses were given by women. The Sunday morning worship was led by a husband/wife team, Henry and Susan Gerbrandt from Canada, and women assisted in serving communion. Mary Oyer, as she did at Wichita, gave inspirational direction to the music throughout the week.

The lack of conflict or confrontation also seemed to happen by design. As one participant said, "There is a tendency to view this meeting as a fellowship and to steer away from issues which may be controversial or divisive."

'Camperee,' a going program for boys

Boys from nine Ohio congregations traveled to Hidden Acres Campground, near Shakespeare, Ont., where they joined 13 Ontario clubs for a weekend of camping, mutual sharing, and friendly competition. The group included 279 boys, 77 leaders, plus a number of family units making a total of about 400 persons. This was the third official camperee. The first camperee was held at Bingeman Park, Kitchener, Ont., 1975; and the second at Camp Luz, Ohio, in 1978.

"One of the goals," said Roy Scherer, "was to lessen the competitive element, which was strong in earlier camperees, and to emphasize friendship." To help this to happen, Ontario and Ohio groups camped side by side. On Saturday evening each Ontario club entertained an Ohio club and then enjoyed watermelon together. For some of the games, the Ohio and Ontario were also intermixed.

Competition was present and reached its climax in the fire-building/water boiling contest on Saturday evening. Each club

selected four boys to represent them. They were given an armful of wood, a hatchet, newspaper, four matches, and a can of water containing detergent. The object was to build a fire and boil the water. With detergent in the water, it overflowed upon boiling. The winning club was Aurora, Ohio, in a time of four minutes and two seconds.

On two occasions the total group assembled for a spiritual emphasis. Through visual aids, music, and the spoken word, all were reminded that Jesus cares for each person and wants to be invited into each life.

When asked what they liked best about the camperee, some boys were very specific: "swimming," "softball," "fire-building (we won!)," "friends." One boy, high up on stilts, commented with a broad smile, "For once I'm bigger than anyone."

Leaders affirmed the weekend too. Most felt a weekend meeting was about right every three years. So another camperee is scheduled for Ohio in 1984.

Boys' clubs utilize some of the ideas from the denominational achievement program "Torchbearers" designed for boys 9 to 14 years of age. The girls' counterpart is "Wayfarers."—David Cressman



New MWC vice-president for Africa, Stephen Ndlovu of Zimbabwe, speaks at Peace Interest group.

The nearest the council came to acrimonious debate was during the Friday business session when the rise in membership assessments was discussed. But even here, the misunderstanding resulted not so much from substance (the increase was approved unanimously) as from style as the general council tried its parliamentary procedural wings. Many participants were accustomed to less formal ways of making decisions. The attempt to clarify procedures and responsibilities for decision-making often resulted in misunderstanding and confusion.

At one point, Third World participants offered to abstain from voting on the measure since they would be unaffected by the increase. The chairman, Charles Christano of Indonesia, and executive secretary, Paul Kraybill of the U.S., quickly stepped into the breach with impassioned appeals for unity.

"If this body were to be divided into two voting blocs, I would prefer not to be its executive secretary," said Kraybill. Participants' reactions following the meeting varied, from concern that the leaders were "being too defensive" to affirmation that fellowship was of primary importance and conflict was to be avoided if possible.

Concern about the role of women in MWC emerged at several points during the meeting. It was discussed in a women's fellowship early in the week and the topic arose in the council's business sessions as well. The consensus of these meetings was to request a significant role for women at the Strasbourg assembly. This would involve having women present some of the major addresses and take part in leading worship services. They requested that there be no more than one separate session for women. Instead, an effort should be made to include women and their interests in the main program. "What is of interest to women should be of interest to all those attending Strasbourg," said one participant.

Women modeled this approach at Nairobi.

They gave important contributions in Bible studies and in major addresses without confining themselves to "women's issues." Winifred Beechy's Sunday morning sermon, "In Christ and in the World," was well received. In evaluation sessions at the end of the week, both men and women expressed appreciation for the significant role women played throughout the meetings. "It felt good," was a frequent comment.

The discussion of church-state relations centered in three presentations by Helmut Harder of Canada and case studies from Taiwan, Zimbabwe, and Ethiopia. These sessions were scheduled at the request of the International Mennonite Peace Committee, a body formed following the 1978 Wichita assembly.

Urbane Peachey, executive secretary of the peace committee, felt that the case study approach was useful because the studies showed that "our churches are deeply involved in political questions at a practical level. North Americans can learn from this. These issues are not only theoretical. They arise out of the interface between the churches and the larger society."

Harder used a biblical-studies approach as he addressed the three topics of "Jesus Against Violence," "Jesus and Revolution," and "Biblical Perspectives on Economic Justice." The third presentation sparked the most interest as he gave insights on the theme of economic justice based on a theology of creation beginning in Genesis 1. "Creation is a gift from God," he said, "and everyone has access to the goodness of that creation. Man, in turn, must have a sense of responsibility for the created order." Harder then traced this theme through the Old and New Testaments and concluded with a challenge. "The church today must create islands of beauty, wholeness, and hope based on the ideal in Genesis 1," he said.

The case studies showed that Mennonite churches around the world are attempting to create "islands of beauty, wholeness and hope" in practical ways. In Taiwan, the suppression of Taiwanese nationals (who are the majority of church members) by a government of mainland Chinese is a major challenge to the church. In Zimbabwe and Ethiopia, the churches struggle to find a faithful way of relating to revolutionary governments which use and even encourage violence as a method of change.

The story of the Mennonite and Brethren in Christ churches in Africa was told in speeches by Don Jacobs and Dorothy Smoker, veteran missionaries in East Africa, and Mrs. Ndigwako King'ori, head of the family life education programme of the National Christian Council of Kenya.

Fraternal visits to various African countries before the conference and interaction with the Nairobi Mennonite congregation during the meetings helped participants to experience the present-day realities of the church in Africa.

According to some participants, the visits to churches were the most important events of the entire experience.

In his speech, Jacobs described the pattern of developing countries in Africa. Smoker, in a combination of storytelling and drama, tried to show that "the story of the gospel in Africa is the story of power. The question always was, 'Who has the power? Could the power of the gospel overcome the power of darkness?'"

King'ori, in a dynamic address, encouraged the Christian church to find ways to support families who often suffer a breakup of traditional social patterns and values after conversion to Christianity. "With new styles of living, people are still faced with old problems, but without new effective ways of solving them," she said.

The pain involved in the transition from old ways to new was evident in the questions most frequently raised by African participants. "How shall we go about forging a unique

identity as Mennonites? What does 'Mennonite' mean in an African context?" No answers were forthcoming.

The truly international character of the Nairobi meeting was frequently demonstrated, from the way people chose to hold their fork and knife at dinner to the way they processed group decisions. It was demonstrated again at Saturday evening's worship when, in Mary Oyer's absence, an attempt at singing "606" turned into a plodding unison version which narrowly escaped fading out completely during the "alleluia, amens."

Perhaps Robert Kreider, of the U.S., gave the most succinct comment on this matter. Speaking during the somewhat confused discussion at Friday's business session, he said, "What we have here is a problem of differing backgrounds. We have different ways of reaching decisions. One word may mean different things to us. This is painful. But this is the church."—Fred Kniss

MWC office will be housed in this building, beginning this month.



Hard look at curriculum order at EMC

Most colleges and universities have master plans which guide them in the construction of buildings and purchase of major equipment. The faculty of Eastern Mennonite College will be applying that kind of planning to the EMC curriculum this summer during a three-week seminar which began on Aug. 17.

Dean Albert N. Keim says the hard look at the EMC curriculum is in part a matter of economics. In a time when the college is expecting to maintain enrollment rather than to grow, some changes in course offerings may be necessary. Keim says an academic master plan may help to ensure that those changes are intentional rather than arbitrary.

The careful study of the curriculum will be done in two parts. This summer the focus will

be on EMC's interdisciplinary studies curriculum which integrates knowledge from the humanities and other fields in team-taught courses. All other required courses will also be reviewed.

Keim says the faculty will consider such issues as computer training, writing requirements, and an overseas study program. Papers will be presented by ten faculty members on topics including cross-cultural understanding, values education, communication skills, and vocational education.

Next summer, individual departments will study their own course offerings. Both sessions are being funded through a two-year federal grant which pays teachers' salaries and benefits during the seminars.

Sexuality study guide cooled at Bowling Green

A human sexuality resource guide for young adults, being prepared under the auspices of student and young adult services (SYAS) of Mennonite Board of Missions, Elkhart, Ind., was brought to a halt in a closed-door session at Bowling Green 81. Members of the committee appointed by SYAS to plan the resource guide were asked to meet there with SYAS staffers, MBM executive staff and directors to hear concerns raised by the board at its July 16-18 meeting.

The focus of concern was the style and content of the study guide itself, which reportedly does not take a stand against premarital sex and homosexual conduct. The intent of the study guide was to promote nonjudgmental dialogue among young adults in urban settings where, it is maintained, a variety of sexual ideas and practices exist. The vehicle for encouraging dialogue is presentation of eight case studies, of which only three affirm the tradition sex-within-marriage-only stance.

At its July meeting the MBM board was presented with a progress report by Rich Mojonniier, director of SYAS. The board affirmed the idea of a study guide for young adults, but they were troubled by the direction it was taking. There was a fear expressed of public relations "fallout." In the Bowling Green session, Roy Kiser of Virginia, chairperson of MBM, explained, "We depend greatly on contributions (from congregations), more so than any other program in the life of the church."

The stance of the study was also troubling to

Deaf Mennonites hold annual retreat

A weekend for hearing-impaired people and their families and friends was held from July 17 to 19 at Laurelville (Pa.) Mennonite Church Center. About 160 registered.

Chip Green of Batavia, N.Y., led Bible studies on Ephesians under the theme, "Breaking Down Walls." The Tenth Coin, a group of deaf and hearing people, provided drama, songs, and pantomime.

The weekend was led by Henry Deller, a member of First Deaf Mennonite Church in Lancaster, Pa., and by Pam Dintaman Gingrich, director of Deaf Ministries at Mennonite Board of Missions, Elkhart, Ind.

The annual retreat is an opportunity for hearing-impaired people to come together, fellowship, worship, and play together. It is also a time for parents of hearing-impaired children to talk to each other and interact with deaf people.

Interest in the annual event has grown rapidly in recent years. Attendance increased from 60 in 1979 and 100 last year to 160 this year.

some board members. Speaking in the Bowling Green meeting, board member Eugene Seals said, "This document (the study guide) goes to the target audience *in lieu* of sending a person. The question is, What would we want to have this (person) say to the target audience as a message from God?"

Kiser also called attention to a statement made by the Mennonite Church General Board in April with regard to the establishment of a study committee for the whole church on "Human Sexuality in the Christian Life." It reads: "In light of Holy Scriptures the General Board affirms the historic stance of the church that heterosexual relations outside of marriage and homosexual relations are contrary to the will of God." This is where MBM is and where most of our people are, noted Kiser.

Nonetheless, Karla Roth, one of the editors assigned to the study guide, argued that young adults from the Mennonite Church already know what the ideal standard is. Some have rejected it however. "We need to present all the options, what the costs are, in an open, dialogical fashion for the people who are struggling with the issues. It needs to be approached in a nonjudgmental way," said Roth. Willard Roth, of the MBM staff, is the other editor for the project.

Differences of opinion within the study guide committee itself as to approach and content surfaced at the Bowling Green meeting. "One has to take positions or there is no dialogue," said Laurence Martin, representative of Mennonite Publishing House on the study committee. Besides, "the end product is not dialogical; handing somebody a book is monological." Although the SYAS committee had hoped MPH would publish the manuscript, Martin had encouraged the study committee to consider other approaches for treating the subject besides a printed piece.

Jim Derstine, from Washington, D.C., represented another position on the study committee: "If dialogue (on these issues) doesn't come from the church, the young adults in urban settings will take their cues from other places. I believe in the dialogue process, but it has to be open-minded or it is not a real dialogue. . . . We need to think not only of the implications of doing this but also of the implications of *not* doing it."

Wilmer R. Martin expressed similar sentiment. For the last seven years, SYAS staff have been coming to the SYAS committee saying we need to address these issues, he explained. If we don't provide the resource, our young people will look elsewhere, perhaps to humanistic sources even, for help in developing a sexual ethic, he said. Martin is chairperson of the SYAS committee.

It became evident that the project was becoming victimized by institutional haggling. Several members on the study guide committee who are on the staff of other church agencies (MPH and Mennonite Board of Congregational Ministries), expressed a concern

that they were appointed to the committee because of the controversial nature of the study. This way MBM wouldn't have to stand alone if there is a reaction to the guide from the constituency, it was charged.

Further, MBM chairperson Kiser conceded that since this study began the board has begun to make some structural changes. Until recently, the board concerned itself mostly with housekeeping chores (financial and legal matters). Matters of program development were delegated to the program committees under the board. But now the board wants to be more involved in the shaping of the various mission projects. As a result, a number of other MBM programs have been scrutinized by the board as well as in the past year.

At the end of the meeting, all persons affirmed that there was an open atmosphere and exchange in the meeting, confrontation included. (At one point two persons were chided for passing notes back and forth rather than sharing their thoughts with the larger group.) The group joined hands in prayer of thanksgiving for the Spirit's presence in their deliberations.

Because it had become clear that the study guide as planned cannot proceed, the study

MBM newsgrams

Work on a long-range master plan for Schowalter Villa and Hickory Homes in Hesston, Kan., is underway. It is being conducted by LeRoy Troyer and Associates of Mishawaka, Ind. Assisting is Tilman Smith of the Health and Welfare Department of Mennonite Board of Missions, Elkhart, Ind., the sponsor of the Hesston retirement community. The work was endorsed at a July 20 meeting of the retirement community's board of directors.

Henry Smiley, a Navaho Indian Mennonite from Chinle, Ariz., was recently awarded a certificate of lay leadership from Cook Christian Training School in Tempe, Ariz. He and his wife, Eleanore, are members of Black Mountain Mennonite Church, where Henry is serving a pastoral internship this summer under the supervision of Pastor Naswood Burbank. This fall Henry will return to the Tempe school to complete the four-year pastoral training program. Smileys plan to serve the Black Mountain church after Henry's graduation in two years. A grant from the home missions department of MBM covers part of Henry's school costs.

Miriam Krantz, a worker in Nepal with Mennonite Board of Missions (Elkhart, Ind.), attended the Asian Household Nutrition Appropriate Technology Conference from July 13 to 17 in Sri Lanka at the invitation of UNICEF—an agency of the United Nations. Miriam is a nutritionist and the administrator of the United Mission to Nepal's community

guide committee and SYAS staff were asked to think about alternatives. In a working session following the meeting with board directors, they considered several options: alter the study guide to make it more acceptable to Mennonite constituency or turn it over to a nonofficial group for its implementation. One problem with the second approach is that SYAS holds the "keys" to its distribution—a mailing list of Mennonite young adults for whom the study guide was intended. The executive council of MBM has decided since the Bowling Green meeting that it cannot give out this list should an ad hoc group emerge which would be interested in implementing the study guide.

In a telephone interview, Mojonner speculated that the study guide will not appear in any form. The sentiment of the SYAS is to look to the study committee formed by the General Board for leadership in sexual ethics. Yet to Mojonner the halt called to the study guide was a disappointment, especially because questions about it weren't raised until it was three-fourths completed. "It reflects the sensitivity of the issue and the unwillingness of the church to address the subject," he said.

—Richard A. Kauffman

health program. She has served in Nepal since 1963.

Adriel School in West Liberty, Ohio, reached a milestone June 10 when two of its students—Cindy Spratt and Patty McDermott—became the first Adriel youth to receive a high school diploma from their home school district while residing at Adriel. Thunderous applause greeted the girls at a brief recognition ceremony back at Adriel—a school for emotionally disturbed slow learners sponsored by MBM.

Charles and Ruth Shenk have been asked by Japan Mennonite Church to move to Obihiro so that they can be more available for churchwide assignments in leadership training and family life education. Obihiro is more centrally located on the island of Hokkaido than Nakashibetsu, where they served the last seven years. Shenks' new address is No. 1, Minami 29-1, Nishi 3, Obihiro, Hokkaido 080, Japan.

S. Paul and Vesta Miller, workers in India for over 40 years arrived in North America on Aug. 7 for a three-month furlough. They are currently directing the relocation of Union Biblical Seminary from Yavatmal to Pune. Millers' furlough address is Box 370, Elkhart, IN 46515.

New address for Bob and Marianne Zuercher, recently returned workers in England with Mennonite Board of Missions: 1224 Easton Rd., Roslyn, PA 19001.

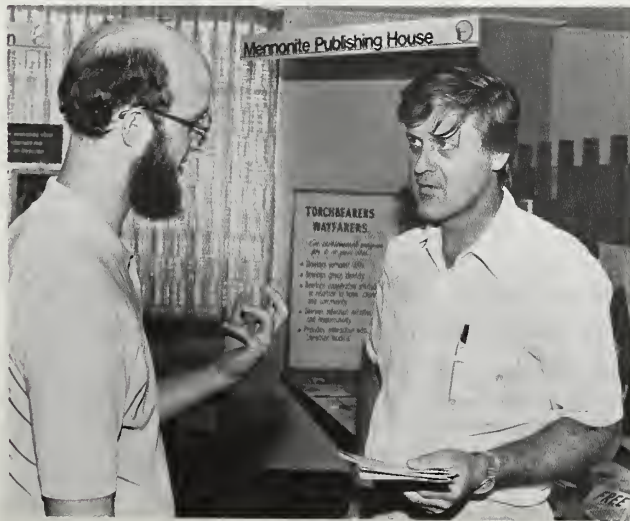
mennoscope

For years, *Gospel Herald* has been carrying information about people who were born, married, or died within the context of the Mennonite Church. If you can do that, a couple of writers asked, why don't you include the names of those who are baptized into the church? A good idea. So we, of the *Gospel Herald* staff, have decided to run the names of those who join the church for the first time through baptism, letter, or confession of faith, and the names of the congregations with which they affiliate. Some of these we take from bulletins regularly sent to our offices. But we encourage all Mennonite Church ministers to cooperate in sharing the names of new members with the denomination. The listing will appear as a subitem under Mennoscope. News ed.

The Lancaster, Pa., WMSC retreat committee is sponsoring a series of retreats on the theme, "The Answer for Living." The last of these is scheduled for Oct. 16 and 17 at the Black Rock Retreat, Quarryville, Pa. The speaker will be Mildred Wissler. For more details, call 393-4464 or 898-0972.

For prospective students interested in visiting Goshen College, Goshen, Ind., a series of open house dates have been scheduled: Oct. 9 and 10, Nov. 6 and 7, Feb. 26 and 27. "Students are welcome to visit the college any time, but the resources they need and the people they want to talk to will be most accessible during these weekends," says Charles Klink, director of orientation and special programs.

David Peterson was licensed to pastor the Staunton Mennonite Church, Staunton, Va., on Sunday, July 26. A native of Pittsburgh, Pa., he was converted in 1973 while in the U.S. Navy. Roy D. Kiser, bishop of southern district of the Virginia Mennonite Conference, was in charge of the service and had the sermon. Peterson's address is 219 Forest St., Staunton, VA 24401; tele.: (703) 886-2167.



Wally Fahrner, pastor of the Springfield (Ohio) Christian Fellowship, discusses literature for new believers with David Cressman of Mennonite Publishing House

Richard M. Showalter was commissioned on Sunday evening, Aug. 2, to serve as overseer in the southern district, Virginia Mennonite Conference, to assist bishop Roy D. Kiser. The service was held at the Springdale Mennonite Church. Kiser was in charge of the service and the commission. Speakers of the evening were Harold G. Eshleman and Glendon Blosser. There are presently seven congregations in the southern district.

Roger Hochstetler will be joining the leadership team at the Holyrood Mennonite Church, Edmonton, Alta., on Oct. 15. Roger had previously pastored churches in Fort Wayne, Ind., and Denver, Colo. According to Roger, although not pastoring the past year, it nevertheless was a very enjoyable and rewarding year, for he completed work on a degree in sociology from Goshen College, attended Goshen Biblical Seminary during interterm, and feels renewed and ready to serve again.

The Association for Retarded Citizens (ARC) in Virginia awarded the Mennonite Board of Missions' (MBM) *Your Time* radio ministry with a plaque for "helping to increase community awareness of mental retardation." Bernard H. Levin, president of ARC in Virginia, presented the Community Media Award for radio to writer and speaker Margaret Foth for five daily programs entitled "Mentally Retarded: Real People." The five-minute programs, released Mar. 23-27, encouraged listeners to be more understanding and accepting of persons who are mentally retarded.

The ARC state award, presented on Aug. 19, also made the programs a nominee to the national competition.

In the display area at Bowling Green 81, some in-depth conversations about Christian education and instruction of new believers occurred. Wally Fahrner, pastor of the Springfield Christian Fellowship, Springfield, Ohio, chats with David Cressman, marketing manager of MPH. Wally explains a series of four booklets

that he developed for follow-up in evangelism/church growth efforts. He says, "These materials are for new believers who have come to faith in Christ from non-church backgrounds." He continues, "Each study booklet is planned to lead new believers to a specific faith response. This series is intended for use in small groups made up of new and mature believers. Through these studies inductive Bible study skills will be developed and relationships with others enriched. The first two booklets, *Allegiance* and *Covenant*, are available. The other two, *Faith* and *Communion*, are expected to be printed by December. The publisher is Mennonite Publishing House.

"Visit the Summer Palace," read the Chinese characters on a T-shirt Marion Wenger wore when he returned to the Goshen College campus last week. But he jokingly claimed what they really mean was, "Ask me about China." And he has a lot to tell. Wenger, a professor of German at Goshen College, is the first of the nine professors and four teaching assistants to return from an English language institute held in Shenyang this summer. He came home early in order to move with his family to Michigan, where his wife, Fran, will engage in doctoral studies. The teaching group, which traveled in China under the auspices of Goshen College, spent eight weeks

conducting intensive English language classes for 120 teachers and graduate students at Northeast Institute of Technology. According to a final report sent with Wenger by Wilbur Birky, Goshen College professor of English and director of the teaching program, "NEIT officials, Goshen teachers, and students are agreed on the success of the program. Most students have made considerable progress in the speaking and hearing of English."

Daryl D. Garber has been named the new administrator of the Millersville Youth Village, Millersville, Pa. He replaces Ernest Mast who held the position for ten years and has accepted a clinical social work position with Philhaven Hospital. As administrator of Millersville Youth Village, Garber will provide overall administration for the youth care program which provides residential counseling services to an average population of 9 to 12 troubled teenagers.

Eastern Mennonite College and Seminary will sponsor a fifth Bible Lands Pilgrimage from Mar. 31 to Apr. 13, 1982, President Richard C. Detweiler announced. The tour for alumni and friends of EMC&S will be led by Detweiler and his wife, Mary Jane, and will include visits to Israel, Jordan, and the West Bank. A brochure and additional information about the tour is available from Larry E. Nolt, director of college and seminary relations, (703) 433-2771, ext. 201.

Special meetings: Ivan E. Yoder, Belleville, Pa., at Upper Deer Creek, Wellman, Iowa, Sept. 13-20; at Kralls, Lebanon, Pa., Sept. 23-27; and at Townline, Shipshewana, Ind., Oct. 4-9.

New members by baptism: two at Kalona, Iowa; Sam Hines, Joan Hershberger, David Janzen, Timothy Janzen, Keith Martens, and Jeff Stehman at Inter-Mennonite Fellowship, Hesston, Kan.; Steve and Becky Van Zile by baptism and Mervin and Marcia Miller by confession of faith at Locust Grove, Burr Oak, Mich.; two by confession of faith at East Bend, Fisher, Ill.; four by baptism and two by affirmation of faith at Neffsville, Pa.

Change of address: Paul E. Mininger from 64774 Orchard Dr., to 1228 Greencroft Drive, Goshen, IN 46526. Charles and Ruth Shenk, Nishi 3, Minami 29-1, Obihiro, Hokkaido 080, Japan. P. George Varghese from Wainwright, Alta., to 4213-75 Street, Camrose, Alta., Canada T4U 3W4. Phone: (403) 672-2814.

First 6-month contributions for 1981 churchwide

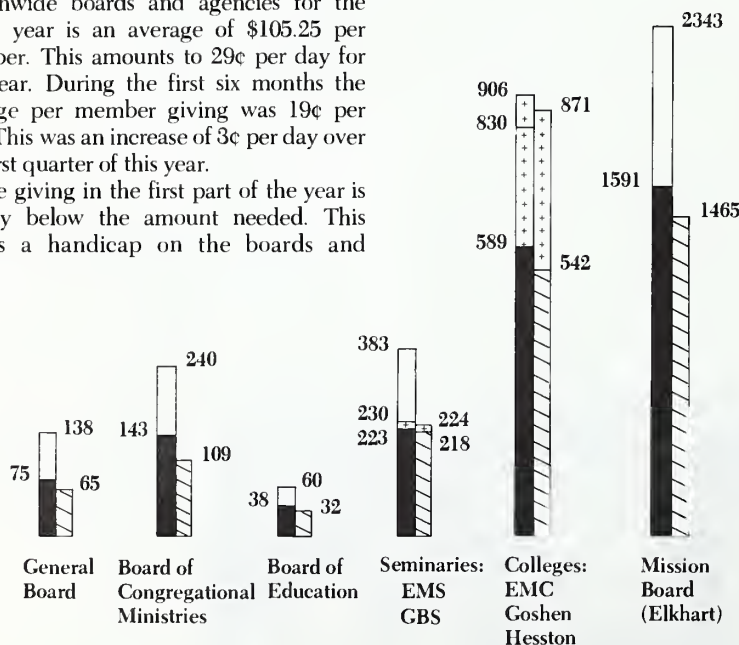
(29¢ per day needed—19¢ per day received)

For the first six months of 1981, Feb. 1 through July 31, contributions to the Mennonite churchwide boards and agencies were 9.4 percent above that of the same period in 1980. The total amount received by these boards and agencies was \$2,658,870. This was 67 percent of the amount needed for the first six-month operating budgets totaling \$3,993,208.

The amount needed to fund all of the churchwide boards and agencies for the entire year is an average of \$105.25 per member. This amounts to 29¢ per day for the year. During the first six months the average per member giving was 19¢ per day. This was an increase of 3¢ per day over the first quarter of this year.

The giving in the first part of the year is usually below the amount needed. This places a handicap on the boards and

agencies in the work that has been assigned to them. Some are forced to borrow money at high interest rates, thus further depleting the already limited resources. Three of the boards—General Board, Mission Board, and the Board of Congregational Ministries—began the year with a deficit left over from the previous year.—Ivan Kauffmann



Six-month report of contributions to the churchwide boards and agencies—July 31, 1981

(shaded columns: contributions received for six months
lined columns: contributions received for same period in 1980
+++ total with alumni contributions added
add 3 zeros -000- to all figures given above in chart)

\$222,753

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$222,753.65 as of Friday, Sept. 4, 1981. This is 29.7% of the total needed. Contributions have been received from 304 congregations and 123 individuals. Individual gifts represent \$40,389.76 of the total.

Goal \$750,000

readers say

I'm distressed by your piece on the Plowshares Eight in "Items and Comments" (Aug. 25, p. 655). As a reporter at the trial of the eight and as one who has kept up with this case, let me say the following: You are in error to report that the eight "broke into" GE's King of Prussia plant. The fact is that they walked past a sleeping guard. The main door was open! Furthermore they did not use sledgehammers rather they used hammers which they laid down when confronted by GE guards lest they appear to threaten humans!

Why do you not report that normal sentences for unarmed burglary in Pennsylvania carry a 6-month sentence vs. the 3 to 10 years Judge Salus gave the eight? Why do you not report that Salus sentenced first-time offenders to two-year sentences? That the Philadelphia *Inquirer* and other leading papers condemned the judge's handling of the trial and sentencing in editorials?

Why do you not report that local Mennonite leaders have not spoken up against GE's work? Why do you not report that MCC when asked to provide a few cases of canned meat to feed hungry demonstrators (several Mennonites were in their number) refused to, claiming that they disagreed with the politics of the eight? I for one grew up believing that MCC fed the hungry regardless of politics but purely on the basis of need!

You report that GE officials claim damage from \$10,000 to \$30,000. Why not report the damage one Mark 12A missile will inflict when it explodes? Why not report the damage that GE inflicts on our economy through its vested interest as a weapons maker? Do you think it is good for our economy that GE gets \$3 million a day from our tax dollars to make the Mark 12A?

Finally the eight did not intend their act to be symbolic, but rather they felt that it is the duty of Christians to destroy idols, and that it is the duty of citizens to uphold the law! Let me explain this. In the view of the eight and numerous legal experts in this country (i.e., former U.S. attorney general Ramsey Clark who defended the eight) the U.S. government and its corporate cohorts like GE are illegally making nuclear weapons. Furthermore the eight argue that the Nuremberg principles mandate that citizens must resist the crimes of their governments lest they be accomplices in the crime. The eight are acting to uphold God's will to destroy idols (read the Old Testament), to unmask evil (read Ephesians 5), to be watch persons (read Ezekiel 33), and they are acting to uphold the U.S. Constitution which is being usurped by government and corporate leaders as they act not to protect our rights, but rather they act to endanger all of us and all of life as we know it! Who are the real lawbreakers?—Robert V. Peters, Philadelphia, Pa.

Thanks for the article "On Behalf of Those Who Labor" by Lynn Slagel (Sept. 1). It speaks powerfully about how I am adding to the sufferings of the poor. As Slagel says, "The wealth you command, beyond what is required for subsistence, finds its source in others' toil or in land or resources removed from others."

To make ourselves possessors we must make many people dispossessors. Our national history is filled with such conduct from the enslavement of the black men, the disinheritance of the red man, and on, and on.

How then will I stand before my God?
How will I truly realize this economic situation?
How will I know my related and awesome responsibility?

Christ has tried to teach me through the poor. Through the retarded boy with the rotten teeth, through a young man walking the Ohio Turnpike—homeless, jobless, and hungry. And through all the saints who are giving their lives for the poor.

Such poor sinners and poor saints are angels from

God. They leave me no choice but to repent. Otherwise I shall take my accumulated worldly goods before my Lord and there I will be found naked and poor and blind.—Ivan Moon, Scottsdale, Pa.

. . .

Carl Keener's "Response to the Gospel Versus Gospel" (August 11) is the most recent in the battle of the intellectuals that have appeared in our church periodicals. It is news to me that "species do evolve" and "are evolving so rapidly that taxonomists despair of partitioning the variability into species."

If evolution has changed from millions of years to jet-age speed perhaps there is evidence or reversal of Homo sapiens toward the monkey, especially when we peace-loving Mennonite fundamentalists and modernists show our teeth. It appears that John Horsch was not the last one "so sure of his own position that he never dreams of the possibility that it may be open to criticism." Knowledge puffeth up, but charity edifieth. One can have all knowledge but without love he is nothing.

The problem of the taxonomist and the theologian is similar. The system of binomial nomenclature proposed by Linnaeus in 1735 is perhaps the best that limited man can do, but we still have the problem of where to classify the bat, the only mammal capable of flight. It is neither wholly animal or

wholly bird. Perhaps we need a new division of taxonomy. God has enough resources to create (or evolve) a critter or a blackberry that overtakes the brainiest taxonomist.

The same can be said of man's devised theological systems that will not rest peaceably in the same pigeonhole. Perhaps we would make faster progress by being scientific enough and open-minded enough to humbly learn from John Wesley's sanctification and the charisma of the charismatic renewal.

So Galileo recanted but muttered, "It does move all the same." The fact is—after the smoke of the battle clears—that Christ did die for our sins and is the propitiation for the sins of the whole world. It seems likely that "propositional truths" may get us farther than the supposed absolute findings of science, "the sacred cow," or the theology of the atonement by Walter Rauschenbusch.

Carl is right in pointing out that many fundamentalists have shown bad manners. This corresponds with the statements of a leading fundamentalist, Vernon Grounds, in an article "Fundamentalism Needs a Reformation" (*Eternity*, Dec. 62) in which he quotes Dr. Charles Stevens who lists dangers facing fundamentalists as "pugnaciousness," "censoriousness," "negativism," "individualism," "self-seeking," and "Pharisaism." It would be refreshing to have a similar honest confession by the modernists.—Wesley Cross, Ephrata, Pa.

births

Blough, Ronald and Rhoda (Miller), Hartville, Ohio, first child, Bethany Nicole, Aug. 20, 1981.

Brenneman, Thomas Gates and LuAnn (Gerig), Albany, Ore., first child, Casey Thomas, Aug. 11, 1981.

Cable, Merlin and Deb (Thomas), Hollsopple, Pa., first child, Amos Josiah, Aug. 15, 1981.

Cressman, Mark and Simone (Peta), Waterloo, Ont., second child, first son, Barrett Mark Peta, July 18, 1981.

DeLeon, Steven and Trixie (Van Bibber), Alamosa, Colo., first child, Nicole Danielle, July 29, 1981.

Glass, Richard and Frances, Lancaster, Pa., fourth child, second son, Trevor Montgomery, July 24, 1981.

Good, Edwin R. and Velda (Kirkendall), Cloverdale, Ohio, first child, Miriam Elizabeth, July 21, 1981.

Graber, Jim and Ruby (Chupp), Newton, Kan., first child, Troy Allen, Aug. 18, 1981.

Hewitt, Rick and Kathy (Mast), Sterling, Ohio, first child, Michael Scott, Aug. 21, 1981.

Kliwer, Lynn and Diane, Goshen, Ind., second son, Kraig Dale, Aug. 2, 1981.

Kolb, Fred and Judy (Miller), Boalsburg, Pa., first child, Matthew Craig, Aug. 19, 1981.

Landis, Daniel and Carol (Mininger), Souderton, Pa., first child, Daniel Isaac, Aug. 13, 1981.

Lapinsky, John and Debra (Moyer), Sellersville, Pa., first child, Carrie Jean, Aug. 6, 1981.

Loucks, Lynn and Jeanne (Osmund), Newton, Kan., second child, first daughter, Angela Joy, Aug. 3, 1981.

Meloney, Greg and Christa (Ashlock), Protection, Kan., third child, first son, Adam Ross, Aug. 6, 1981.

Mishler, Gregory and Betty (Coblentz), Hartville, Ohio, first child, Darren Lee, Aug. 20, 1981.

Moseley, Alan and Karen (Hostetler), Harper, Kan., third child, second daughter, Abby Arlene, Aug. 20, 1981.

Myers, Gordon and Darlene (Myers), Pipersville,

Pa., second child, Amy Elizabeth, Aug. 11, 1981.

Reinheimer, Doug and Catherine (Lehl), Topeka, Ind., first child, Bradley Lehl, July 28, 1981.

Rios, Antonio and Janet (Brubaker), Cottage City, Md., third child, first son, Marcelo Antonio, Aug. 3, 1981.

Roth, Mark and Donna (Marnier), Wayland, Iowa, third daughter, Traci Faye, Aug. 10, 1981.

Ruckman, Jeff and Linda (Steury), St. Joe, Ind., first child, Sarah Elizabeth, Aug. 27, 1981.

Sauder, Allen and Donna (Snyder), Dacca, Bangladesh, first child, Joya (by adoption), June 3, 1981.

Saylor, Eli and Judy (Cender), Clintwood, Va., first child, Isaac Keith, Aug. 17, 1981.

Schlabach, Joe and Roxanne (Foreman), Goshen, Ind., second child, first daughter, Renee Christine, Aug. 4, 1981.

Siebert, Dennis and Tanya (Swartz), Portland, Ore., third child, first daughter, Angela Marie, Aug. 10, 1981.

Stutzman, Harold and Mary (Roth), Stutzman, Kalona, Iowa, second child, first son, Michael Roy, Mar. 7, 1981.

Tiessen, David and Janice (Dick), Waterloo, Ont., first child, Benjamin David Dick, Aug. 12, 1981.

Yoder, Tim and Sarah (Conrad), Goshen, Ind., first child, Luke Daniel, Aug. 15, 1981.

marriages

Beachy—Coin.—Daryl Beachy, Howard-Miami cong., Kokomo, Ind., and Linda Coin, Kokomo, Ind., by Lee Miller, Aug. 8, 1981.

Croyle—Stoltzfus.—Timothy Croyle, Archbold, Ohio, Zion cong., and Barb Stoltzfus, Archbold, Ohio, Central cong., by Ellis B. Croyle, Aug. 22, 1981.

Eitzen—Miller.—Dirk Warkentin Eitzen, Barto,

Pa., Bally cong., and Myrna Jane Miller, Kalona, Iowa, Kalona cong., by Howard Keim, Aug. 8, 1981.

Gehman—Mease.—Barry Ross Gehman and Sharon Louise Mease, both of Quakertown, Pa., Swamp cong., by Noah S. Kolb, Aug. 15, 1981.

Groff—Augsburger.—Daryl C. Groff, Kinzers, Pa., Akron cong., and Audrey K. Augsburger, Reinholds, Pa., Blainsport cong., by Wilmer Eby, Aug. 1, 1981.

Hendrix—Liechty.—Denny Hendrix, Wooster, Ohio, and Debra Liechty, Kidron, Ohio, Kidron cong., by Bill Detweiler, Aug. 22, 1981.

Hostetter—Bachman.—Richard Hostetter, Harrisonburg, Va., and Joy Bachman, Gridley, Ill., Waldo cong., by B. Charles Hostetter, June 6, 1981.

Jantz—Hostetter.—Kenneth V. Jantz, Liberal, Kan., Mennonite cong., and Arlene R. Hostetter, Harper, Kan., Pleasant Valley cong., by Robert O. Zehr, June 6, 1981.

Kehr—Yoder.—Bryan Kehr, Goshen, Ind., North Goshen cong., and Anita Yoder, Goshen, Ind., Waterloo cong., by Del and Charlotte Glick and Don Brenneman, Aug. 16, 1981.

Laudenslager—Gerber.—Ronald Arthur Laudenslager, Atlantic, Pa., Lutheran Church, and Patricia Lynn Gerber, Hartstown, Pa., Sunnyside cong., by Edward Porter and Ralph W. Storm, Aug. 22, 1981.

Martin—Hershey.—Arlon G. Martin, Summit, N.J., Congerville cong., and Sylvia M. Hershey,

Gordonville, Pa., Hershey cong., by Sanford E. Hershey, father of the bride, Aug. 15, 1981.

Miller—Hostetter.—Paul L. Miller, Schuyler, Va., and Sandra Hostetter, Harrisonburg, Va., both from Mountain View cong., by Roy D. Kiser, Aug. 22, 1981.

Miller—Miller.—Lloyd E. Miller, Shipshewana, Ind., and Debra Jean Miller, Topeka, Ind., both of Emma cong., by Ivan M. Miller, grandfather of the bride, Aug. 1, 1981.

Nolt—Swanger.—Jeffrey Nolt, Neffsville (Pa.) cong., and Terri Swanger, Mechanicsburg, Pa., Aug. 8, 1981.

Reed—Thomas.—R. B. Reed, Elroy, Pa., Methacton cong., and Denise A. Thomas, Collegeville, Pa., by Clayton L. Swartzentruber, Aug. 29, 1981.

Slutz—Hartzler.—Gary Slutz, Lincoln, Ill., and Mary Hartzler, Bloomington, Ill., Waldo cong., by Edwin Stalter, July 25, 1981.

Troyer—Stroman.—Sam Troyer, Harper, Kan., Pleasant Valley cong., and Connie Stroman, Harper, Kan., Nazarene Church, by Elmer Wyse and Stephen Rist, Aug. 8, 1981.

Yoder—Bontrager.—Dale E. Yoder and Nina Bontrager, both of Kalona, Iowa, East Union cong., by J. John J. Miller, Aug. 21, 1981.

Zehr—Bast.—Gary Ernest Zehr and Marilyn Bast, both of Waterloo, Ont., Erb Street cong., by Wilmer Martin, July 25, 1981.

Elizabeth Cramer, who survives. Also surviving are 4 sons (Lester, Albert, Dewey, and Delmar), 2 daughters (Thelma—Mrs. Joe Kauffman and Rosalea Hostetter), 4 brothers (Titus, Amra, Leo, and Pius), and 3 sisters (Ida—Mrs. Harold Sommerfeld, Stella—Mrs. Gideon Yoder, and Juanita—Mrs. Titus Ramer). He was a member of Pleasant Valley Mennonite Church, where funeral services were held on Aug. 19, in charge of Roland Reimer and Waldo Miller; interment in Pleasant Valley Mennonite Church Cemetery.

Kanagy, Leona M., daughter of Samuel and Melinda (Kauffman) Detweiler, was born at West Liberty, Ohio, June 7, 1900; died at Morrow Manor Nursing Home, Chesterville, Ohio, Aug. 8, 1981; aged 81 y. She was married to Glen Kanagy, who died on May 3, 1973. Surviving are 2 sons (Paul C. and Joe), one daughter (Lois—Mrs. Walter Fenton), 22 grandchildren, 8 great-grandchildren, 4 brothers (Oren, Chester, Earl, and John Detweiler), and 2 sisters (Mary—Mrs. Clifford Yoder and Stella—Mrs. Levi Troyer). She was preceded in death by one daughter (Janice). She was a member of the South Union Mennonite Church. Funeral services were held at the Kauffman Funeral Home on Aug. 11, in charge of Murray Krabill and Howard Schmitt; interment in South Union Cemetery.

Kiser, Thelma Frances, daughter of Herman T. B. and Mary Frances (Parrett) Campbell, was born in Augusta Co., Va., Mar. 1, 1913; died of a heart arrest while driving her car on Aug. 19, 1981; aged 68 y. On Apr. 26, 1933, she was married to Oren Shank Kiser, who survives. Also surviving are 4 daughters (Melba—Mrs. Willard Heatwole, Ellen—Mrs. Lewis Driver, Charlotte—Mrs. Winston Rhodes, and Alta Sue—Mrs. Robert Gomez), 3 sons (Norman, Sanford, and Richard), 22 grandchildren, one great-grandchild, one sister (Edna Kiser), and 3 brothers (Raymond, Herman, and Harold). She was a member of Springdale Mennonite Church, where funeral services were held on Aug. 22, in charge of Roy D. Kiser, Duane Gingerich, and Richard Showalter; interment in the adjoining cemetery.

Martin, Angus B., son of Mr. and Mrs. Simeon B. Martin, was born at Conestoga, Ont., Jan. 19, 1903; died at Cambridge, Ont., July 27, 1981; aged 78 y. He was married to Saloma Musselman, who died in 1962. He was later married to Gladys Burkhardt, who survives. Also surviving are one son (Robert S.), one daughter (Ruth—Mrs. Abner S. Martin), one stepson (Marshall Musselman), one stepdaughter (Erla—Mrs. Mervin Bauman), 16 grandchildren, and one great-granddaughter. He was preceded in death by one son (Donald). He was a member of Erb Street Mennonite Church, where funeral services were held on July 31, in charge of Wilmer Martin; interment in Erb Street Mennonite Cemetery.

Cover, by Three Lions Inc.; p. 707 by David Hiebert.

obituaries

Bauman, Edmund, son of Silas and Lydia Ann (Groff) Bauman, died at Cambridge, Ont., July 19, 1981; aged 81 y. Surviving is one sister (Salome). He was preceded in death by eight brothers and three sisters. He was a member of First Mennonite Church, where funeral services were held on July 21, in charge of Glenn Brubacher and Simeon Hurst; interment in First Mennonite Cemetery.

Falk, Laura Marie, daughter of David and Patricia (Yoder) Falk, was born at Madison, Wis., Oct. 13, 1967; died of leukemia at London, Ont., Aug. 7, 1981; aged 13 y. Surviving are 4 brothers (Jonathan, Stephen, Thomas, and Joel), one sister (Esther—Mrs. John Fast), paternal grandfather (Robert Dreves), maternal grandparents (Madelaine and Donald Yoder), paternal grandmother (Mrs. Helen Falk), and paternal grandparents (Benjamin and Esther Horsh). She was preceded in death by her father (Michael Dreves). Funeral services were held at the Erb Street Mennonite Church on Aug. 11, in charge of Wilmer Martin, Urie Bender, and Doug Snyder; interment in Erb St. Mennonite Cemetery.

Gamber, Edna M., died at Lancaster, Pa., July 23, 1981; aged 64 y. She was married to Arthur B. Gamber who survives. Also surviving are 4 daughters (Joanne E.—Mrs. Richard W. Markley, Emmajean—Mrs. Leonard J. Fitzmaurice, Geraldine K.—Mrs. David L. Charles, and E. Darlene—Mrs. Dennis Fenstermacher), one son (A. Dale), 6 grandchildren, and 5 sisters (Kathryn Coulter, Pauline—Mrs. Lester Denlinger, Mabel—Mrs. Musser Hershey, Elsie—Mrs. Norman Smoker, and Dorothy—Mrs. Roy Risser). Memorial services were held at Neffsville Mennonite Church on July 25, in charge of Ed Bontrager. Private graveside services were held at Landis Valley Mennonite Cemetery.

Gerber, Sylvia, daughter of Joshua and Sarah (Zuercher) Gerber, was born at Kidron, Ohio, Dec. 12, 1907; died in the Wayne County Hospital, Wooster, Ohio, Aug. 23, 1981; aged 73 y. Surviving are one brother (Milton) and one sister (Alta). She was preceded in death by 2 brothers and 2 sisters. She was a member of the Kidron Mennonite Church, where funeral services were held on Aug. 25, in charge of Bill Detweiler; interment in the church cemetery.

Gingerich, Albert J., son of John J. and Katie (Eigsti) Gingerich, was born in Buda, Ill., Apr. 24,

1891; died at Goshen General Hospital, Goshen, Ind., Aug. 1, 1981; aged 90 y. On Dec. 29, 1915, he was married to Josephine Miller, who died on June 6, 1955. Surviving are 3 sons (William, Philip, and Delbert), 11 grandchildren, 17 great-grandchildren, one sister (Elsie Gingerich), and 2 brothers (Percy and Alvin). Four brothers preceded him in death. He was a member of Willow Springs Mennonite Church. Funeral services were held at Yoder-Culp Funeral Home, Goshen, in charge of John Steiner; graveside services were held on Aug. 4, at Willow Springs Mennonite Church Cemetery, Tiskilway, Ill., in charge of Vernon E. Bontregar.

Harshbarger, Mildred, daughter of Samuel and Edith (Yoder) Harshbarger, was born at West Liberty, Ohio, Sept. 23, 1915; died at Riverside Hospital, Columbus, Ohio, Aug. 11, 1981; aged 65 y. Surviving are one brother (Luke) and one sister (Mary). She was preceded in death by 3 brothers and one sister. She was a member of the Neil Avenue Mennonite Church, Columbus, Ohio, where memorial services were held on Aug. 16, in charge of Weldon Schloneger. Interment was held at the Oak Grove Cemetery, West Liberty on Aug. 13.

Henderson, Alda, daughter of Silas and Eliza Coffey, was born at Love, Va., May 4, 1901; died at Waynesboro Community Hospital on July 20, 1981; aged 80 y. On Apr. 25, 1920, she was married to Harry H. Henderson, who preceded her in death on Nov. 24, 1963. Surviving are 4 sons (Earl, Clayborn, Mathis, and Bobby), 3 sisters (Minnie—Mrs. John Coffey; Helen—Mrs. Manuel Hewitt, and Myrtle—Mrs. Jack Wilhelm), 9 grandchildren, and 8 great-grandchildren. She was a member of Mountain View Mennonite Church, where funeral services were conducted by Charles Ramsey, Vance Bridge, and Ron Henderson; interment in adjoining cemetery.

Hollinger, Barry J., son of Luke B. and Thelma (Myers) Hollinger, died at Lancaster, Pa., July 23, 1981; aged 23 y. Surviving are his parents and one sister (Brenda Augsburger). Funeral services were held at the Neffsville Mennonite Church on July 26, in charge of Ed Bontrager and Robert Petersheim.

Hostetter, Ura H., son of Henry E. and Salome (Schlabach) Hostetter, was born in McPherson Co., Kan. 8, 1893; died at Harper District Hospital, Harper, Kan., Aug. 16, 1981; aged 88 y. On Nov. 11, 1917, he was married to Della Balmer, who died on Sept. 3, 1968. On June 21, 1970, he was married to

calendar

Lancaster Conference assembly, Weaverland, East Earl, Pa., Sept. 17
Mennonite Secondary Education Council, Laureville, Pa., Sept. 30-Oct. 1
Alumni Weekend, Goshen College, Goshen, Ind., Oct. 9, 10
Fall Festival of Missions, Atlantic Coast Conference, Hopewell Mennonite Church, Hopewell, Ill., Nov. 7
Parents Weekend, Goshen College, Nov. 13, 14
Board of Overseers Meeting, Goshen College, Dec. 11, 12
Moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982
MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23, 1982

Jewish family life expert says that Mormons have a lot to teach

The apparently successful communal and family oriented activities of the Mormon Church can perhaps be adapted for use by Jews, says Yehuda Rosenman, a Jewish family life expert. He cited the Mormon family home evening program, the membership's commitment to tithing, and their strong involvement in church and community life as qualities worth emulating, especially to help Jewish youth.

"Apparently Mormons do not share the anxieties and perplexities, the confusions about the meaning of life, the feelings of alienation so common among other American young people, including Jews," Mr. Rosenman wrote. "If that is so, could some of their community programs be adapted to give young Jews a similar sense of belonging, participation, and mutual support?"

"Certainly the family activities merit consideration," he continued. "The Jewish community might consider some educational programs about the meaning and history of the Jewish family and its centrality to Jewish religion. We might look into the 'family together evenings,' volunteer home-visiting programs, or family-to-family visiting."

World Lutheran leaders urge Reagan, Brezhnev to reconvene arms talk

Lutheran leaders from around the world sent letters to President Reagan and Soviet chief Leonid Brezhnev protesting "the increase in fearful weapons of destruction." Members of the Lutheran World Federation's executive committee addressed the two leaders in separate messages to resume nuclear disarmament talks.

The Lutheran leaders also recommended that their own constituent churches break through the Cold War-style dichotomy and establish dialogue across ideological lines, strengthen their own religious witness for peace and support others, as well as step up pressure on governments to pursue that goal.

Visitor says holy places in Middle East may soon lose their last Christians

Christians are leaving the Middle East in such numbers that "by the year 2,000, there may not be any Christians left in the very places sacred to church history. The assessment came from Paul A. Crow, Jr., ecumenical of-

ficer for the Christian Church (Disciples of Christ), who returned recently from a fact-finding tour of Israel, the West Bank, and Egypt sponsored by the World Council of Churches.

Mr. Crow blamed the political instability and poverty of the region and the lack of support internationally for Christians living in the area. "The Christian presence in the Middle East—most of it Orthodox—is vulnerable because no political power is raising its voice in support of it," he said. "Christians often are caught in the cross-fire between Muslim and Jewish political aspirations."

Number of taxpayers protesting arms race 'miniscule,' IRS says

For Suzanne Polen, a part-time research microbiologist in Pittsburgh, President Reagan's recent decisions to increase arms spending mean that she will no longer pay that portion of her taxes she says would fund national defense. "The government is buying weapons which will eventually kill me," said the 45-year-old tax protester. Instead of paying her full tax bill to the government, she plans to deposit about 50 percent of the money into the newly created Pittsburgh Fund for Life, which describes itself as a peace and justice ministry.

Since the Vietnam War ended, Wildon Fadel of the Internal Revenue Service said, the number of those who have withheld taxes to protest Pentagon activities has been "miniscule." The category is so small that no separate records are kept, he added. But he admitted his general impression was the "protests of all kinds are on the rise."

Salvation Army drops membership in council over guerrilla grant

The Salvation Army has withdrawn from membership in the World Council of Churches three years after it suspended its participation in the ecumenical organization. It is the second body to leave the World Council to protest an \$85,000 grant to the Patriotic Front of Zimbabwe given in 1978 by the ecumenical organization's Special Fund to Combat Racism. The Presbyterian Church of Ireland left the World Council in protest in June 1980.

In a letter of withdrawal, the Army's Gen. Arnold Brown pledged that the body would continue to support the World Council's programs in evangelism, interchurch aid, and medical work. He asked the ecumenical organization to permit the Army to continue a "fraternal status" with it.

NCC leader asks country to protest Navy's downing of two Libyan jet fighters

The president of the National Council of Churches says Americans should raise their voices in protest against the downing of two Libyan jets by U.S. Navy fighters. The Soviet-

built Libyan Air Force jets were shot down by American F14 jet fighters 60 miles off the Libyan coast, in waters Libya claims as its territory, after the Libyans made an "unprovoked attack" on the U.S. jets in international waters, the Pentagon said.

"If the American people did not intend to give the Reagan administration a mandate for the United States, a first rate military power, to engage in apparently nonstrategic war fights with much less powerful nations such as Libya, now is the time for citizens of the nation to make their voices heard," said M. William Howard, the church council's president. "By expressing this concern, I do not defend any action of the Libyan government," he said.

Homosexual denomination plans NCC member effort despite risk of rejection

The nation's largest homosexual religious group voted in Houston to portray God equally in male and female terms and took steps to move toward the mainstream of American religion.

With its numerous workshops and meetings, the week-long 10th General Conference of the Universal Fellowship of Metropolitan Community Churches was a far cry from the group's first meeting in 1968. That meeting was small enough to fit into the Los Angeles living room of a Pentecostal minister who was excommunicated after publicly declaring his homosexuality.

The goal at that time was to give homosexual Christians a vehicle for voicing their concerns and changing their denominations. By this year's meeting, the fellowship had blossomed into a full-fledged denomination itself, claiming 27,000 members in 170 congregations in eight nations.

Biblical inerrancy called as big a Christian problem as infallible pope doctrine

A noted Lutheran historian said in Tokyo that the Protestant idea of biblical inerrancy poses as much of a problem to ecumenical Christians as the Roman Catholic doctrine of papal infallibility. Roland Bainton 83, professor of church history at Yale University, compared the two sources of church authority in a lecture, "Rediscovering Our Roots in Search of a Future."

The scholar recalled a remark once made to him by a Catholic that "papal infallibility doesn't mean a thing because of the ambiguity of language. There is no infallible way in which the infallible pope can infallibly communicate his infallibility. When he says something, the question is 'and what does the Holy Father mean?' So you have to have another pronouncement. No, you don't get certainty that way."

Bainton asserted that the Protestant fundamentalist doctrine of an errorless Bible was not held by early Christians.

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The ghosts of the past

When I was a small boy in the mid-thirties, our family traveled in a well worn two-door Dodge sedan. It was so worn that the doors sagged and would not close without special effort. As an adult, I have always been a little wary of two-door automobiles, for the ghost of that old Dodge hovers in the background.

It is reported that the late W. C. Fields lived for years in poverty as a little-known performer. Eventually he became rich, but the experience of being poor was so impressed on him that he would dream again and again of being broke in a strange city with the police after him. So he began opening bank accounts in cities all over the world—possibly as many as 700 accounts, some in small amounts, but others involving thousands of dollars.

Fields used fictitious names for these accounts and failed to keep records of them. When he died in 1946, most were still outstanding and there has been no way to trace them. It is estimated that \$1,300,000 has been lost through Fields' overcompensation for his poverty.

Charles E. Blair was growing up during the depression in a poor family of Enid, Oklahoma. His father was an electric lineman, but in hard times few lines were built. As Blair recalls in his book *The Man Who Could Do No Wrong* (Chosen Books, 1981) his worst problem at the age of 11 was to walk down the street in full view of the school playground to receive a pail of charity milk for his family. As Blair recalls, this experience impressed on him the need to use his opportunities and become something in the world. And use them he did beginning with selling papers in Enid and leading within some 30 years to the pastorate of Calvary Temple in Denver.

One careful step at a time Charles moved—from selling papers to delivering prescriptions to selling magazines to selling clothing. One evening he wandered into a revival meeting and was converted although he scarcely knew what was happening. Sister Buffum prompted him to confess his sin and accept salvation. He recalls that "next morning I woke to a brand-new world" and his life was never the same again. From here on the church became another source of opportunity. So decade after decade he broadened his influence until he had become the pastor of one of the largest congregations in the country. Then his church became overextended financially and he was ultimately convicted on "17 counts of fraudulent and otherwise prohibited sale of securities."

Afterward, Blair and his wife went up into the mountains and he spent extended time alone with God. One thing God showed him, as Blair reports, was "that though my commitment to him had never wavered since the night when Sister Buffum and I walked to the altar rail, part of me was still that boy, longing for the acceptance of others because I had not accepted myself" (p. 22). The ghosts of the past still pursued him.

Thousands of other North Americans are living today in moderate to comfortable circumstances which are in sharp contrast to the poverty they experienced as young persons. Yet some of these people will always feel poor, as the ghosts of the past still haunt them. Or to use a modern figure of speech, they have been programmed by certain experiences of the past and their responses to the present are affected by things that happened long ago.

Considerable of this patterning is harmless, even useful. One of the ways adulthood is superior to childhood is that some decisions have been made and it is no longer necessary even to consider them. For example, if one has passed through the shoals of adolescent rebellion without becoming a smoker, the question "Shall I take up smoking?" ceases to be relevant. Why would one want to?

But there are other questions which may be too easily passed over. Adults believe too many things that aren't so. As illustrated above, these unfortunate beliefs are often based on long forgotten past experiences. Many are so strong Jesus told Nicodemus that to comprehend the kingdom of God it is necessary to be born again. The depth of the problem was illustrated immediately when Nicodemus took the words literally.

The expression "born again" has become a standard slogan for Christians. But as Blair's experience illustrates, this new birth is not complete and thus it should not be seen as only a one-time thing. The ghosts of the past are eliminated as we yield ourselves to the work of the Spirit. It should not be expected that all Christians will have exactly the same experience of this, for not all are haunted by the same ghosts.

Nevertheless, all have a need to be changed. Paul must have had something like this in mind when he wrote in 2 Corinthians 3:18 that we "beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another." It is the way to be delivered from the ghosts of the past.—Daniel Hertzler

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**Elizabeth Stoltzfus
leads the choir on
Dedication Sunday.
See "The Manson
Mennonites rebuild,"
p. 714.**



The new Manson meetinghouse replaces one destroyed by a tornado in June 1979.

The Manson Mennonites rebuild

by Karen B. Kurtz

Everyone in Manson, Iowa, has a tornado story. The stories, as varied as the experiences of the storyteller, are a swift reminder of the strong storm that shook the peaceful community two years ago. Today, Mennonites recall the stories and memories as easily as those of the rebuilding efforts. Manson Mennonite Church is unique among the seven churches in the town. It was the first building destroyed by the twister, the fourth construction by the Mennonites since the beginning of the church in 1894.

On the evening of June 28, 1979, Pastor Irvin Nussbaum was in his church study when a phone call from a committee member alerted him to the twister. He said, "I walked to the front entrance of the church. Sure enough, there was that funnel! I went back to my study, laid my things on my desk, and drove home. Later, people thanked me for warning them. I don't remember that. My wife and I drove out of town and watched the tornado go through. When we got back to our house, the neighbors told us our church was gone."

Yes, the buff brick church built in 1956 *was* gone. Two other churches were damaged beyond repair, along with the obliteration of the library, town hall, telephone office, newspaper office, middle school, grocery stores, and other businesses. In a city containing less than seven hundred homes, about 120 were destroyed and 140 damaged. Three people were dead. In about three minutes, the killer tornado destroyed lifetimes.

After the first waves of shock ebbed, the first question in everyone's mind seemed to be: WHERE are we going to

hold services? The Manson townspeople came to the aid of the Mennonites.

"Father Turza from Saint Thomas Catholic Church came to me the evening of the tornado. He put his arm around me and said he was so sorry about our church. He wanted us to use his church facilities. A few of our members hesitated about attending there because we all had false conceptions about the Catholic Church. There has been a great change in attitudes," Nussbaum added.

Gradually, Manson's appearance changed, too, as people came to help with the cleanup. Red Cross workers distributed food, clothing, first-aid supplies. Iowa National Guard troops worked with the volunteer firemen and policemen from neighboring towns. Farmers with tractors and trailers hauled debris out of town, forming two continuous burning piles. Mennonites indicate the work response from Mennonite Disaster Service volunteers was "an amazement" to the townspeople, since most of the Manson churches do not have a similar organization. Nussbaum said, "The Methodists have asked how we are organized. They have started their own local mini-MDS, calling it Methodist Disaster Service."

How will we rebuild? Throughout the cleanup and hard work, the church members were faced with another decision: HOW are we going to build the church? When a structural engineer declared the church basement sound, salvageable items were stored while other articles were repaired or cleaned. (Senior citizen Lydia Birkey dusted hymnals with an old woolen stocking—page by page.) Most of the church items were put up for bid on the Tornado Damage Auction. The church pews, sold to two churches,

Karen B. Kurtz and her husband Mark are a writer-photographer team from Goshen, Ind.



Irvin Nussbaum returns the keys of the St. Thomas Catholic Church to Father Turza, who said, "I am happy for you that the building is finished. This is what Christianity is all about—sharing, loving, helping one another."

were trucked to the Omaha Northside Chapel (Nebraska) and Fort Dodge Evangelical Mennonite Church (Iowa) by church members.

A second sale raised \$24,000 for the rebuilding fund. First introduced on the Church Board, the idea was presented to and introduced by the WMSC. They (and other churches in the Iowa-Nebraska District and Illinois) provided quilts, rugs, crafts, baked goods, antiques, and garden produce for the sale. The all-day affair, held at the Manson Fairgrounds, also featured an MYF car wash, Iowa pork chop dinner, booths with commemorative plates and jars depicting the church, whole-hog sausage and cheese stalls. Nussbaum said, "Everyone helped. We wanted to do something together."

Services of dedication were held in the new building on June 28, 1981. Built by the Hersom Construction Company, Laurens, Iowa, the main floor contains the library, the pastor's study, the cry room, the fireplace room, the sewing room, the fellowship room and the kitchen. The original basement, undamaged by the tornado, holds the classrooms and additional service areas. The oak and white stone sanctuary seats 275 persons. A handicapped entrance and a drive-through entrance are available on the exterior. Building Committee Chairman Paul Oswald said, "We have been working toward this very day. It is a joyous day, a time of family reunion. We have tried to build a church that is both practical and functional, a place to expand our mission in the world and in church life."

The day was spent "meeting and greeting" as the congregation and their guests gained new spiritual determination to do God's work. There was a time for remembering, too, for sharing memories of former church buildings.

Stimulated by the promise of miles of prairie sod, the Illinois Central Railroad urged the first Mennonite pioneers to settle around Manson in 1894. The families migrated from Illinois and were eight in number: Peter Ulrich, Joseph Zook, Joseph Eigsti, Jacob Summers, Jacob Baughman,

Jacob Gingerich, Benjamin Weiss, and Andrew Zehr. Later, other family groups came from Nebraska and Missouri.

Two years later, the first Sunday school was held in Andrew Zehr's home. The group studied passages of Scripture and sang hymns. When the group outgrew the Zehr home, Sunday school moved to a country schoolhouse, where meetings were held every two weeks. Church services were held whenever visiting preachers came to the Manson community. A bishop from southeastern Iowa conducted communion services in 1896. Organized as an Amish Mennonite Church a year later, the church had 22 spirited charter members but no building or pastor.

The first church building was erected outside Manson in 1903 on a tract of land donated by Joseph Zehr. Cedar Creek Mennonite Church, as it was called from a stream of the same name, listed 126 members. Joseph Eigsti, ordained by lot, served as Cedar Creek's first preacher. Mennonite life gradually changed: the use of German gave way to English, "lesson helps" were used in Sunday school, members prepared essays and Scriptures for Sunday evening meetings, weekly singing classes were held.

Carpenter Peter Ulrich constructed a larger building in 1913. Now called Manson Mennonite Church, the 36 x 60 foot white frame structure (with basement and main floor) cost about \$3,000. Much of the labor was donated by members of the congregation. And for the first time, the Mennonites had sufficient room to organize a primary department, women's meetings, and summer Bible school.

By 1956, the membership swelled to 288 and once again, the building seemed inadequate. Visitors even commented on the crowded building with its many babies and young people! Land adjoining the old white structure was chosen for the building site. On March 31, 1957, the buff brick church was dedicated. Here, church members carried on the growth of outreach into the world. They traveled to Sioux City Gospel Mission, Sioux City, Iowa, butchered hogs and made soap for Mennonite Central Committee, sent missionaries to foreign lands, and formed Manson's sister congregation (Fort Dodge Evangelical Mennonite Church).

God's mysterious ways. Like the song, Manson Mennonite Church members have found that God does indeed work "in mysterious ways, his wonders to perform." They have realized positive effects from the widespread destruction caused by the tornado. The Mennonites have formed new friendships with other churches. Paul Oswald said,

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"There have been good things. We have been pulled together." Pastor Nussbaum added, "The Manson Ministerial Association now works together as much as we can. We are planning ecumenical Easter and Thanksgiving services. There has been positive outgrowth from the tornado."

Kenneth Good, Westover, Maryland, preached a renewal series on worship to Manson Mennonite Church members and friends on Dedication Sunday. His hope for the congregation is that, like Solomon's prayer in 2 Chronicles 6, the Manson Mennonite Church may be a guardian of morality, a haven of renewal for the defeated, a refreshment for the parched, a refuge for the afflicted, a spiritual home for strangers, a return for the backslider. In short, a starting point of great undertakings! "The world is your parish," he said. "May the church be a blessing of God to the surrounding community. Your mission is never finished. It is the focal point where God dwells."

Memories of my church

by Larry Oswald

As I think back to my association with the Manson Mennonite Church, I think of names and faces. The persons we remember by these names all have one thing in common. We all came together at this place to worship God.

As a fellowship, we find motivation and direction for daily living around God's Word. Even though people may disagree at times, God carries out his evangelistic plan. His plan for



Larry Oswald, Somers, Iowa


meeting the needs of other people: physical suffering, loneliness, despair. We need each other.

The men who served as ministers during our years in the former building were Nick Stoltzfus, James Detweiler, Walter Smeltzer, Kenneth Good, and Irvin Nussbaum. We were nurtured and taught church doctrine. We confronted the gospel. I received understanding and blessing as we searched the Scriptures during the Sunday school hour. We worked together on committees to develop the church program and various Mennonite Disaster Service projects.

I must have been ten or eleven years old when that meetinghouse was built. I remember Amos Zook and Carl Bohn, Sr., sifting fine sand to mix mortar. Roman Hershberger was laying bricks on the east side one day. I remember getting water to wet the bricks as he laid them one by one to form the outer wall. Larry Stoltzfus and Ronald Birkey worked on the roof, nailing two by fours to those majestic arches, still wrapped to protect them from the elements. My dad easily pushed those heavy wheelbarrows of cement as he helped make footings and sidewalks.

It was in that place that I received Jesus as my Savior and was baptized. During my teen years I appreciated the church hymns and a cappella singing. Choral music and small-group singing have given me much joy and blessing through the years. Our family later left this congregation to help with the Evangelical Mennonite Church in Fort Dodge.

When I married and returned to Manson Mennonite Church, unfamiliar faces greeted me. In addition to the Zehrs, the Eglis, the Bohns, the Swartzendrubers, the Millers, the Birkeys, and the Kaufmans, there were the Ohrtmans, the Barkmeirs, and the Eigstis. Now, new faces with new names have come to enrich our fellowship. The Erbs, the Yoders, the Johnsons, the Lowerys, the Freeds, the Hollands. All have made contributions to the Manson church life.

I'm sure you can add names from your memories. I thank God for bringing us together. It is my prayer that we may continue working together for his glory, as he leads us by his Holy Spirit. 

Hear, hear!

Is our pie better than our faith?

A recent experience I had brought the reality of God and his personal love that he has for all mankind into a sharper focus in my own life. I experienced a deep peace and a tremendous joy clear down to my toes when I finally decided to take God seriously and to serve him. I finally decided to accept my responsibilities as a father and husband as the spiritual leader in our home. What a difference God's love in me made in my relationship with my wife and son. People respond much better to real love than to fear or hate. The same is true with our relationship with God our heavenly Father. We may find God out of fear spending eternity in hell by the efforts of an energetic evangelist, but it's in realizing the great love that he has for us personally that draws us nearer. The same is true in the family setting. A child responds more readily to a parent when love and

kindness is evident in their relationship.

After experiencing this great joy and peace, this love I felt that God had for me personally, which he has for everybody if they only accept it, I had to wonder why there seemed so little joy and love evident in some of our Mennonite churches. We go through the same rituals every Sunday morning, sing listlessly through the hymns, we give the expected response in Sunday school, but we seem more interested in what other people are wearing than in what we are singing or hearing. As soon as the last Amen is heard we talk about everything but what we heard that day.

If we have something that is so great and so good for us, something that can save mankind from spending eternity in hell, why aren't our churches full of people from a non-Mennonite background? People wait in lines to eat our Dutch

cooking, yet those same people aren't breaking down our church doors on Sunday morning. Is our shoofly pie and mashed potatoes better than our religion? Or would these same people not be as welcome in our services as they are in our restaurants and stores? Just what is our witness as Mennonites (I include the Conservatives and the Amish in this because society doesn't distinguish between them)?

I grew up in a community where the mother church (a good solid conservative institution) seemed more concerned with holding fast to traditions and preserving a uniform outward appearance than in praising God and helping one another over life's difficult road. I get the impression from some of our churches that we need to look and think alike in order to be saved. How ridiculous can you get? More churches were and still are split over silly things like buttons, capes, neckties, TV's, and coverings.

If your faith, your salvation, is dependent on the observance of outward apparel as dictated by some church or headstrong preacher, then you are probably in the milk and cookie stage of Christianity. Churches and cults come and go on verses taken out of context and used for personal gain. Look at the Shakers; the only thing they left behind was some uncomfortable furniture.

We cannot rely on our name, our outlandish dress, or our Dutch cooking to do our witnessing. We have to personally get involved with people outside of our little closed circles of friends in order to bring new blood into the church. We have to go out of our way to show people we care enough for them, both spiritually and personally, in order for God's love to be evident in our lives. This could change the face of the Mennonite Church overnight! When our lives are governed by God's love in us, we don't need a lot of silly little rules and regulations to safeguard our faith.

Would a sudden influx of other people into our churches threaten our faith? Our cherished traditions? We could no longer say if it was good enough for our fathers it is good enough for me. We would have to come to grips with ourselves to find out what basic Christianity really is.

We might even start to read the Bible again in our homes or even pray together as a family. We might even take the time to open our homes and our hearts to people in need of fellowship and love. We might even have the courage to allow women to use their God-given talents in our worship services without having our masculinity threatened. They can do more than have babies.—Glenn Miller, Apple Creek, Ohio.

Why must the heroes of Mennonite fiction always leave the church to become real people? Have the fiction writers never met an authentic Mennonite?

Michener's Mennonite

by Levi Miller

This year James Michener's *Centennial* was on my summer reading list. The novel was published in 1974 and was considered to be the prolific novelist's contribution to the bicentennial celebration in the United States. Random House has decorated the book with the American symbols, an eagle grasping the stars and stripes with one foot's talons and arrows and wheat with the other.

Because Mennonites play a major role in this widely read book and many have seen the film version on television, I will reflect on its treatment of Mennonites. But first a little more context.

Centennial is an historical novel. Michener has an historian—an alter ego type for himself, presumably—going West to collect information. These dispatches will be used for a popular series of articles for a *Look*- or *Life*-type of magazine. Thus each chapter becomes an installment of that information, each ending with a note to the editors in regards to accuracy, sources, or point of view. The unifying setting is *Centennial*, Colorado. Within this framework Michener narrates a story. And the total effect is powerful.

As the story continues we meet grandchildren, nieces, and nephews of people we had known intimately in an earlier chapter. We are introduced to hosts of characters from a diplodocus dinosaur, an Arapaho chief, a British cattle

rancher, a German-Russian potato farmer, a Mexican-American migrant worker, to a former Mennonite merchant. Each has a story within the larger mosaic.

Strait-laced Mennonites. The Mennonite story begins in Lancaster, Pennsylvania, in 1844 with a young Levi Zendt and his four brothers who are farmers and butchers. Although the other brothers are pretty straight-laced Mennonites, Levi shows signs of some waywardness, especially in his interest in a flirtatious young woman named Becky Stoltzfus.

These Mennonites are excellent farmers, thrifty, early risers, honest, and superb rifle marksmen. Above all they love a good meal. For Sunday noon when the minister and his wife come calling they eat the sweet and sour types of spreads with chow-chow, red-beet eggs, three kinds of meat, and four kinds of pie, including, yes, you guessed it, wet-bottom shoofly.

One gets the distinct impression that for his nineteenth-century Mennonite, Michener simply picked up the latest Amish image the Lancaster entrepreneurs are merchandising and placed him in the nineteenth century. In his acknowledgements for credits, Michener mentions sources for almost everything from Indian life to sugar beets to Appaloosas but fails to mention his sources for the Mennonites. This is all the more surprising because people such as John

Levi Miller is editor of *Builder* magazine.

Ruth and places such as the Lancaster Mennonite Library or The People's Place would have been almost next door. (Michener lives in Bucks County, Pennsylvania.)

As another example of this lack of acquaintance, Michener has the Mennonites calling their minister "reverend," a title which would have been quite foreign for a nineteenth-century Mennonite minister, as it is for Mennonite ministers today.

But, as we mentioned, our Levi has some hot blood. One day as he goes home from the market with Becky, he tries to kiss her and she is taken aback and screams. He accidentally rips her dress. Now, it is all over for Levi in the Mennonite community. He is banned and decides to go to Oregon. But first he must be prayed for as a "depraved man," have Becky's brother punch him in the nose, find himself a Fordney rifle, and assemble a good team of six horses.

Much is made of the gun, Levi's need for it, and his being a good marksman. Not once is it mentioned that Levi, and his now former people, would have had a different approach to guns than many of their neighbors in Lancaster.

Furthermore, the gunsmith, Fordney, from whom Levi buys the gun, is living with a woman without being married. Thus Fordney immediately finds friendship with this banned Mennonite and supplies him with his best rifle. Levi then picks up a gentle, rather poetic young woman from the local orphanage and heads west. Farewell, black hats and pharisees, and welcome, Oregon and freedom.

There is another problem, that of living with the unmarried young orphan. So in York, the first stop, a minister must be found to marry them. I mention this because throughout the 900 pages we do not once have even a hint that the Mennonites are pacifists or eschew violence, but there is a constant preoccupation with their sexual and marital norms.

For example, after Levi arrives at Colorado—he doesn't make it to Oregon—his brother sends him a letter noting that the gunsmith, Fordney, and his woman have met their "just reward." Four times the church had warned them, but to no avail. The letter continues: "So John Gaggerty, acting on behalf of God, took a broad ax and went for the sinner Fordney and chopped him down, severing his head, and then he went after the scarlet woman, Mrs. Trippet and chopped her down too, slaying her in the scene of her sin. Thus does God revenge himself of the infidel" (page 380).

In Colorado Levi becomes a merchant and generally a practical man, kind to the Indians—after his first wife's death he marries an Indian woman—and just in his dealings. Many of the characters in the book are descendants of this practical moral ex-Mennonite. In one scene—perhaps predictive of contemporary Mennonites—Levi and his first wife, Elly, adopt two starving young children into their family.

The rest of the book includes many delightful stories of the cattlemen, homesteaders, sheepherders, and Mexicans who populate this book.

A major Mennonite literary theme. It seems appropriate to test this book against a major theme in Mennonite-related literature. The theme, rather baldly, is something like this: In a search for freedom, the Mennonite character must leave the church group. When Levi becomes Pennsylvania Dutch, but no longer Mennonite, he is free: we can love him. This

theme runs through other Mennonite-related literature.

Tillie, A Mennonite Maid by Helen R. Martin, a widely read novel of a Mennonite girl at the turn of the century, ends with the young girl leaving the narrow confines of her community. I am told that a drama based on the novel played in Lancaster this past summer to good crowds, including many Mennonites.

A recent book, *The Wanderers*, by Ingrid Rimland again follows the formula. The story chronicles the travels of a family from Czarist Russia through the Bolshevik Revolution to Paraguay. In the end a restless young woman begins the new heady life outside the community. Oh, sweet freedom. Now the story can end.

In the 1940s Broadway play *Papa Is All*, the young son is in conflict with his dominating father and church. The gun-toting father finally is shot and the son leaves. The curtain can fall.

In the Amish-reared Clara Bernice Miller's recent book, *From Generation to Generation*, there is some variation of the theme. One does not need to leave the Mennonites; one only moves from the strict Iowa Amish to the "liberal" Mennonites.

Patrick Friesen's lengthy prose poem, *The Shunning*, plays the theme perfectly. An "uncle" sees some freedom and the inconsistency of his people; he is banned and finally commits suicide. Ah, sweet escape.

This theme is expected in Mennonite stories, even if the author is a member of the group. In Ken Reed's *Mennonite Soldier*, the good "Mennonite" is the free-spirited Mastie who leaves his people and goes off to war, and the bad Mennonite is the legalistic but nonresistant Ira who stays with his people.

The theme-become-formula wears well because it contains some truth. Some of the most curious, gifted, and humane Mennonites do leave. But not all.

Freedom is always a paradox and therefore the substance of many good stories. The unique element, however, is that in Mennonite-related literature the mystery and paradox is lost, for the issue is resolved by a simple formula. The character must leave the group. It has become the stock response for our literature.

Yet we know that in real life this is too easy a solution. For many people to leave the group is simply to adopt a new set of legalisms such as the restraints of the drug culture, the orthodoxy of American fundamentalism, or the pursuit of trendy North American pleasure seeking.

Theologically and biblically we find the easy solution untenable because we would say that freedom is not the ultimate value. Freedom is a paradox, often found in being a servant. We find it in commitment to the Christ and his community, the church. We find it in serving the world.


In literary criticism, the rigidity of this theme becomes absurd when one looks at a parallel in Jewish-related novels, for example. It would be as though Saul Bellow could resolve the quest of Humboldt's life only (in *Humboldt's Gift*) if in the end Humboldt would convert to another religion. On the contrary, at the end of the novel Humboldt is still Jewish and still struggling. William Styron might have ended his recent *Sophia's Choice* by having his Jewish protagonist become Gentile, but we know such an ending would be unsatisfactory and superficial.

What we see then is Michener's Mennonite being quite in keeping with a predominant theme in Mennonite-related literature. The fact that he treated his character in such a formula mode, with little background research, probably says less about his failure as a novelist, than it does about the pervasiveness of the theme and its acceptability in the general culture, as well as by some Mennonites.

Freedom found in commitment. But the doctrine is false and cannot contain the complexity of the community experience. Truth, that elusive little disturber of our settled perceptions, makes unexpected appearances. Merle Good's plays ("Strangers at the Mill," "A Lot of Love") of several years ago were not of pretty Mennonites—in fact, some

people were scandalized by their fallenness—but they were Christian Mennonites, even as the final curtain dropped. There are no cheap formulas for freedom.

Mennonites are flawed but nonetheless redeemed people with whom the good God in his mercy is working. Freedom is found in commitment to the Christ. It is found in the paradox of finding one's life by losing it. It is found in the faith of a defenseless community in the transcendent God. And taken as a whole the community is precious.

But such a vision for freedom in community and faithfulness is a minority voice. The easy "freedom in leaving" formula dies hard. Will other gifted novelists and writers emerge who will see the enigma of commitment and freedom? Will they get published? That is still to be seen. 

Keep your volcano clear even if it seems dead. It may erupt someday.

One never knows

by Robert O. Zehr

Antoine de Saint Exupery in his intriguing book, *The Little Prince*, describes a small but captivating visitor from a distant planet. This little prince tells in detail of his work on his small planet. Among his possessions are three tiny volcanoes, two of which are active and one inactive. But as he cleans out the active ones each morning he gives the inactive one a good cleaning too, because as he said, "One never knows!"

My experience with money reminds me of the Little Prince's experience with his inactive volcano. I have found myself dreaming of riches and dealing with feelings of jealousy toward those who were rich. As a result, I religiously send in my six special numbers to the *Reader's Digest* Sweepstakes and its promise that Robert O. Zehr of Des Allemands, Louisiana, could be the next winner of \$250,000 or a handsome monthly income for life. I send them in religiously for, as you see, "One never knows."

I speculated as to how I might react if my "volcano" would explode in my face. Could I handle riches?

My first memories of money are the sound of my father and mother talking about their lack of it. I could hear them downstairs. The tone of their voices troubled me because I sensed that there were bills to take care of and no money to do it with. I vowed that when I grew up I'd be rich and no one I know would ever want.

As an adult, I believe, these childhood fears of being poor have caused me to hang onto my money. It has become my security blanket. As a result I find it difficult to buy shoes and clothing for myself without feeling somewhat guilty. Also, I tend to feel more comfortable when my bank account is fat. I even try to fatten it by delaying the monthly paying of bills to the last possible moment. All of this tends to make me into a person who is basically selfish, insecure, and un-sharing.

On the other hand a more freeing experience has been a decision to tithe in spite of the "fact" that "I couldn't afford


to." Systematic giving has helped me to enjoy the portion left for my use to a much greater degree than I used to feel toward the whole. Tithing helps me to feel I'm a partner with God and the church in doing his work. Further, there is always plenty left for me!

In a way my inactive volcano has erupted. I am richer by far than I ever dreamed I could be. True, it is not all in terms of money. But the more I free myself of an unhealthy concern about finances, the more mileage I seem to be able to squeeze from the dollars God has entrusted to me. I am thankful to God for this freedom.

Another experience that has freed me is the gift of friends who have shared unselfishly when I faced need and uncertainty. For instance, my son was in the hospital in a distant state. I didn't know what was wrong with him. I didn't know if he would live or die. I didn't even know how I would go from the airport to the hospital. A friend met me and gave me the keys to his new car. "Keep it as long as you need it," he said.

What a humbling experience it was to take those keys. I remember the overwhelming flood of emotion as I inserted the key into the ignition. As I fumbled through my tears to do so, fifty dollars fell out of the key case. Fifty dollars for gas! I felt like putting my head on the steering wheel and simply bawling. I could barely see as I drove out of the parking lot looking through the tears that were running down my cheeks. There was a lot of pain to go through yet. But bolstered by the love of those who ministered to me, I went to be with my son.

Sharing and giving is something like cleaning the inactive volcano. To the world and the person who doesn't see through a kingdom focus, it seems to be a futile exercise. But a gift to the church given in love releases energy that has immeasurable kingdom consequences. As a child of God and a citizen of his kingdom, I am rich beyond compare.

My financial resources become my brother and sister's resources too. Money is a tool to extend the kingdom. Sharing in the kingdom gives reality to the rhetoric of the kingdom. Because God reached out to me with salvation, I am eternally indebted and the only way I can even nibble at that tremendous debt is to voluntarily and joyfully give and give and give! I know some think it stupid, but I do so because, you see, "One never knows!" 

Robert O. Zehr is pastor of Des Allemands (La.) Mennonite Church.

Dual conference affiliation: benefits, frustrations

Two sessions for dual conference congregations took place at the Mennonite Church Assembly at Bowling Green, Ohio, on Aug. 12 and 13 during the time for seminars. Twenty-four out of 44 dual conference congregations, plus eight other congregations, some considering dual affiliation, were represented at the meetings.

One of the first agenda items asked of the participants was to tell what value they see in having dual conference congregations. Some of the responses were as follows: Many urban settings do not have enough persons from any one group to form a church. New members can still keep ties to their denomination and colleges. Being a dual conference congregation presents a unified witness. It is an enriching experience to have people from different conferences. Such a church can recommend a broader number of churches to persons moving away to a new area. It increases resources available to the congregations.

Ross Bender, professor at Associated Mennonite Biblical Seminaries, Elkhart, Ind., presented a plan for a federation of Mennonite denominations. He feels that a merger is not feasible at this time, but rather an "umbrella" organization with the core of it being coordinated by the Council of Secretaries and Moderators (CSM) would be possible.

Bender listed some of the values of a federation: It would allow each denomination to

keep its identity while maintaining a united witness to other Christians and the world. Work in missions could be more easily done together. It would provide an instrument to relate to other Christian bodies, provide direction, and promote special events.

Response to the federation idea was mixed. Some present at the meeting felt it was not a final solution, but rather a merger would be.

Several problems of dual conference affiliations were discussed. What to do about a church budget was one of these. Several persons reported on a goal of giving 50-50 to both the General Conference and the Mennonite Church. Another person felt a church should support each denomination according to its population density.

The problem of churches receiving so many mailings was also discussed. This led naturally into talk about a structure that would deal with such problems. It was decided to have an ad hoc committee to coordinate things in the future. The group chose Peter H. Dyck, James Waltner, and Conrad Wetzel, all of Illinois, for the committee.

They are to provide communication between dual conference congregations, look at questions of how to simplify things, and plan for another meeting at the joint conference to be held in 1983 by the General Conference and the Mennonite Church.

Mission banks are back

Twenty-five years ago, mission banks were a big thing to kids learning to support Mennonite missions. The colorful metal globes did their job to encourage giving. It was an idea that worked, so where are they now?

New mission banks are heading out again this fall, according to Maretta Hershberger of Mennonite Board of Missions. "It's time to bring the banks back to the kids who miss them and introduce them to the younger ones who can get excited about saving their pennies for missionaries all over the world," she said.

Remembering her own childhood goal for MBM's annual Fall Missions Sunday, Maretta said, "Getting the bank full was a challenge! My brother and I always tried to race each other to fill our banks by November. That's how we learned to give."

The new mission banks are essentially for use with MBM's 1981 Family Mission Thanks-Giving and 1981-82 Children's Caring Projects. Another project related to the banks is the new *Around the World with Ernest Sam* coloring book written by Maretta and illustrated by Joy Frailey, also of MBM.

Family Mission Thanks-Giving encourages families to learn about Mennonite missions while sharing four international meals together the month before Thanksgiving. A mission bank will accompany each family's Thanks-Giving order for recipes, mission stories, coloring books, prayers, songs, and authentic international napkins.



church news



James and Nancy Lapp

Lapps to head campus ministries at Goshen

Just as a new pastor brings a sense of excitement to a congregation, so new spiritual leadership can be invigorating for a Christian college.

James and Nancy Lapp recently moved from Albany, Ore., to take up their responsibilities as campus ministers at Goshen College.

Jim had been pastor of the Albany Mennonite Church for the past nine years and is currently a candidate for his doctorate in ministry from Drew Theological School in Madison, N.J. Nancy is a registered music therapist and had been teaching at Albany Yamaha Music School. They have three children.

Jim will be full-time director of the campus ministries department and will preach occasionally as well as plan workshops and special emphasis weeks. Nancy will be employed half-time with responsibilities for the Community Voluntary Service program, counseling, matching students with local churches, and helping form small worship groups.

Both have had ties to other church organizations. For the last four years, Nancy was a member of the Mennonite Central Committee Peace Section Task Force on Women and chaired the group for one year. Jim serves on the General Board of the Mennonite Church.

The Lapps will be working alongside three students—Brenda Stoltzfus, a senior religion major from Quarryville, Pa.; Jon Ebersole, a junior social work major from Archbold, Ohio; and Ann Weber, a senior church ministries major from New Hamburg, Ont. Sandy Metcalf will round out the campus ministries team by providing secretarial services.

Student aid and construction aim of EMC trustees

New allocations for student aid and a \$150,000 construction project have been authorized by the board of trustees of Eastern Mennonite College.

Meeting in Harrisonburg on Aug. 20 and 21, the board voted to pump between \$25,000 and \$30,000 into the student aid program, which

has been weakened by recent federal cutbacks.

Trustee Kenneth L. Eshleman of Emmitsburg, Md., chairman of the board's academics committee, reported that the college has lost \$100,000 in work-study money for the 1981-82 school year—approximately a fifth of the total work-study budget for 1980-81—and has more than 100 students on a waiting list for financial aid.

The new student aid will come from interest from funds collected during "Update for Mission," EMC's current capital campaign. Although some trustees expressed concern over use of the money for a project other than building, other trustees noted that improved student aid is one of the goals of "Update for Mission." And one trustee pointed out that EMC won't have to worry about buildings if no students can afford to enroll.

The construction project consists of two stair towers to be built on the north and south ends of the school's administration building. The building is slated for renovation into a campus center as soon as sufficient funds are raised through the "Update for Mission" campaign, but the stair towers will correct some of the most urgent safety problems cited during recent inspections by state fire officials.

In other business during the two-day session, the trustees asked the administration to work toward providing the same number of scholarships for American minority students as are now available to international students. EMC offers 15 international scholarships which are sponsored by the Eastern Mennonite Board of Missions, Salunga, Pa.

Service in Miami reflects tensions and beauty

At a time when many of the agencies with which Mennonite Central Committee U.S. volunteers are working face the effects of federal budget cuts, "paradoxically, a lot of federal funds have come into Miami," according to Marcia Good Maust.

Maust, who has just completed a one-year term with MCC U.S. in resettling Cuban refugees through Church World Service, told the MCC U.S. executive committee on Aug. 22 that money has been generally available to Miami because "Miami's problems are all over the country."

An influx by boat of Cubans last year and a continuing influx of Haitians made headlines nationally and made already-multicultural Miami the focus of both fears and compassion concerning refugees from the Caribbean. Agencies and programs in Miami itself formed or grew hastily in response to refugee needs and the promise of federal funding.

But sometimes programs have grown too hastily, according to Maust. She reported that MCC U.S. had "provided a real service by seconding personnel to" agencies under pressure and programs inadequately planned.

MCC U.S. administrators were not able to place as many volunteers as they hoped because of specialized demands such as language, but four women agreed to work there for a year while the organization sought longer-term workers.

Mennonite Board of Missions and the Southeast Mennonite Convention recently decided to make the city a prime location for outreach and home missions. Also, Mennonite Disaster Service will have a housing project this fall.

She said that the unit's experience of service in a crisis situation during the last year reflected the beauty and tension of the city. "Miami is the land of eternal sun—which is one reason refugees return there—but there is also a lot of tension."

Biblical study weekends highlighted at Hesston

Four biblical studies weekends will bring special speakers to the Hesston College campus this year. The weekends are seen as a time for church leaders and scholars to share themselves, their insights, and understandings with students and any other interested persons.

Ronald Guengerich, assistant professor of

Old Testament at Eastern Mennonite Seminary in Harrisonburg, Va., will discuss "The Psalms: An Expression of Faith and Feelings" on Sept. 25 and 26. The study will focus on selected psalms, and what they say about the faith of the people of God in the Old Testament. He will also look at how psalms are used in the hymns of the church and in worship.

Don Blosser will visit campus on Nov. 6 and 7 to examine "Jubilee, a Fresh Look at the Ministry of Jesus (and the Church)." Blosser is professor of Bible at Goshen (Ind.) College. He will trace the jubilee concept through the Old Testament, New Testament, and early church periods and focus on Jesus' public ministry in the Gospel of Luke.

Carole Hull, Newton, Kan., will lead a directed study and experience, "A Time Apart," from Feb. 26 to 28. The topics will include journal writing, silence, doing justice, prayer, and action. The weekend will be in the form of an off-campus retreat with a limited number of participants. Currently, Hull is involved in peace education and serves as education coordinator for the Harvey County Hospice.

Anthony Campolo will present "It's Not There Without Commitment" on Mar. 12 and 13. Campolo is chairman of the sociology department at Eastern College, St. Davids, Pa.

MBM Newsgrams

The first copies of the Toba New Testament were received on Aug. 20 by Albert and Lois Buckwalter, Mennonite missionaries who have spent 30 years in translation and other work among the Indian tribal groups of northern Argentina. Workers with Mennonite Board of Missions, Elkhart, Ind., Buckwalters are currently on furlough in North America. The Toba New Testament was published in Canada by United Bible Societies.

Jean Smucker returned to Nepal on Aug. 10 after an absence of three years. She is a nursing instructor under the direction of United Mission to Nepal. Jean served in that country 1975-78 and then went to Kansas to earn a master's degree in nursing from Wichita State University and to teach nursing at Hesston College. She is a native of Orrville, Ohio, and a 1968 graduate of Goshen (Ind.) College. Jean's new address is UMN, Box 126, Kathmandu, Nepal 711 000.

James and Doris Bomberger arrived in China on Aug. 26 for an 11-month assignment as English teachers at Sichuan Teachers College in Chengdu. They are overseas mission associates with MBM, which was engaged in mission work in Chengdu 1947-51, but are working as part of the Goshen (Ind.) College exchange program. Jim and Doris are from Harrisonburg, Va., and head the English and home economics departments, respectively, at Eastern Mennonite College. Their new address is c/o Goshen College Program,

Sichuan Teachers College, Chengdu, Sichuan Province, People's Republic of China.

Mary Beyler, a worker in Japan since 1974, returned to North America on Aug. 14 for a one-year furlough. She has worked the last three years as a self-supporting English teacher under the direction of the Japan Mennonite Church. Mary's furlough address is 119 W. Cleveland Ave., Elkhart, IN 46516.

Floyd and Alice Sieber, longtime workers in Argentina returned to that country on Aug. 27 after a three-month furlough in North America. Their address is CC 189, 6300 Santa Rosa, La Pampa, Argentina.

Neal and Janie Blough, workers in France, returned to that country on Sept. 1 after a three-month furlough in North America. Their address is 19, Rue du Val d'Osne, 94410 St. Maurice, France.

\$225,405

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$225,405.95 as of Friday, September 11, 1981. This is 30.0% of the total needed. Contributions have been received from 306 congregations and 125 individuals. Individual gifts represent \$40,614.76 of the total.

Goal: \$750,000



In the third orientation of the summer from Aug. 17 to 22 at Mennonite Board of Missions, Elkhart, Ind., 36 persons were prepared for assignments in 18 cities across North America with Voluntary Service and the Discipleship Program.

Orientation sessions were led by Gene Herr, Clare Schumm, Clair Hochstetler, Willard Roth, Rick Stiffney, and Leroy Yoder. It was the last such week for orientation director Ellen Welty, who left MBM on Aug. 28 to continue her schooling.

The new MBM workers are: (Kneeling, left to right) Jean Whiting, Richmond, Va., to Phoenix, Ariz.; Brenda Kreider, Philippi, W.Va., to Aurora, Ohio; Tena Boese, Fresno, Calif., to Champaign, Ill.; Carolyn Peachey, Goshen, Ind., to Phoenix, Ariz.; Beth Frizzelle, Richmond, Va., to Phoenix, Ariz.; Anthony Young, Kingston, Jamaica, to Omaha, Neb.; Kareen Burris, Coshocton, Ohio, to Indianapolis, Ind.; Elizabeth Falton, Copenhagen, N.Y.; to Indianapolis, Ind.; Anne Yoder, Scottsdale, Pa., to Johnstown, Pa.; and Carolyn Martin, Markham, Ont., to Carlsbad, N.M.

(Seated, left to right) Mark Becker, Marion, S.D., to London, Ont.; Brian Dyck, Winkler,

Man., to Phoenix, Ariz.; Eric Haarer, Dansville, Mich., to Phoenix, Ariz.; Mary Mast, Columbus, Ohio, to Phoenix, Ariz.; Betty and Dale Heinold, Washington, Ill., to Kidron, Ohio; and Marilyn and Sarah Rossiter, Dalton, Ohio, to San Francisco, Calif.

(Standing, left to right) Ernie Braganza, Yorktown, Va., to Richmond, Va.; Karita Nussbaum, Kidron, Ohio, to Boise, Idaho; Philip Bauman, Coeburn, Va., to Richmond, Va.; Randy Jacobs, North Lima, Ohio, to Phoenix, Ariz.; Martin Dean, Elkhart, Ind., to Johnstown, Pa.; Kathy Rush, Souderton, Pa., to Richmond, Va.; Duane Eberly, Fort Wayne, Ind., to Fort Dodge, Iowa; and Mary Lynn Foerster, Elmira, Ont., to Silver Spring, Md.

Also Sherri Martin, Millersburg, Ind., to Downey, Calif.; John "Howie" Schiedel, Cambridge, Ont., to Mashulaville, Miss.; Eileen Lais, Hubbard, Ore., to Fort Dodge, Iowa; Paul Siebert, London, Ont., to Kidron, Ohio; Karen Heidmann, Algoma, Wis., to Inglewood, Calif.; Bruce Meyers, Kitchener, Ont., to Boise, Idaho; Jon Miller, La Jara, Colo., to San Francisco, Calif.; David Landes, Harrisonburg, Va., to Richmond, Va.; and Hank and Rebecca Rossiter, Dalton, Ohio, to San Francisco, Calif.

VS house in Ontario becomes halfway house

When the Voluntary Service household in Stratford, Ont., was closed last November, Mennonite Board of Missions and Western Ontario Conference of the Mennonite Church searched for an effective ongoing ministry in the city.

Florence Riehl, supervisor of psychiatric services at Stratford General Hospital and a member of Avon Mennonite Church, had a vision for a halfway house for patients who no longer required hospitalization but were not yet ready to return to their homes. These persons would still receive help from the psychiatry, psychology, or social work departments on an outpatient basis. A halfway house would eliminate lengthy hospitalization.

Plans went ahead with the approval of the hospital and Western Ontario Conference. The former parsonage which had housed VSers for six years was completely renovated with volunteer labor from the Avon church and other churches in the conference. The new facilities are for four residents.

The objectives of the halfway house, called Avonholme, are to provide a supportive family-like atmosphere within a Christian environment which will be conducive to well-being, personal growth, and maturity; and to provide temporarily a supervised place for needy persons to live and grow together while they prepare for reentry into society. (From the *Mennonite Reporter*)—Brenda Schultz

Weigh Appalachian needs

Since last year Mennonite Central Committee U.S. has had full responsibility for the domestic programs MCC had been carrying. A deepening sense of that responsibility injected sobriety into the MCC U.S. executive committee meeting on Aug. 28 and 29.

The executive committee discussed prospects for an urban minority program at length with its newly installed director, Pleas Broadbus. And it voted to accept ownership of the Appalachia Mennonite Service Program (AMSP), which MCC U.S. has been jointly sponsoring with Mennonite Board of Missions since 1975.

But in both discussions the board recognized limitations the programs may encounter as they attempt to tackle human need.

A major amount of time allotted to "long-range planning and dreaming" went to the urban minority program, as Broadbus engaged the board in sharpening its expectations of the program. He noted that he is not even sure it ought to be called a "program," since its mandate and strategy are not yet clear, but went on to seek comment on his assumptions and initial goals for urban minority work.

Lupe de Leon, office of economic development staff person, reminded the board that



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MCC is entering urban concerns at a time when Mennonite conference structures are cutting back. He warned against MCC U.S. raising expectations among inner-city Mennonites that it won't be able to meet, and urged the board to give Broaddus full but realistic support.

The board agreed that Broaddus should have time to become familiar with the urban minority church and leadership, and to "thrash out" strategies, without feeling the pressure to immediately produce a quantifiable program. Board members affirmed Broaddus' list of assumptions—including the need to pursue urban minority concerns with as much zeal as overseas programs receive—and initial goals.

The Appalachia program symbolizes trends MCC U.S. feels throughout its voluntary service (VS) activities. Many volunteers work through local agencies that contribute from a partial stipend to a full salary into the VS unit's budget, which helps support other nonsalaried positions.

But in Appalachia and other locations, paying positions are becoming harder to find. And as chairman Paul Landis noted, the effects of recent federal budget cuts are only beginning to trickle down to local agencies.

"Looking over needs in the U.S.," said U.S. program director Harold A. Penner, "we believe Appalachia is a priority. By accepting this program we are saying that we're committed to staying in the region a number of years." Board member Hubert Brown agreed.

Millers first residents of new India seminary campus

When S. Paul and Vesta Miller moved into a new hillside apartment on July 31 in Pune, India, they became the first residents of what will soon be the new campus of Union Biblical Seminary. Five days later, they left for a three-month furlough in North America and their first vacation in three years.

The Millers' move to their new faculty duplex—the first of the 42 buildings to be completed—represented a big step forward in the long process of relocating UBS from out-of-the-way Yavatmal to Pune, a cosmopolitan city of almost two million.

Paul and Vesta have been associated since 1970 with UBS, a 200-student seminary sponsored by three Mennonite groups and some 20 other evangelical denominations and organizations. In 1978, the Millers were asked to move to Pune to direct UBS's relocation project.

"Our work has been one hassle after another," Paul said. The first big hurdle was the acquisition of 23 acres of land in 1979. Then it was building permits and the purchase of construction materials.

From the beginning, the Millers were determined to keep their paper work and business dealings scrupulously honest. "We don't believe in praying and bribing at the same time," Paul said. Instead of greasing their transactions with "gifts," the Millers relied on their wits, prayers, persistence, and good rela-

tionships with people in various government offices.

The current drag on the relocation project is lack of cement. Of the 65,000 bags of cement needed altogether, Millers have so far been able to obtain only 3,250. "It's just impossible to say when the new campus will be ready," Vesta said. Meanwhile they seek permission to import donated cement and use bricks instead of concrete blocks.

"The relocation work is very frustrating, but someone has to do it," Paul said. "Leadership training for the churches in India is such a great need right now."

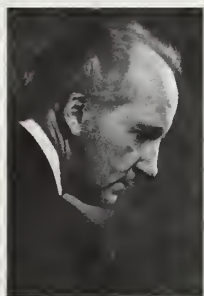
Paul's greatest contribution to Mennonite missions in India, according to MBM Overseas Missions director Wilbert R. Shenk, was his success in disposing of mission property as the Dhamtari-based Mennonite Church in India became self-determining and as MBM missionaries were withdrawn in the 1960s and 70s.

The secret to Millers' success has been careful, long-range planning and clear guidelines. Only those properties for which the Mennonite Church in India submitted definite plans were turned over to the church. All other properties were sold, with the money put into a trust and reinvested by MBM in various projects. Paul also made sure the properties were free of any entanglements before they were donated or sold.

mennoscope

The Mennonite Health Association will hold its annual meeting in connection with the Protestant Health and Welfare Assembly, Mar. 12-16, 1982, in Louisville, Ky. The theme of the conference will be "Courageous Caring."

Bill Detweiler, pastor of the Kidron (Ohio) Mennonite Church and radio minister, will speak on campus at Eastern Mennonite College and Seminary, Sept. 28-Oct. 1. Detweiler's presentations will focus on spiritual renewal and a call for commitment to faith and life in



Bill Detweiler

Jesus Christ. Detweiler will be the first of two special emphasis speakers at EMC this school year. Daniel Yutzy, chairman of the sociology department at Taylor University, Upland, Ind., will lead the college's spring spiritual emphasis week from Mar. 21 to 24, 1982.

Lindale Mennonite Church, Harrisonburg, Va., will be holding its annual homecoming this year on Oct. 4. A special worship service will be conducted at 10:30 a.m. Following a carry-in luncheon, there will be a time of reminiscing and singing. All persons who attended

Lindale in the past are encouraged to return for this event.

CBS-TV is doing an hour-long feature on the recent Mennonite General Assembly held in Bowling Green, Ohio. The crew took footage of assembly activities, interviewed various persons, and shot related scenes, such as the Sauder museum in Archbold, with assembly participants in focus. The special will be aired on Sunday morning, Nov. 22, on those affiliates running such features. The interviewer on location was Chalmers Dale.

Faith Mennonite Church of Downey, Calif., celebrated its 20th anniversary on July 5 with over 50 persons in attendance. Organized by the church's historical committee, the celebration included a potluck dinner, special music, a slide presentation, and an oral history of the church. Floyd Lichti called the roll of the 44 charter members, 20 of whom are still members. Donald King presented the commands found in Matthew 28:19, 20 as goals for the church. King has been pastor at Faith for the past eight years. Former pastors include Richard Showalter, John Kreider, J. L. Hostetler, and the late George Beare. The historical committee is comprised of Ruth Schrock, Evelyn Lichti, and Mardelle Most; Cynthia Jo Simpson, correspondent.

"Money and the Church" will be the theme

for the committee on personnel services, an inter-Mennonite group meeting since 1964 and serving as a forum for mutual information and concerns, when it meets in Goshen, Ind., Nov. 2 and 3. Dan Kauffman, director of church relations at Goshen College, will report on the special study he and John Rudy of Mennonite Mutual Aid conducted last year. A salary philosophy for church employees will be discussed on Monday afternoon. Atlee Beechy, professor of psychology at Goshen College, will speak on "People and Work" on Tuesday morning. Persons in the personnel and general administration fields of church-sponsored agencies are welcome to participate. Sessions will be held at the MMA offices. For program information, contact Nelson Waybill, personnel director, Mennonite Publishing House, Scottsdale, PA 15683, or call (412) 887-8500. To register, contact MMA at 1110 N. Main, Goshen, IN 46526, or call (219) 533-9511.

A homecoming celebration will be held at Bossler Mennonite Church south of Elizabethtown, Pa., on Sept. 20. Guests and members are invited to the Sunday morning service at 9:00 a.m. John S. Hiestand will be the guest speaker. Bring your own basket lunch for 12:00 noon. Informal reminiscing begins at 2:00 p.m.

The University Mennonite Church at State

Out-Spokin' director interprets bicycle program termination

It is difficult to stop any institution. But when the time seems right to stop Out-Spokin' while good life-changing things are happening, it's tough to face the reality of quitting.

Some people are upset at Mennonite Board of Missions, the sponsoring agency, for terminating Out-Spokin'. Others believe it is a good decision.

I have seen dynamic Christian growth repeatedly. Out-Spokin' has been misunderstood by some, but most people have affirmed the ministry as they learned more of what the program was all about. One of the striking things has been the long-range effect of the experience, as persons report back years later about a change that came on an Out-Spokin' trip.

Questions have been raised about using contributed money to keep Out-Spokin' going. There are some vacation and recreation aspects to the program which validate such questions. Nevertheless, informality and recreation have contributed much to the ministry. Sharing the gospel doesn't always sound as authentic in Sunday school class as when shared in the context of a caring group at the end of a day of hard riding up the hill and through the rain.

Yet, as a churchwide agency, Mennonite Board of Missions is faced with the reality of not having enough dollars to go around. Congregations and conferences are much better

equipped in our opinion, to work with the Out-Spokin'-type concepts now than they were several years ago. But it still is more difficult for them to operate overseas missions programs. Thus, the mandate from the Mennonite Church is for MBM to invest more heavily in overseas ministries.

Out-Spokin' has become professional. But that leads us to another reason for suggesting the rightness of the time to discontinue the program. The program has served a wide variety of groups, including many non-Mennonites. It has moved from working like a church potluck to operating professionally like a smorgasbord restaurant with the same liabilities, licensing, and regulations close at hand. To charge higher biker fees, creating less drain on contributed dollars, would pull the program into that category even more quickly. That pushes Out-Spokin' toward a program increasingly for middle- and upper-class people. As people pay more they tend to demand more services rather than to see the program as a ministry.

A few persons made the suggestion to trim the program (like eliminating the long-distance and overseas trips) and to try to keep going. Most of Out-Spokin's big trips, however, covered their own costs, including a share of the staff and office overhead.

In the meantime, Out-Spokin' continues to

be a solid program. There is wisdom in stopping a good thing while it is still good rather than waiting for it to become overripe. Programs are sometimes slow to self-destruct, even after their work is finished. It has been determined not to let this happen with Out-Spokin'.

I have recommended that we stop the Out-Spokin' program, effective in June 1982, and that we close with celebration.

In May, the MBM Board of Directors agreed that our recommendation was appropriate for the times and in tune with their perspective. They also asked us to take aggressive actions to share the Out-Spokin' concepts with congregations and other agencies. If the concept of an intense caring, sharing, growing Christian community can continue in new ways, there will be no need to mourn the loss of an "institution."

We plan to run full programming into this fall, with a limited schedule through May 1982. The plan now is for the 1982 Mennonite History Tour, sponsored jointly with Tour-Magination, to be our last open trip.

In June 1982 we are planning a final trip open only to all present and former Out-Spokin' staff, ending with a public celebration appropriate to the gift Out-Spokin' has been to the life of the Mennonite Church.—Jerry Miller

College, Pa., has as one of its purposes a ministry to students at the Penn State University Main Campus. The church welcomes students to worship at 10:00 a.m. on Sunday mornings at 318 S. Atherton St. It also invites students to join a young adult group which meets weekly. The pastoral team, Harold and Ruth Yoder, at 1001 S. Garner St., State College, PA 16801, phone (814) 234-0115, encourages referrals of students from pastors and parents.

The salary policy advisory committee of the Mennonite Church General Board is recommending an eight percent cost-of-living adjustment for pastors and program board staffs. From August 1980 through July 1981 the consumer price index rose 10.7 percent. As the committee recognizes that not all congregational members will receive the full adjustment, it is recommending 8 percent, effective for the fiscal year beginning this fall or winter. Information on the recommended pastor's salary schedule and other benefits is available by writing the Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

John K. Hershberger was ordained to the Christian ministry at First Mennonite Church, Iowa City, Iowa, Sunday morning, Aug. 30. The ceremony was performed by J. John J.

Miller, chairman of the leadership commission of the Iowa-Nebraska Conference. The ordination sermon was delivered by David Belgum, director of the department of pastoral services, University of Iowa Hospitals and Clinics. Wilbur Nachtigall, pastor of First Mennonite, was in charge of a commissioning service for John and his wife, Diana. There was wide participation in the service by members of the congregation. A fellowship and potluck meal followed. Hershberger has accepted a position with the Oaklawn Psychiatric Center, Elkhart, Ind., however, where he will be a pastoral consultant. The Hershbergers live at 319 Dewey Ave., Goshen, Ind.

On behalf of the people who were helped through the American Bible Society's distribution of Scriptures in 1980, the ABS expresses its appreciation to the congregations and agencies of the Mennonite Church for their share in the divulgence of Bibles and portions. Mennonite support to ABS has averaged about \$35,749 per year.

The 1981 Michiana Mennonite Relief Sale will be held at the Elkhart County Fair grounds on Sept. 26. Activities will begin at 6:00 a.m. on sale day. The 13th annual sale day, last year, produced nearly \$300,000 for Mennonite Central Committee's relief projects.

After spending most of the night waiting at Chicago's O'Hare International Airport, a group of 11 English teachers from the People's Republic of China arrived at Goshen College early Sunday morning. The Chinese and Goshen College officials were the victims of a transcontinental communication breakdown, which resulted in the American hosts' not being notified of their guests' arrival time. A late-night call from an airline employee alerted Goshen College international education director Arlin Hunsberger that the group was at O'Hare, and he and the Chinese reached Goshen at about 5:00 a.m. on Sunday. The Chinese, two teaching professors and nine teachers who will study English, will be the second such group to spend an academic year at Goshen College as part of the ongoing exchange program between Goshen College and Chinese education officials.

Mary K. Oyer, professor of music at Goshen College, is the author of *Exploring the Mennonite Hymnal: Essays*, a handbook companion to *The Mennonite Hymnal*. Oyer, who spent eight years helping to compile the hymnal which was published in 1969, said *Essays* should have been written then, "but there was no time." The essays deal directly with "a handful of hymns, which can lead to a better understanding of many more," said

readers say

I just received the Sept. 1 issue, and have read Lynn Slagel's article "On Behalf of Those Who Labor." I really appreciate the article! And I would so very much enjoy sitting with Lynn or others to discuss some of the meanings of the questions raised. It troubles me that history has placed Adam Smith and Karl Marx in positions as leaders of the two opposing cultural views on wealth and labor. Adam Smith is by far a greater hero for many Christians than Karl Marx. And yet we continue to say (from reading our New Testaments and Old Testaments) that Christ came for the needy, the oppressed, the poor, the down-trodden, the disenfranchised.

At Bowling Green 81, I found a book in the Provident Bookstore titled *Entropy* by Jeremy Rifkin which has stimulated my thinking (and feeling) greatly on some of the questions Slagel has raised, and ways of looking to the future. I'd recommend it for folks concerned about this whole issue.

And I'd appreciate more dialogue in print in *Gospel Herald*. Thanks for this one.—Stanley J. Smucker, La Junta, Colo.

I do not accept the assumption of Bro. George R. Brunk's letter of Sept. 1 where he implies that Schla-bach and Keener are out of place for differing with leading churchmen of the past. How does the propriety of Brunk's challenges to them differ from their questioning of Horsch and Kauffman? Dialectical processes can lead to fuller truth and to spiritual growth (note the Jerusalem conference in Acts 15). But the debate ought to stay on issues rather than personalities or labels.

The God that Bro. Brunk introduced me to 35 years ago at the Warwick River church in Denbigh, Va., is a very big God. I have faith that he can cope with (and reconcile) Brothers Brunk, Schla-bach, and Keener. He is not threatened by liberalism,

Oyer. In those essays, she discusses such topics as why certain hymns were included in the hymnal, suggestions for the hymnal's use, and the artistic effects of certain hymns. *Essays* is published by Faith and Life Press, Newton, Kan., and the Mennonite Publishing House, Scottdale, Pa., as number 7A in the Mennonite Worship Series.

Special meetings: Mahlon D. Miller, Morton, Ill., in Family Life Conference at Clinton Brick, Goshen, Ind., Sept. 20-23. William R. Miller, North Liberty, Ind., at Ephrata United Zion Church, Ephrata, Pa., Oct. 4-11.

New members by baptism: five by baptism and two by confession of faith at Beaverdam, Corry, Pa.; Joni and Sue Karkasoumhou and Carol Schrock at Koinonia Fellowship, Chandler, Ariz.; two by confession of faith at East Bend, Fisher, Ill.

Change of address: Eugene Garber from 3220 Hwy. 20 to 1530 Tamarack St., Sweet Home, OR 97386. Richard and Joyce Showalter from Albany, Ore., to P.O. Box 461, Belize City, Belize. Ira and Ruth Landis from Manheim, Pa., to P.O. Box 461, Belize City, Belize. Jose and Agdelia Santiago, Apartado 5237, Carmelitas, Caracas, Venezuela 1010. Earl and Ruth Zimmerman, P.O. Box 439, College Lagune, Philippines 3720.

modernism, fundamentalism, or by evolution.

While spirited debate can stimulate growth, it can also injure and divide. Let us close ranks and recognize, with James, that "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27, KJV).—James R. Hertzler, Goshen, Ind.

Richard MacMaster's opening statement in "Worship in Historical Perspective" (Aug. 25) describes the article well. He says, "There are really three distinct worship traditions in modern American Protestantism." His analysis of worship in Protestantism is useful and enlightening. But after I finished the article I was left hungering for more. As a historical descendant of the 16th-century Anabaptists I believe that MacMaster's analysis should be complemented with what I would call a

holistic view of worship.

The fault that I find in all three types of worship presented is that each gives the impression that worship happens at designated times or on special occasions and is not an integral part of our daily lives. Just as the Christian life is not lived only on Sunday mornings so also worship is not done only on Sunday mornings. Furthermore, the worshiping I do on Sunday mornings can never be any more meaningful than the worshiping I do every other day of the week.

The question I ask of this article is: Can we Mennonites feel comfortable with any of these three styles of worship presented by MacMaster? Perhaps elements of each are useful and should be put to work for us. But we must not make simple choices without attempting to understand the underlying assumptions on which each style of worship is based.—Steven G. Gehman, Pennsburg, Pa.

births

Ahern, John and Cindy (Dupont), Upland, Calif., second son, Jeffery Thomas, July 30, 1981.

Bender, Rich and Terrie (Cody), Parnell, Iowa, third child, second daughter, Jill Rebecca, May 9, 1981.

Blosser, Richard Ray and Mary Kay (Ulrich), Columbiana, Ohio, third child, second son, Jason Edward, Aug. 11, 1981.

Clemmer, Richard and Ruth (Bowman), Elmira, Ont., second child, first daughter, Alison Dawn, July 14, 1981.

Cressman, Lyle and Karen (Wells), New Hamburg, Ont., first child, Ryan Darryl, July 6, 1981.

Eichorn, Galen and Carol (Odegard), Sturgis, Mich., sixth child, second daughter, Rachel Danae, Sept. 25, 1981. (One daughter deceased.)

Gingerich, Steve and Jean (Cody), Parnell, Iowa, third child, second son, Luke David, Aug. 11, 1981.

Graber, Jim and Ruby (Chupp), Newton, Kan., first child, Troy Allen, Aug. 18, 1981.

Headings, James and Barbara (Heishman), West Liberty, Ohio, third child, first daughter, Kelley Elizabeth, July 29, 1981.

Hennen, Michael and Karen (Yoder), Streetsboro, Ohio, first child, Kelly Marie, July 17, 1981.

Jackson, Steve and Dee (Leitner), Wauseon, Ohio, second daughter, Abby Claire, Aug. 29, 1981.

Jantzi, Randy and Arlene (Nissely), Lebanon, Ore., first child, Christopher Lynn, Aug. 19, 1981.

Jutzi, Cameron and Jean Ann (Erb), Kitchener, Ont., first child, Jason Paul, Aug. 23, 1981.

Kropf, Bruce and Cynthia (Thorson), Shakespeare, Ont., first child, Jenny Lee, July 24, 1981.

Martin, Joseph and LaVonne (Kaufman), Richmond, Va., first child, Holly Lynne, Aug. 11, 1981.

Miller, Mel and Luann (Erb), Kalona, Iowa, first child, Tyson Joe, Aug. 20, 1981.

Moffat, Dale and Margaret (Showalter), Edmonton, Alta., second child, first daughter, Ronda Lee Anne, Aug. 7, 1981.

Moyer, Donald and Sharon (Hinkle), Ottsville, Pa., first child, Gwen Nicole, Aug. 23, 1981.

Musselman, Douglas and Pauline (Brubacher), Kitchener, Ont., fourth child, second son, Peter Conrad, July 28, 1981.

Reschly, Dan and Julie (Allen), Wellman, Iowa, Daniel Scott, July 6, 1981.

Robles, Larry and Rebecca (Eichelberger), Ontario, Calif., second daughter, Yolanda Joy, Aug. 27, 1981.

Rodgers, Scott and Virginia, Wellman, Iowa, first child, Salena Jean, June 27, 1981.

Roth, Randy and Mary (Nyce), Hokkaido, Japan, first child, Olivia Dawn, July 15, 1981.

Saylor, Eli and Judy (Cender), Clintwood, Va., first child, Isaac Keith, Aug. 17, 1981.

Sharp, Dennis and Bonnie (Shelley), Denver, Pa., first child, Michael David, Aug. 25, 1981.

Short, Thomas and Ruth (Roth), Archbold, Ohio, third daughter, Kristin Lee, Aug. 28, 1981.

Stoll, John and Linda (Chupp), Casselton, N.D., fourth child, first daughter, Heather Lynne, Aug. 18, 1981.

Stoltzfus, Fred and Ruth (Heidmann), Montreal, Que., first child, Jonathan, July 20, 1981.

Troyer, Roger and Jeanne (Miller), Harrisonburg, Va., second daughter, Emily Jeanne, Aug. 28, 1981.

Weiler, Sidney and Ruth (Landis), Sarasota, Fla., first child, Heidi Marie, Aug. 25, 1981.

Zehr, Robert and Marilyn (Brown), Tavistock, Ont., second son, Brett Dale William, July 19, 1981.

marriages

Acosta—Santiago.—David Acosta, Lancaster, Pa., and Elizabeth Santiago, Leola, Pa., by James R. Hess and Rosenberg Rojas, Aug. 29, 1981.

Bender—Shiroma.—Morris Bender and Paula Shiroma, both of Goshen, Ind., East Goshen cong., by Cliff Miller, June 20, 1981.

Brenneman—Roth.—Ron Brenneman, Kalona, Iowa, Lower Deer Creek cong., and Nancy Roth, Wellman, Iowa, West Union cong., by Merv Birky, June 13, 1981.

Bontrager—Miller.—Melvin R. Bontrager, Winesburg, Ohio, and Jewell Miller, Fredericksburg, Ohio, Salem cong., by Glenn Martin, Aug. 8, 1981.

Geiger—Boshart.—Don Geiger, Elmira, Ont., Presbyterian Church, and Bernice Boshart, Kitchener, Ont., Stirling Avenue cong., by Mary Mae Schwartzentruber, July 17, 1981.

Graber—Yoder.—Doug Graber, Goshen, Ind., Lockport cong., and Dawn Yoder, Goshen, Ind.,

East Goshen cong., by Cliff Miller, Aug. 1, 1981.

Groff—Brandt.—Omar G. Groff, Mount Joy, Pa., United Methodist Church, and Verna Mae Brandt, Mount Joy, Pa., Erisman cong., by H. Howard Witmer, Aug. 29, 1981.

Hart—Mast.—Jeff Hart, Goshen, Ind., and Marlene Mast, Goshen, Ind., East Goshen cong., by Cliff Miller, Aug. 22, 1981.

Heatwole—Miller.—Steven Richard Heatwole, Harrisonburg, Va., Elkton cong., and Nancy Jane Miller, Harrisonburg, Va., Park View cong., by David F. Miller, father of the bride, Aug. 1, 1981.

Hooper—Yoder.—Jeff Hooper, Jeffersonville, Ohio, and Suzan Yoder, West Liberty, Ohio, South Union cong., by Stanley Shenk, Aug. 8, 1981.

Janzen—Regier.—Ed Janzen, Beamsville, Ont., Vineland cong., and Kathy Regier, Baden, Ont., Nith Valley cong., by Martin Sawatzky and Amzie Brubacher, Aug. 29, 1981.

Landis—Witmer.—Daryl Landis, Hickory cong., Hickory, N.C., and Sharon Witmer, Midway cong., Columbiana, Ohio, by Mark Landis (father of the groom), B. Charles Hostetter, and Ernest Martin, Aug. 22, 1981.

Mogk—Schlegel.—Brian William Mogk and Judith Paulene Schlegel, both of Tavistock, Ont., East Zorra cong., by Homer E. Yutzky and Mel Janke, July 11, 1981.

Murray—Swartzentruber.—William Douglas Murray, Bright, Ont., and Linda Marie Swartzentruber, Tavistock, Ont., East Zorra cong., by Homer E. Yutzky, July 10, 1981.

Niezen—Kuepfer.—Harry G. Niezen, Bracebridge, Ont., Baptist Church, and Grace Pauline Kuepfer, Millbank, Ont., Crosshill cong., by Steve Gerber, Aug. 22, 1981.

Petersheim—Mast.—Jerald Petersheim, Morgantown, Pa., Conestoga cong., and Freda Mast, Elverson, Pa., Rockville cong., by Harvey Z. Stoltzfus, Aug. 29, 1981.

Pletcher—Graber.—James Anthony Pletcher, Bristol, Ind., and Karen Sue Graber, Middlebury, Ind., both of First Mennonite cong., by Samuel J. Troyer, Aug. 29, 1981.

Rediger—Larrew.—Todd Rediger and Sharon

Larrew, Albany, Ore., Plainview cong., by Byron Gingrich, June 27, 1981.

Skinner—Gingerich.—Niel C. Skinner, Edmonton, Alta., and Mary Ellen Gingerich, Zurich, Ont., Zurich cong., by Clayton Kuepfer, July 31, 1981.

Troutman—Rosier.—Edwin L. Troutman, Glade Spring, Va., Church of the Brethren, and Helen E. Rosier, Cumberland, Md., Pinto cong., by Elvin J. Sommers, Aug. 1, 1981.

Wittrig—Ingersoll.—John E. Wittrig, Hopedale, Ill., Midway cong., and Doris Elaine Ingersoll, Winthrop Harbor, Ill., Catholic Church, by Howard Wittrig and Roger Ottersen, Aug. 22, 1981.

Yantzi—Langille.—Myron Glen Yantzi, Tavistock, Ont., East Zorra cong., and Kelly Ann Langille, Woodstock, Ont., by Clare Schumm and Homer E. Yutzky, June 27, 1981.

Yoder—Reall.—Byron J. Yoder, Nappanee, Ind., North Main Street cong., and Ellen E. Reall, Cumberland, Md., Pinto cong., by Vernon Isner and Elvin J. Sommers, Aug. 14, 1981.

Zehr—Slabaugh.—Mike Zehr and Mary Slabaugh, both of Sarasota, Fla., Bay Shore cong., by Sherm Kauffman and Paul R. Yoder, Sr., June 13, 1981.

obituaries

Brenneman, Jeffrey Duane, son of Duane K. and Emma Lee (Yoder) Brenneman, was born at Colorado Springs, Colo., Sept. 24, 1968; died in a tractor accident, at Iowa City, Iowa, Aug. 21, 1981; aged 12 y. Surviving are his parents, one sister (Sopia), one brother (Jason), grandparents (Mr. and Mrs. Arnold Yoder and Mr. and Mrs. Willard Brenneman), and great-grandmothers (Mrs. Sadie Marner Swartzentruber, Mrs. Ella Mae Yoder, and Mrs. Emma Bachman). Funeral services were held at Wellman Mennonite Church on Aug. 24, in charge of Emery Hostetter and Ron Kennell; interment in Wellman Mennonite Cemetery.

Gingerich, Albert J., son of John and Katie (Eigsti) Gingerich, was born in Illinois on Apr. 24, 1981; died at Goshen Hospital, Goshen, Ind., Aug. 1, 1981; aged 90 y. On Dec. 29, 1915, he was married to Josephine Miller, who survives. Also surviving are 3 sons (William, Philip, and Delbert), 2 brothers (Percy and Alvin), and one sister (Elsie Gingerich). He was a member of Willow Springs Mennonite Church. Funeral services were held at Yoder Culp Funeral Home on Aug. 3, in charge of John Steiner and a graveside service was held on Aug. 4, in charge of Vernon Bontreger; interment in Willow Springs Cemetery.

Good, Samuel L., son of Samuel and Mary (Longenecker) Good, was born on Nov. 3, 1887; died at the Denver Nursing Home on Aug. 25, 1981; aged 93 y. He was married to Alice Z. Houshour, who died in 1946. Surviving is one sister (Annie Hoover). He was a member of Bowmanville Mennonite Church. Funeral services were held on Aug. 28, in charge of Wilmer Leaman and Luke L. Horst; interment in Adamstown Cemetery.

Herner, Edwin B., son of Edwin B. and Marie (Miller) Herner, was born in Washington, Iowa, Aug. 6, 1929; died of a heart attack at the Evanston Hospital on May 13, 1981; aged 51 y. On Oct. 29, 1966, he was married to Edith Shank, who survives. Also surviving are one son (Eric), one daughter (Sarah), and one sister (Charlene Herner). Funeral services were held on May 16, in charge of David S. Gotaas; interment in Science Ridge Mennonite Church Cemetery.

Mast, Daniel, son of Paul and Rhoda (Zook) Mast, was born on Feb. 20, 1968; died as a result of a farm accident on Aug. 26, 1981; aged 13 y. Surviving are his parents, 2 sisters (Regena and Erika), 2 brothers (Ernest and Marlin), his paternal grandmother (Ada S. Mast), and his paternal grandparents (Menno and Sarah Zook). He attended Hopewell Mennonite Church, where funeral services were held on Aug.

30; interment in Pine Grove Mennonite Cemetery.

Moss, Myrtle Eileen, daughter of Clayton and Beulah (Snyder) Moss, was born in Centerville, Ont., June 25, 1933; died of cancer at Kitchener, Ont., July 31, 1981; aged 48 y. Surviving are her mother and one sister (Ruth Moss). She was a member of Stirling Avenue Mennonite Church, where funeral services were held on Aug. 2, in charge of Vernon Leis and Mary Mae Schwartzentruber; interment in First Mennonite Cemetery.

Nissley, Frank C., son of Mr. and Mrs. Jonas Nissley, was born in Washington Boro, Pa., June 23, 1882; died at Sarasota, Fla., July 10, 1981; aged 99 y. He was married to Mary Jessica, who survives. Also surviving are one daughter (Naomi Limont) and one son (D. Lowell). He was a member of Frazer Mennonite Church, where funeral services were held on July 14, in charge of Milton Brackbill; interment in Great Valley Baptist Cemetery.

Schlegel, Juston Peter, son of Peter and Mary Ann (Erb) Schlegel was born at Stratford, Ont., July 15, 1981; died of depression and strangulation at London, Ont., July 15, 1981. Surviving are one sister (Andrea) and one brother (Tyson). Graveside services were held at East Zorra Mennonite Cemetery on July 18, in charge of Homer E. Yutzky.

Stoltzfus, Chris D., son of Elam M. and Rachel (Yost) Stoltzfus, was born near Morgantown, Pa., Aug. 23, 1913; died of heart disease at Coatesville Hospital, Coatesville, Pa., July 25, 1981; aged 67 y. On June 30, 1937, he was married to Irma E. Hess, who survives. Also surviving are 2 daughters (Ruth Ann—Mrs. Richard Glick and Mrs. Linda Reed), 2 sons (Karl D. and Kenneth L.), 10 grandchildren, one sister (Ruth—Mrs. Irvin Yoder), and 2 brothers (Edward A. and John P.). He was preceded in death by 2 brothers (Marvin and Earl). He was a member of Parkesburg Mennonite Church. Funeral services were held at Millwood Mennonite Church on July 28, in charge of Noah Hershey, Amos Yoder, and Henry Hershey; interment in Pequea Baptist Cemetery.

Stoltzfus, Sadie S., daughter of Stephen and Sarah (Stoltzfus) Mast, was born in Lancaster Co., Pa., Apr. 17, 1897; died at Reading (Pa.) Hospital on Aug. 22, 1981; aged 84 y. On Nov. 22, 1917, she was married to David Stoltzfus, who died on Nov. 2, 1974. Surviving are 7 daughters (Viola—Mrs. Elmer Kauffman, Mary—Mrs. Edwin Grubb, Sarah—Mrs. John Fisher, Edna—Mrs. Herbert Ebersole, Esther—Mrs. Galt Wilson, Lois—Mrs. Elam Petersheim, and Rebecca—Mrs. Herbert Martin), 4 sons (Milo, Omar, Mast, and Stephen), 2 sisters (Rebecca Kurtz and

Amanda Smoker), and one foster brother (Samuel Mast). She was a member of Conestoga Mennonite Church, where funeral services were held on Aug. 26, in charge of Harvey Z. Stoltzfus and Omar Kurtz; interment in Conestoga Mennonite Cemetery.

Tyson, Rachel, was born in Lagrange Co., Ind., Feb. 21, 1915; died at the Goshen Hospital, Goshen, Ind., Aug. 17, 1981; aged 66 y. On Feb. 17, 1934, she was married to Charles Tyson, who survives. Also surviving are one daughter (Linda—Mrs. Marv Delegrange), 2 granddaughters, 5 sisters (Nina—Mrs. William Baer, Marie Schrock, Ruth—Mrs. Frank Ropp, Esther Nelson, and Beulah—Mrs. Golen Yoder), and 2 brothers (Clem and Dorsey Mishler). She was preceded in death by a son (Lamar) in 1950. She was a member of Emma Mennonite Church, where funeral services were held on Aug. 20, in charge of Ivan Miller and Etril Leinbach; interment in the Forest Grover Cemetery.

Yoder, Verna J., daughter of David J. and Sadie A. (Peachey) Byler, was born in Belleville, Pa., Apr. 3, 1921; died of cancer at Smithville, Ohio, Aug. 20, 1981; aged 60 y. In 1968 she was married to Andrew Yoder, who survives. Also surviving are her mother, 6 sisters (Ella Mae Byler, Martha—Mrs. Ben Zook, Ruth—Mrs. Glenn Kauffman, Mrs. Lois Peachey, Martha—Mrs. Glenn Peachey, and Florence—Mrs. Roger Richer), and 4 brothers (Jesse T., David A., Raymond J., and Leonard E.). She was a member of Oak Grove Mennonite Church, where funeral services were held on Aug. 22, in charge of Peter Wiebe; interment in the Oak Grove Cemetery.

Yousey, Clarajean, daughter of Clarence and Naomi Surbey, was born in Indiana on July 8, 1948; died of cancer at Akron, Ohio, Aug. 16, 1981; aged 33 y. She was married to LaVerne Yousey who survives. Also surviving are 2 children (Patricia and Eric), her parents, and 3 brothers (Bruce, Don, and Larry). She was a member of Summit Christian Fellowship. Funeral services were held at Billow Lakes Chapel on Aug. 20, in charge of Don Nofziger; interment in Pleasant Valley Cemetery.

Zook, Lonnie M., daughter of Benjamin Y. and Nancy E. (Kenagy) Zook, was born on Mar. 17, 1909; died at her home in Allensville, Pa., Aug. 13, 1981; aged 72 y. She was preceded in death by 2 brothers (John and Aaron Zook), and one sister (Mary E. Zook). She was a member of Locust Grove Mennonite Church, where funeral services were held on Aug. 17, in charge of Erie Renno and Gerald Peachey; interment in Allensville Mennonite Cemetery.

Cover and pp. 714, 715, 716 by Mark Kurtz, p. 722 by Joy Frailey.

calendar

Mennonite Secondary Education Council, Laurelville, Pa., Sept. 30-Oct. 1
Mennonite Publication Board, Pittsburgh, Pa., Oct. 9-10
Mennonite Board of Education Board of Directors, Hesston, Kan., Oct. 9-10
Black Leadership Seminar, Laurelville, Pa., Oct. 19-23
Comite Administrativo, New York City, N.Y., Oct. 22-24
Southeast Convention, Sarasota, Fla., Oct. 23-25
Mennonite Board of Missions Board of Directors, Cedar Grove, Green-castle, Pa., Nov. 4-6
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Nov. 6-7
Gulf States delegate body, Nov. 7
Mennonite Church General Board, Lombard, Ill., Nov. 12-14
Franconia Conference fall assembly, Nov. 14
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 20-21
Northwest Conference fall conference, Duchess, Alta., Nov. 20-22
Southwest Conference annual meeting, Trinity congregation, Glendale, Ariz., Nov. 26-27
Mennonite Board of Education Board of Directors annual meeting, Chicago, Ill., Dec. 3-5
Moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982
MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23, 1982

items and comments

Numbers of poor on the increase, government says

Inflation and recession resulted in the number of poor families increasing by more than three million between 1979 and 1980, the U.S. Census Bureau reports. The bureau also said there was a 5.5 percent drop in real median family income, the largest decline since World War II.

The report showed 29.3 million people were classified as poor in 1980, an increase of 3.2 million over 1979. The proportion of people below the poverty line increased from 11.7 to 13 percent during the same period.

Carter changes mind on missionary need after visit to China

Former United States President Jimmy Carter said he no longer thinks the West should send missionaries to China. At a breakfast meeting with reporters at the end of a 10-day visit to China, Mr. Carter said he had broached the subject with Vice-Premier Deng Xiaoping when the Chinese leader made an official visit to the United States in 1979. He said the Chinese leader had "disagreed strongly, but promised to help stop the confiscation of Bibles."

Now, Mr. Carter commented, "after talking with Christian leaders here in China, I agree with what Deng Xiaoping told me. I think the Christian church is better off self-reliant and self-sufficient." The "Three-Self" Patriotic Movement, China's officially recognized Protestant organization, has said it does not want foreign missionaries in China, although it wants to maintain contacts with Western churches.

Couple wins suit to take away child from natural parents

A superior court judge in Santa Clara, Calif., has granted custody of a 14-year-old retarded boy to his "psychological" instead of his natural parents declaring "it would be in the best interest of the child." In an Aug. 10 decision, Judge William J. Fernandez made Philip Becker the ward of Patsy and Herbert Heath, Jr., of San Jose, a couple that befriended the teenager in 1972 while they worked as volunteers in a San Jose residential care home Philip was placed in by his parents.

The boy was neglected, the Heaths contended in their custody suit, claiming that his parents seldom visited him and that they

refused to consider a potentially life-saving operation for the boy who suffers from a congenital heart condition.

Philip is the son of Warren and Patricia Becker of Los Altos and is a Down's syndrome victim.

Church workers complain resettled refugees lean heavily on public welfare

Church relief agencies say they'll continue resettling thousands more Indochinese refugees if necessary—but want closer cooperation with welfare officials so refugees aren't drawn into the American welfare system. Contrary to initial expectations, reports now show that growing numbers of Indochinese refugees in the United States have become dependent on public assistance, many while supposedly undergoing acculturation and job training.

But this dependency can continue for years. "There's something wrong with a system when an able-bodied refugee comes in and three years later he's still in need of public assistance," says Donald Hohl, associate director of Migration and Refugee Service of the U.S. Catholic Conference.

English Quakers initiate meeting with Methodists to explore unity links

For the first time, the Society of Friends in England, commonly known as Quakers, have begun to show a deep interest in the church unity movement. A Friends announcement said the Society's Committee of Christian Relationships had initiated a meeting with Methodists.

Similar conversations with other churches are planned, the statement said. Currently there are about 30,000 Quakers in Britain. The denomination is not a full member of the British Council of Churches, although it is an associate member. In the past, members of the Society are not known to have engaged in any unity conversations with other churches.

War unacceptable way to settle differences, pope reminds visitors

Pope John Paul II, recalling the beginning and ending of World War II, renewed his appeal for world peace and nuclear disarmament. "War is death," the pope told some 14,000 people gathered at the papal summer residence 15 miles south of Rome. "It is important for us now to firmly stress that every effort must be made to secure peace."

He recalled that Sept. 1 marked the invasion of his native Poland by German troops in 1939, and the start of the Second World War. He also recalled the American atomic bombing of Hiroshima in August 1945, which, together with the August atom bombing of Nagasaki, marked the defeat of Japan and the end of the war.

"To remember Hiroshima is to abhor nuclear war," the pontiff said. "Since that fatal day, however, nuclear arms have increased in quantity and destructive power. 'Let us now take a solemn decision that war will not longer be tolerated or seen as a means of resolving differences.'"

Everyone Likes a Vacation



So, why are these students spending theirs in the frozen Midwest?

They're attending Urbana '81.

Plan to attend the All-Mennonite Meeting at the First Mennonite Church of Champaign/Urbana 912 W. Springfield. Urbana, IL 61801

Wed., Dec. 30, 1981, 2:30 pm

- Hear Don Jacobs speak.
- Watch a new audio-visual.
- Throughout the convention see the displays of 8 Mennonite Mission Agencies in the Armory.

13th Inter-Varsity Student Missions Convention at the University of IL. at Urbana. Dec. 27-31, 1981

For registration details, write:

Inter-Varsity
Urbana '81
233 Langdon St.
Madison, WI 53703

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There are those who thank God for the atom bomb

The neutron bomb has gotten the attention of many in our society and made them stop to consider what the dependence on nuclear arms may be bringing us to. I believe that in the last six months I have heard more talk about the problem of nuclear arms than for quite some time.

The governing central committee of the World Council of Churches has called the neutron bomb "the most recent and obvious example" of "new dehumanizing weapons." The committee urged a ban on the neutron bomb "and any other such weapons."

Among the better responses I have seen to the modern arms race is a bumper sticker Edgar Metzler displayed at the Mennonite Church general assembly which said "Live with Christ/without nuclear weapons."

Another example of the concern about what could happen should the violent hardware piled up in the U.S. and the USSR ever be unleashed was reported by David Hostetler in his accounts of discussions in Holland published in the *Gospel Herald* on May 19 and June 2.

In general I am in favor of these protests because I too object to the neutron bomb although I do not really understand it. But as near as I can tell this bomb would kill people by radiation without destroying buildings or tearing up the countryside. I am in favor of seeking to control the neutron bomb because I believe the more violent hardware there is available the more likely it is that many people will be destroyed.

But in all such discussions we should not forget one basic foundational fact: the neutron bomb or any nuclear weapon is only one example of many tools of violence all of which are capable of individual or mass destruction. To be against the neutron bomb is only half enough and here is where the World Council of Churches' statement breaks down. The WCC objects to the neutron bomb "and any other such weapons." How far this objection goes we do not know, but the implication seems to be that killing by certain kinds of weapons is permitted.

If this is true, the WCC has taken only a halfway position on the issue of violence and killing. Such a halfway position, like the lukewarmness condemned in Revelation 3, is satisfactory to no one. I was reminded of this when reading an article in the August 23 issue of the *Washington Post* by Paul Fussell who was a U.S. soldier in World War II. Fussell's article is a response to those who continue to feel

guilty about the cruelty behind the use of atomic weapons on Hiroshima and Nagasaki at the end of World War II.

Fussell is not impressed by those who argue that atomic weapons should not have been used, but that the war should have been continued by regular means. Instead he wishes it could have been used sooner and he quotes a naval officer's response to Hiroshima: "Those were the best burned women and children I ever saw." The article is illustrated by photos of Hiroshima and the capital of Okinawa which was more devastated by conventional weapons than was Hiroshima by the bomb.

This attitude is almost unimaginable to those of us who have not been soldiers. But Fussell had fought and been wounded in Europe and fully expected to be shipped to the Pacific for an invasion of Japan early in 1946. He views the potential of the bomb for lives it could have "saved" in his own platoon had it been ready in time to use in Europe. He points out that self-interest is the first order on the battlefield. "When the young soldier with wild eyes comes at you firing, do you shoot him in the foot, hoping he'll be hurt badly enough to drop or disaim the gun with which he is going to kill you, or do you shoot him in the chest and make certain he stops being your mortal enemy?" The answer for a soldier is obvious.

So if we are against warfare and killing, we need to remember that it is more than neutron bombs we oppose. The neutron campaign may be useful in getting people's attention, but killing is killing regardless of the weapon.

The tragic character of war is well described by Wes Jackson in his article "Food as a Weapon" in the August 1981 issue of *From Swords into Plowshares*. "War is hell," he says, "precisely because war is a waster. It wastes people. It wastes energy. It wastes materials. In short a person cannot really think about war without thinking of waste. And the instrument of waste in the war is the weapon."

This is the heart of the matter. Of course we recoil from war as indiscriminate killing as in the atomic bombing of Hiroshima or the fire bombing of Dresden. But should we not also recoil from the waste of young men who are sent out to kill and be killed, from the waste of resources?

Let us use any occasion to testify against warfare in its various forms. But it is the violence, the killing, the waste we abhor. The form of the weaponry is incidental.—Daniel Hertzler

Gospel Herald

SEP 29 '81

September 29, 1981



Clockwise from upper left: one of the many grain elevators, Bill and Jean Bast, the Guernsey Mennonite meetinghouse, Bruce Bowman.

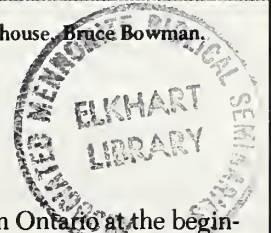
Sharon of Guernsey

by Sanford and Orpha Eash

Guernsey, Saskatchewan, is a small town hardly large enough to get on the map. The U.S. atlas doesn't include it in the cities and towns of Saskatchewan. We used a magnifying glass and finally located it seventy-five miles north of Regina. But Guernsey is proud of itself. It has a grocery store, a couple of eating places, a small hotel, a branch bank, and a garage. It also has a large Pool grain elevator, as do about all the Canadian towns in the great Western Canada wheat belt. Its streets are not all paved.

Guernsey has been the address of a number of old

Mennonite families who came from Ontario at the beginning of this century. Names like Hallman, Weber, Shantz, Bowman, Gingrich, Cressman, Mullett, Schla-bach, Biehn, Fisher, and others have been or are still there. In 1980 they celebrated the 75th anniversary of the Sharon Mennonite Church. Today, with few exceptions, the first Guernsey pioneers are all gone, the second generation is on the "senior" list and some are retired. The responsibilities are being taken over by the third generation.



Quite a few of the young persons have gone out into other Mennonite communities to find their spouses. Many of these have come back and put down roots in the land they love, the wide open prairie land of central Saskatchewan. Some have large grain farms, others have dairy herds or other diversified operations. A thousand-acre spread is comparable to one hundred acres in some other Mennonite communities. About 90 percent of the Sharon Mennonites are farmers and they have done well. But like all farmers they are subject to the weather.

Most of the roads are well-maintained gravel. They are dusty but many older people remember when they were a lot worse. Guernsey has had a lot of dry weather the last few years. The winter snows were light. But the weekend we were there it rained all day Saturday and Sunday. It rained hard. Folks said it was the first good rain in two years.

The Sharon church has been a strong supporter of Mennonite foreign missions. They have also supported other projects like the Montreal Lake Home for Indian children. But the present generation is asking: "Where do we go from here? We are still the only Old Mennonite Church in Saskatchewan. Why? Are we doing all we could?" Some are saying: "We have been taught that good stewardship means giving our money to the greater mission program of the Mennonite Church. We felt that's all we can do, but maybe that attitude is why there is only one Old Mennonite Church in Saskatchewan. We have not explored all we could be doing right here." (Editor's note: According to *Mennonite Yearbook*, there are 97 Mennonite congregations of all groups in Saskatchewan.)

There is a huge potash mine and processing plant a few miles outside of Guernsey. Saskatchewan has a number of them and they are becoming an important source of additional income to the province. The mine at Guernsey is expanding and will soon be the largest single production facility of potash in the world. It will soon have over 600 employees. There is no church in the town of Guernsey.

Pastor Bill Bast and his wife, Jean, came to Sharon church four years ago. Bill grew up in Ontario, then came west as a youth and found Jean Simpson at Carstairs, Alberta. They helped in the mission at Blue Sky, Alberta, for a number of years, then moved back to Carstairs. Ten years ago they moved to Moose Jaw, Saskatchewan, with their family of four daughters and operated a carpet business. Bill also attended the International Bible College, a seminary of the Church of God Pentecostal.

Pastor Bill was in the hospital at Saskatoon, a city 75 miles away, having undergone knee surgery. He came home from the hospital on a Wednesday evening, saying: "Sure, I'll be ready to preach by Sunday morning." Bill Bast is also the youth minister of the Northwest Conference. He is an enthusiastic and witty person. Those same characteristics, dedicated to the service of the Lord, are an appeal and a challenge to the young people and they like him.

The Basts learned to appreciate the free work of the Spirit and have been enthusiastic about it in the Sharon Church. Like usual, not everyone has accepted the charismatic atmosphere, but thus far, the feelings toward each other have

been healthy. There is a spirit of acceptance in the congregation. Here are a few of the other Guernsey members. The Cressmans own and farm over 3,000 acres of land, all of it in cash crops. Stan Cressman is a middle-aged man and a successful large farm operator. They go to the Sharon Church. Stan is chairman of the Full Gospel Business Men's Fellowship chapter at Lanigan which is a larger nearby town. Cressman sees what that group is doing in the Lord's work. He is not satisfied with the evangelistic program of his church and its outreach. He feels the Full Gospel Business Men's Fellowship organization is the way to go for him, but he appreciates the Sharon Church and gives it his support.

Bruce Bowman was born into a Mennonite family of the Sharon Church in 1960. He remembers being interested in accepting Christ as a child of three. His happy childhood was filled with good intentions but he was not prepared for the high school at Lanigan. He got in with the "in crowd" and all that went with that. It progressed into wild all-night parties. Because of injuries he had to give up football. So he quit school and fell away from the church altogether. He has now made a complete turnabout.

Bruce is now baptized into the church. He remembers vividly how he wept when he confessed his sins and how the congregation wept with him. It was a turning point in his life. He has since spent a short time at the seminary in Moose Jaw, Saskatchewan, and expects to continue this. He still has periods of discouragement when he feels people have lost confidence in him, but he really knows better. He is concerned about a number of youth of his own age who have left the church and have not come back.

Arnold Shantz has been a deacon in the Sharon Church for years. Arnold and his wife are starting their retirement in the town of Watrous, about 25 miles away. Their son Ross has taken over the home farm. Arnold is chairman of the Commission for Ministries to Congregations of the Northwest Conference, and is well known throughout the conference. He also represents the "balance wheel" of the Sharon Church and feels the two attitudes will always be able to work together. He says: "Much good can come from the 'Holy Spirit' movement and we can all learn from it."

Gordon and Lillie Weber are the parents of a farm family. They operate 1500 acres of land and have a big herd of dairy cows. They recently made their first trip to Lancaster, Pennsylvania. Lillie said: "We just couldn't believe how congested a rural area can be."

Congested—rural Guernsey, Saskatchewan, isn't.



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Gospel Herald

Sanford and Orpha Eash are a Mennonite writing team from Goshen, Ind.

This is the day

by Mary Wert

Every person has been given a great gift—the gift of life. And God gives to us all exactly the same measure—one day at a time. At 55, I am vastly different from those of you who are 25. But I was once also 25; since then I've lived 10,950 days that you have not yet lived. And in nearly 11,000 days (unless you are very stupid) you have got to learn quite a lot, because life is a great teacher. Learning experiences of life shape us, change us, broaden us, and enrich us. Growing older, really, is a blessed experience which none of us should dread.

One of the big things to learn early in life is the importance of *today*. "This is the day that the Lord hath made; I will be glad and rejoice in it." So, whether you are 25 or 55: "Look to this day, for it is life."

I vividly remember as a youth the waiting periods in my life. Waiting to be sixteen—waiting to graduate—waiting for our wedding—waiting for our first child. This seems to be typical of youth. But somewhere along the way I learned an important truth—to enjoy and absorb the everyday "little" pleasures, one day at a time, for these are the experiences from which we weave the fabric of life. The outstanding mountaintop experiences come our way less often. We dare not try to build our life upon them alone or we will have long stretches of boredom in between. And so, because at 55 we have learned how swiftly the years have flown, we learn to value each day for itself. This is the day.

The middle years are rewarding years because of growing relationships. After thirty or more years of marriage we've grown in understanding and appreciation of each other. We've had a wealth of mutual experiences to remember and treasure. We've built our own family traditions, and we've learned to laugh and cry together. Our children are now young adults—and we can relate to them on adult level. Any achievement we ourselves may have attained can never bring the satisfaction that our children bring.

As our young people grow up and marry, the family circle widens to include the additional sons and daughters by marriage, and we suddenly find ourselves very much aware of the families from which they've come—their parents and grandparents. And then, of course, there comes to us the greatest family experience of all. I heard a friend once say in jest that he really can't understand how it is: his lovely young daughters grow up and marry young men "not really good enough for them" and then present him with the most wonderful grandchildren in the world!

Grandchildren—they're great! It's as though we've been given one more time around; and after the flurry and frenzy of raising our own sons and daughters (all of it as inexperienced young parents) here suddenly are little boys and girls for us to love and enjoy—minus the 2:00 a.m. feedings, the stack of diapers to fold, or the medical bills to pay.

The middle years are busy, active years. Pay special attention to the people you know at this age level and you will find most of them to be very busy, involved persons. You'll find us experienced, competent people because we've had a lot of time to learn a lot of skills. We, the women, manage our own homes, and find time to help our mothers who are less active now. We lend a hand to our daughters and to our sons' wives when needed. It's no trouble at all to keep a small girl or set a few extra plates at dinner. We serve on committees, help our neighbors, teach a Sunday school class—and most amazing of all, a large percentage of us have at least a part-time job outside the home.

Middle age becomes a time of great adjustment. We learn to hang loose—to be flexible. Some of us have one or more married—possibly one in college or high school—and maybe one in elementary. Others of us have had several family weddings, and suddenly find ourselves cooking for two instead of six. Our families scatter. We write letters to Alberta and Ontario; to California and to Connecticut; to Belize, Honduras, Tanzania, Yugoslavia, and Guatemala. Or we may just hop a plane and go see how things are.

We've learned to cope with disappointment, deep tragedy, and sorrow. We've stood by the graves of loved ones and felt the sustaining grace of God and of our friends. Some of us have lost one or both of our parents and find ourselves moved to the head of the family line.

I would never say that life begins at forty. Living begins with the first day of life and can be enjoyable at any age if we decide to make it so. Youth is a wonderful time—but you cannot stay young all of your life, though unfortunately it is possible to stay immature for an entire lifetime. I'm deeply thankful to have been reared by parents who taught me to stand on my own feet—to shoulder responsibility for my own decisions and to reach out in helpfulness to others. This is our heritage and we attempt to pass it on to our children.

I suppose the middle years are especially filled with appreciation—to many people for many things; but especially to God who has verified his promises to us again and again. I am thankful for the home training I received; the guiding principles of right and wrong my parents emphasized by word and lived by example. I'm glad they had backbone, and expected me to develop one too. In the society in which we live today, too many people are standing up for their rights, but falling down miserably on their responsibilities.

I appreciate so much that I am a part of a loving, caring church. This appreciation grows with each passing year. I thank God for pastors who preach from the Bible, and who set an example of Christian discipleship for us to follow. I'm thankful for verses like 2 Corinthians 4:16, "For which cause we faint not: but though our outward man perish, yet the inward man is renewed day by day." I've found this to be true in my life. Inner strength and peace can be ours, if we avail ourselves of God's provision through a close personal relationship with Jesus.



Mary Wert is a member of the Erisman Mennonite Church, Manheim, Pa.

The weight of wealth and the shackles of schedule

by Henry Shank

Freedom of Simplicity. Richard J. Foster. Harper & Row, 1981. 200 pp. Cloth \$9.95.

If wealth is the millstone around the neck of the American evangelical, then hurry is the ball and chain which hobbles him. This double impediment to a joyful Christian walk is the problem Richard Foster addresses in his second book, *Freedom of Simplicity*. More limited in focus than his earlier guide to private and corporate discipleship—*Celebration of Discipline*—the author's new book suggests the question: How can we pray the Lord of the harvest to send forth reapers until we have allowed him to unshackle us?

Foster offers no simple escape from the weight of wealth or the hobbles of schedule. His opening chapter disclaims any such attempt. Simplicity comes not from a "how-to" book, but from a two-way relationship with God. The Father gives the grace of simplicity; the disciple walks in its discipline.

Further, the life of single-minded kingdom service can only be enjoyed as part of the life of the Spirit. Confronting complexity with prayer, such a life is "hid with Christ in God."

The author divides his book into Part I—foundation, and Part II—practical suggestions. A chapter on each Testament undergirds his conclusions for faithfulness in a global era.

The Old Testament documents God's concern with wealth, fairness, and sharing that goes beyond simple justice. The divine law plugged cultural loopholes to prevent the rich from mistreating or even ignoring the poor.

Jesus went farther. To rich and poor alike he preached release from the "soul-crushing Gentile burden of tomorrow" (p. 35). Jesus' claim that the Father cares for the oppressed and defenseless keynotes a pervading New Testament theme. When the early church blossomed by the transforming touch of the Spirit of Christ, care for the needy fruited immediately from the flower.

The simple life has been tried without that incendiary infusion of divine love, says Foster. But it never works. New Testament living says "everything we have we receive as a gift . . . cared for by God . . . available to others" (p. 49).

Tithing is not a New Testament goal. "Jesus Christ is the Lord of all our goods, not just 10 percent" (p. 50).

Jesus made clear that trust in God's provision is the only way to be delivered from the burden of tomorrow.

From earliest Christian history, the testimony of the pagans was that believers cared for one another and even for their needy non-Christian neighbors. Through stagnant centuries, individuals and renewal movements revived the

church's commitment to care for the poor. Francis of Assisi, George Fox, John Wesley, and John Woolman typify the saints who have divested themselves of wealth to be about the Lord's business.

Part II becomes practical, not by cataloging hundreds of helpful hints for cutting the collar of anxiety, but by pointing to the starting gate in the believers' marathon. Biblical simplicity originates, Foster believes, in a heart which revolves around the "Divine Center." The cacaphony of seemingly legitimate cries for our help can be harmonized only by their subordination to God's voice. Obedience to our Lord alone integrates and coordinates what were otherwise confused and futile splashing in the ocean of drowning humanity. This "Holy Obedience" germinates in a consciousness of God which releases from bondage to the expectations of others, liberates from our own sincere strivings to do great things for God.

"Seek first the kingdom" must be the central motive—not sharing of wealth, ecology, or the desire to leave the rat race.

"Precision without legalism" is the path of kingdom living. There may be more than one way to cut the collar of possessions or the shackles of schedule, but one cannot just vaguely live simply. Specific activities, however religious, must be courageously eliminated in order to preserve family life. To budget time and money for the dispossessed, Foster suggests, for example, that we should "hang the fashions."

The unencumbered will follow their Lord to the abandoned places of our society: prisons, mental wards, and rest homes. There we will find those most sorely needing our (God's) time, energy, and attention.

But the community of saints must shape and support individual efforts. For we cannot decide alone amid the clamor of despair. Further, the church must demonstrate by its style of togetherness the simplicity of the gospel.

On the global scene, justice and evangelism are two focal concerns which must shape the freedom of simplicity. Hungry millions and spiritually starving billions await the good news for the poor. There is no time to waste pampering ourselves with the latest and the most exciting. Christ calls us out of our hurry and worry into the world for which he gave his life.

What does Richard Foster contribute to the growing literature on simple living? A foundation: step-by-step obedience to the voice of the Lord Jesus Christ. In Quaker language—"living in the light."

As we walk in "Holy Obedience" our Lord can supply personal needs for integration, the family's needs for solidarity, and the world's hunger for bread and good news.

Others may offer "a blueprint for twenty-first century living." *Freedom of Simplicity* is rather an invitation to hear our Lord Jesus, to take time to meet the Father, and with

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their resources to respond to our world's cry of despair.


I miss in the book, however, a consistent focus on deliverance from the frantic American pace. The author offers a significant example of God pruning his own clogged religious schedule, and occasional insights on avoiding the "whirl is king" syndrome. But he fails to mine the rich biblical theme of sacred time and celebration. The Sabbath and the holy festivals are completely absent from his study of the Old Testament.

Further, a middle-class orientation protrudes embarrassingly at one point in particular. Foster assumes a budget slot marked "college." Apparently the present world crisis has not yet for him brought into question the climber's assumption that one's children must become degreed. Should not the liberal arts frolic, a voracious consumer of time, money, loyalty, be offered—along with car, housing, and insurance—to the Lord?

I recommend reading *Freedom of Simplicity* as a sequel

to careful digestion of his superb earlier volume, *Celebration of Discipline*—a more comprehensive guide to Christian life. As with any author, the reader should allow large doses of Scripture to confirm or question Foster's conclusions. I am convinced most of his work will stand the test.

For Richard Foster hears the heartbeat of divine solicitude for all his children. Our Father wants our lives to be "centered," not only because that is best for us, but also in order that we will reach out beyond ourselves. To a world pursuing the Pied Piper of hell we cannot present the abundant life until we have in quietness received it from our Lord Jesus. Single-hearted devotion to Christ will allow him to produce his compassion in us once we are set free from the weight of wealth and the shackles of schedule.

The work, though immense, is not complicated step by step. It is summed up in the epilogue (p. 184): "There are not many things we have to keep in mind—in fact, only one: to be attentive to the voice of the true Shepherd." 

Degrees: I love them and I hate them

by Ruth Brunk Stoltzfus

How does one sort out her thoughts about academic degrees?

My husband's and my degrees were all in his name except for my MA degree, meaning Ma, mother of five. But neither of us paid much attention to degrees. I once said to my husband, Grant M. Stoltzfus, "People ask what degrees you have and I don't know what to tell them." So he told me and I wrote them down so I would not forget.

Years ago, in a cozy mother-in-law/daughter-in-law conversation, his mother told me that while Grant was growing up he showed more interest in books and papers than in farming. So she and his father helped him to go to college even though, at the time, his father was the deacon in a congregation that preached against higher education. I love them yet for what they did.

Grant slowly added more degrees along the way while he was a husband, father, editor, author, college and seminary teacher, active church layman. He had an insatiable appetite for learning, but I never realized before that someone with four degrees would so much value the views of others whether they had degrees or not.

Degrees? I guess I love them.


But wait. Sometimes they carry an air of superiority, an eliteness that destroys biblical freedom and equality in the Christian brother/sisterhood, the church. If they are not counted as loss for Christ's sake, they hinder the use of others' gifts. Sometimes they seem to foster competition more than caring, the spirit of ruling more than serving. In

the selection of leaders and workers, degrees are sometimes considered more important than spiritual qualifications or endowment of gifts or dedication to God or continuing years of self-directed study.

Degrees are thought to make people authorities even in areas they have not studied. A church committee was planning special meetings on family life relationships. One committee member (male) with a newly acquired doctor's degree in church history was asked for ideas with "bowing and scraping" by the chairman. Another member of the committee (female) who for 19 years had studied, written, and spoken on family life relationships, was not asked for ideas.

In a large Sunday school class of men and women a critical world situation was being discussed. A medical doctor spoke up who may have known more about the bones of the body than world affairs, yet a hush fell over the entire group. A medical doctor was speaking! In that congregation there are people with doctor's degrees in different fields and with higher education than a medical degree but a medical doctor is addressed as "Doctor" and not "Brother" as for the other kinds of doctors.

Perhaps a ten-year-old girl expressed the typical reservation about those other doctors when she answered the phone one day. The caller asked if the child's father was a medical doctor since "Dr." was in front of his name in the phone book. "Oh, no," the girl said, "he's not the kind of doctor who can do anybody any good."

Degrees? I guess I love them or hate them depending on whether they are used as tools under the lordship of Christ or worshiped as idols under the lordship of self. 

Ruth Brunk Stoltzfus, Harrisonburg, Va., is the manager of Concord Associates, a program of family life messages.

Steadfast love and unconditional faithfulness

by Marion Bontrager

Scripture: Psalm 136:1-3, Romans 5:6-11.

God's steadfast love and unconditional faithfulness enables us to live with a sense of self-worth. Near the heart of the Christian faith is the belief that human beings have worth because God loves them.

I can say, "I am worth something because God loves me." I do not earn my worth by being especially hardworking, by being especially handsome or beautiful, or by being especially bright or successful. I am worth something simply because God loves me.

But when met by steadfast love and unconditional faithfulness, we scramble to find worthiness in ourselves for it. Martin Luther failed to find peace and assurance through years of penance, fasting, scrubbing floors, and sleeping on cold hard beds. Suddenly, through the voice of Scripture and the Spirit, he simply accepted God's steadfast love and unconditional faithfulness.

John, at age 16, experienced God's steadfast love when he opened up his life to God at an evangelistic meeting. That love has been renewed in recent years partly through friends and the church.

Patrice experienced that steadfast love through the community Sonshine Singers. That was a group in which she was deeply accepted and loved.

Family, friends, brothers and sisters in the church, husband and wife can supplement God's love with the resulting sense of self-worth. But to take human love as a basis for self-worth is building on a sandy foundation. Expecting perfection from another human is expecting too much. The bank of marriage has insufficient funds for that size check. The only solid foundation for a sense of self-worth is God's unconditional love communicated through Jesus and the continuing witness of the Spirit and the Word.

However enticing, let us reject shaky substitute foundations like marriage for our self-worth. Let us together build our sense of self-worth on the only solid foundation—God's steadfast love!

Second, God's steadfast love and unconditional faithfulness enable us to live adventurously. The steadfast love of God and of a husband or wife frees us to risk and grow.

In the context of that kind of faithfulness we can live more productive lives because our energies aren't burned up by fears and worries of "Does he or she still love me?"

Living adventurously is not living recklessly. Unconditional faithfulness and steadfast love could be misused as a basis for reckless living—taking God or husband or wife for granted—presuming on steadfast love. The apostle Paul asks

the question: "Are we to sin so that grace may abound?" In effect Paul says, "Horrors, no!"

Taking steadfast love and unconditional faithfulness for granted in a marriage can easily lead to adultery as the Old Testament prophets used that word. You can commit adultery in your marriage with your work, career, money, education, status, success, and self-actualization concerns. There is more than one way to be unfaithful! But grateful response to steadfast love and unconditional faithfulness enables a husband and wife to live adventurously, risking and growing because they know that every little failure is not the end.


Conditional love, conditional faithfulness produces insecure, pinched-up lives, fearful of even small failures—fearful of being ridiculed and put down rather than renewed. God's promise of steadfast love will free you, enabling you to risk and grow together.

Third, the gift of God's steadfast love and unconditional faithfulness motivates us to plan purposefully. Perhaps in the unconditional marriage vows we come closest to imitating God's steadfast love to us. Gratefulness for God's gift of steadfast love calls for the planning of our lives rather than living aimlessly, following every wind that comes along. Long-term planning delivers us from the shifting winds of daily failure, petty grievances, and self-doubts.

John and Patrice: To be good stewards of God's unconditional love for you and your similar commitment to each other you will need to recognize that you are in a fight. This day the powers of evil are marshaling their forces to destroy your lives and your marriage. That calls, not for fearful living, but for purposeful planning. Each of you and you together have unique vulnerabilities. Plan accordingly with "eyes wide open looking all around" as the apostle Paul suggests. There are both ugly forces and seductive "angels of light" pitted against you.

John and Patrice, as you bind yourselves to each other, may you also bind yourselves to Christ. The poet wrote: "I bind my heart this tide to the Galilean's side, to the wounds of calvary, to the Christ who died for me."

That Galilean came to communicate to us God's steadfast love and unconditional faithfulness. That steadfast love can enable you to live with a deep sense of self-worth that no one else can give to you or take away from you. That steadfast love can free you to live adventurously, risking and growing with the support of unconditional faithfulness.

That steadfast love can motivate you in gratefulness to plan purposefully, daring to sail the high seas to serve Christ together. You could choose to stay safely in the harbor or only sail small lakes with sandy beaches. But may you respond to the mission and purpose of Christ in the world and sail the high seas of life bound to Christ and his church. 



Treadgently

Helping takes time
time to walk with our brothers and sisters
time to hear their questions and their answers.
We are impatient to help—
to end hunger, build houses, plant trees.
But we need to think carefully before working at
solutions to the problems of others.

We wait on God, who helps us understand
another people and teaches us that
the paths of their lives are holy ground.

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Church-state relations analyzed at Nairobi

Although there were few conclusions reached, an interest in church-state relations pervaded the MWC General Council meeting in Nairobi, July 21-26.

No fewer than eight persons from eight different countries spoke to either the full council or the well-attended peace interest group sessions on this multifaceted subject. Convener Urbane Peachey told the peace interest group that eight of the 40 MWC-related conferences have experienced major governmental changes or conflicts or crises since the last World Conference.

Among those 40 countries there are probably 40 different ways of accommodating to the state, added Peachey. He drew a "line of accommodation" from "survival" to "martyrdom" and put Western Mennonite churches at the "survival" end, saying they do not use their freedoms to speak out.

The International Mennonite Peace Committee, of which Peachey is secretary, had asked for opportunity to talk about peace at Nairobi. So Helmut Harder, member of the committee from Canada, presented three addresses to the full Council on "A Biblical Understanding of Church and State," on the subjects of violence, revolution, and economic justice.

"I'm aware that I come from a safe country," Harder said in his opening remarks. Nonetheless, he said, "It is clear that Jesus chose nonviolence and that he did so because of his citizenship in the kingdom of God. . . . The power of the gospel does break the power of allegiance to any one nation."

Harder discussed the role of Jesus, noting that the incident with Peter in the garden marks the decision of Jesus whether to defend himself or be killed. He also asked whether Jesus fit seven criteria for a revolutionary, concluding, "One cannot paint our Lord totally as a revolutionary." But Jesus' agenda was close to that of revolutionaries today, he said.

Responding individually to one each of Harder's presentations were five persons who for the most part underscored and amplified Harder's points.

Michio Ohno of Japan reminded the MWC General Council of the economic violence of exploitation and legal violence which robs individual freedoms. Ovidio Flores, Honduras, commented that the United Nations has supported a refugee program of the Evangelical churches in Honduras which have tried not to align themselves with any particular political cause. He noted that Jesus was not aligned with the parties of his day.

Two missionaries hit in Guatemala

John David Troyer, 28, a Conservative Mennonite of Mio, Mich., was shot and killed at his home near Talma, Guatemala, about 60 miles south of Guatemala City, last week, according to a Sept. 17 wire release.

Seriously wounded in the same incident was Gary Miller, 21, of Norfolk, Va. Miller was also a missionary with the Conservative Mennonite Fellowship.

A U.S. embassy spokesman in Guatemala City, source of the information, said 10 gunmen entered the Troyer home, forced Troyer and his wife and five children and Miller outside while they ransacked the residence. The gunmen made some anti-American remarks, said the spokesman, set fire to the mission's four-wheel drive truck, and then opened fire on Troyer and Miller.

But in order to bring about justice, said Luis Correa, Colombia, "we must eliminate injustice. . . . Logically, this kind of challenge to the existing system has political implications." Tiny van Straaten of the Netherlands remarked that Dutch Mennonites have joined in a consumer boycott of South African products, organized marches to protest disappearances in Argentina, and helped plan a protest of the arms race for the anniversary of the bombing of Hiroshima. "Even if we are a small group we can still do something."

Raising a hesitant challenge to one of Harder's statements was Isaac Mpofu of Zimbabwe. He first noted the story of an Anabaptist who was said to have defused a mob at his door by inviting them to eat with him. Speaking about the revolution in Zimbabwe, Mpofu observed, "Many times you do not have time to set a table."

But he agreed, "I accept all that he (Harder) said; we as Christians should try to avoid violence of all kinds."

Mpofu also presented a case study to the peace interest group, which met simultaneously with several language groups and attracted persons from 14 of the 29 countries represented at the General Council meetings.

Anonymity was asked by the two other persons who presented case studies, because of the implications their words could have to their own safety or to their Mennonite-related churches.

In one country, youths from the church spent several days in jail for failing to comply with an official's order to repeat a loyalty slogan. In this same country, however, this church is tolerated much more than some other churches, perhaps because it has social programs the government respects, said the speaker.

In another nation where national self-determination is an issue, the presence of different ethnic groups within the church makes it difficult for the church to speak with one

voice. The speaker made it clear, though, that he feels that national self-determination is an issue the church needs to be involved in, even if this involvement invites persecution.

Urbane Peachey told of yet another country where a letter was sent from the government to the Mennonite-related church asking "absolute loyalty." When that was protested, the government changed the language simply to "loyalty." This is more difficult for the church to resist, even though it might like to, said Peachey.

Discussion was vigorous and representative in the peace interest group, with most persons showing empathy for the speakers. A few challenged the correctness of the roles churches are playing in each of these situations.—Bruce Leichty

The Mennonite experience in America

For six years, the Mennonite Experience in America history project has been brewing. Now the project has been moved to the front burner. The people who have committed themselves to the work of research and writing are at it. The impetus for this projected four-volume work comes from the North American Mennonite Church's tricentennial observances to be celebrated in 1983.

The research writers were all working during the past summer. James Juhnke did research in Goshen, Ind., and Eastern Mennonite College's library and archives.

Theron Schlachach spent six weeks in Kansas, interrupting his work when his family made a weekend visit. Most of his work time he spent at the Mennonite Library and Archives at Bethel College, plus some days at Tabor College's Center for Mennonite Brethren Studies. His purpose was to delve into primary

Urbana 81 includes Mennos

Representatives of eight Mennonite and Brethren in Christ mission and service boards will participate in the 13th Inter-Varsity Christian Fellowship (IVCF) Student Missions Convention at the University of Illinois at Urbana Dec. 27-31. *Let Every Tongue Confess That Jesus Christ Is Lord* is the theme of Urbana 81.

The convention previously took place every three years, but when more than 18,000 registered for Urbana 79, IVCF officials decided to schedule the convention every two years.

Mission and service agencies will have displays at the Armory throughout the convention. Students will have opportunity to talk to representatives about service assignments.

A Mennonite information booth will provide materials and answer questions about the various Mennonite groups. Available for the first time will be a pamphlet on *One Family of Faith: The Mennonites and Brethren in Christ*, by Wilbert R. Shenk of Mennonite Board of Missions, Elkhart, Ind.

The Mennonite agencies will each offer three "Models of Ministry" workshops during afternoon sessions of the convention. Mennonite Board of Missions will offer "Evangelism in the Context of Community" by Wilbert R. Shenk, "What We Can Learn from the Independent Religious Movements" by David A. Shank, and "Voluntary Service as a Mission Response to the Draft and Registration" by Clair Hochstetler.

Mennonite agencies participating in Urbana 81, in addition to MBM, are Africa Inter-Mennonite Mission, Brethren in Christ Board of Missions, Eastern Mennonite Board of

Missions and Charities, Evangelical Mennonite Conference Board of Missions, General Conference Mennonite Commission on Overseas Mission, Mennonite Brethren Missions/Services, and Mennonite Central Committee.

An all-Mennonite meeting will take place at the First Mennonite Church of Champaign-Urbana on Dec. 30 at 2:30 p.m. A new slide-tape presentation about Mennonite missions is being produced for the meeting. Don Jacobs, executive director of Mennonite Christian Leadership Foundation, will be the speaker. He has also been selected by IVCF to lead a seminar on "The Gospel and Culture."

Planning for the inter-Mennonite participation at Urbana 81 is being coordinated by the Inter-Mennonite Urbana Planning Group. Committee members are James Dunn, Newton, Kan.; Norma Johnson, Akron, Pa.; Melba Martin, Elkhart, Ind.; Ron Penner, Winnipeg, Man.; and John Sommer, Newton.

35-year health work in West Berlin discontinued

Twenty years ago, on Aug. 13, 1961, the Berlin Wall went up. Not far inside the wall, at a large German Lutheran institution for care of the handicapped, Mennonite volunteers had already been working 15 years.

The last Mennonite Central Committee volunteer left Johannesstift in May 1981, ending 35 years of Mennonite involvement in the health care needs of West Berlin. Most MCC workers had served in one of three nursing homes for the elderly, chronically ill, and physically or mentally handicapped adults.

The day-to-day goal of volunteers at Johannesstift was "giving love and the best care we can to the patients with whom we are involved." But while their commitment to serving individuals remained strong, they increasingly doubted the importance of their service to the institution.

Not being sure of the reasons for MCC's involvement brought volunteers a steady experience of frustration, evident in a high rate of early terminations. In September 1980, the executive committee of MCC decided to discontinue work at Johannesstift when current workers completed their terms.

Peter Dyck, ex-Europe director, believes workers at Johannesstift contributed more than they sometimes realized. He recalls a frank discussion with the German director there about the volunteers' frustrations and feelings of inadequacy because they lacked specialized training.

He gave "a most surprising and eloquent response: 'My staff and I have observed your Mennonite volunteers for many years,' he said. 'We have come to the conclusion that you people are specialists, specialists of a rare kind. We don't know how you do it, or where you get your training, but we have observed that your young people are specialists in love.'"

Thoreau teaches French, studies Amish, Hutterites

When Joan Smith of the Mennonite Historical Library at Goshen College wrote last winter to Patrick Thoreau, Angers, France, for a copy of his master's thesis on the Amish, she got more than she bargained for. Thoreau responded with a copy and a request for a job.

Thoreau's application came at an opportune time. Mary Bender, professor of French at Goshen College, had applied for a sabbatical leave for the 1981-82 academic year, and Thoreau was hired to take her place.

By coming to Goshen, Thoreau, 25, is killing two occupational birds with one stone. Teaching jobs are scarce in France. And while he is in Goshen, he will be working on his doctoral thesis on the Hutterites. He believes his work will be the only French-language study ever done on the Anabaptist group.

Thoreau's interest in the Amish and Hutterites began in 1974 when he spent the year with an American family near Cleveland, Ohio, as an exchange student. His hosts took him to visit an Amish museum at Sugar Creek, Ohio, where he first saw the Amish newspaper *The Budget*.

After returning to France, Thoreau wrote to *The Budget*, asking to hear from Amish families who would allow him to visit them. He received several invitations and, sponsored by the Angers Geographical Society, traveled to the U.S. once again. He spent a week with an Amish family in Quincy, Ill., and then came to Shipshewana, Ind., where three separate families hosted him.

When he returned to France, Thoreau presented a study on the Amish to the Angers Geographical Society. After enrolling in a master's degree program in North American Studies at the Universite de Poitiers, he expanded the paper he had written for the conference into a master's thesis.

His interest in studying the Amish, said Thoreau, centers in "how they can retain their traditions in the midst of what the French, at least, see as the largest consumption society in the world—how do they preserve their principles while living in a society which has the opposite way of life?"

Last year Thoreau completed his first year of doctoral work in North American Studies at Poitiers. He chose this time to concentrate on the Hutterites because "they are from the same background as the Amish, but evolved differently, and their communal living is unique. Also, I don't believe there has been anything ever written about them in French."

For now, Thoreau is settling into the routine of teaching three French courses to Goshen College students. But soon he hopes to make contact with others who have studied the Hutterites, do extensive research in the Mennonite Historical Library, and then to visit Hutterite colonies. The year should be a fruitful one for the first French Hutterite scholar.

ca to be chronicled

sources telling the story of Mennonite immigrations from Russia, Prussia, and Poland in the 1870s and 80s.

While Schlabach was in Kansas, Paul Toews of Fresno, Calif., went to Goshen for a stint of monkish work in both the Mennonite Historical Library and the Mennonite Church Archives. He studied especially the work of the Mennonite Church's general conference in the 1940s, 50s, and 60s.

Meanwhile, Richard MacMaster was writing. By August, he put several chapters of his work on the project editor's desk. He had several more in process and expressed confidence that he could finish volume one on schedule. This is to appear in print before the tricentennial in 1983.

Theron Schlabach, Goshen, Ind., is project editor.—Adapted from the August 1981 *Occasional News Notes*

Powhatan picks up home Bible studies at Goochland

The Powhatan (Va.) Mennonite Church agreed in August to provide free home Bible studies for inmates at the Goochland correctional center for women, reports David D. Yoder, home Bible studies director for Mennonite Board of Missions.

The congregation will supply up to \$500 worth of courses during the year, with two local women, Helen Burkholder and Dorothy Powell, doing the grading.

The Virginia Correctional Center for women at Goochland is a minimum security institution that can normally house 270 women. The outreach of the Powhatan Mennonite Church at the institution grew out of relationships that developed over the years, Dave notes. Several years ago Sandy Drescher, an Eastern Men-

nonite College student, worked at the center and established an identity for Mennonites.

When the chaplain, Marjorie L. Bailey, requested ten free courses for inmates, Dave had to find sponsors to supply them.

He and pastoral assistant Anna Marie Steckley contacted the Powhatan Mennonite Church, which agreed to sponsor courses for inmates at the center and to provide volunteer graders. They also visited the correctional center to work out mail processing arrangements with the staff.

In their discussions with the assistant chaplain, Sue Wagner, they discovered that she belongs to the Church of the Brethren and had attended Eastern Mennonite College in Harrisonburg as well.

mennoscope

A Mennonite house church has been active for the last four years in the vicinity of Harlan, Ky. Duane Kauffman, one of the members, says the church welcomes new members. He also advises there is an opening for a clinical psychologist in the rural area of southeastern Kentucky where the church is located. Interested persons should write him as clinic coordinator at the Cumberland River Comprehensive Care Center, R. 1, Harlan, KY 40831, or call (606) 573-1624.

Esther S. (King) Jones, of 2617 Cavins Dr., Springfield, OH 45503 and a public school teacher for 28 years, has become increasingly alarmed with the "unionistic, political, and humanistic trends" of the National Education Association. She wrote the NEA: "When I first became a member, I saw the goals of NEA as being teacher and pupil oriented, seeking to improve the teaching profession and the curriculum and classroom environment." To confirm her discontent, Jones wrote, "I am disassociating myself formally from NEA policies and am asking that my membership be terminated." She welcomes the response of others who have like concerns.

Lois Bergen has resigned from her position as director of youth education in the General Conference Mennonite Church's commission on education, effective on Nov. 1. COE reviewed decisions regarding the extent to which Bergen will remain involved in ongoing projects at the Sept. 18-21 meetings held in Minneapolis. She related to the Mennonite Church through *With* magazine as associate editor with Dick Kauffman, editor.

The Rocky Mountain Mennonite Churches are sponsoring their sixth annual Mennonite Relief Sale at the Arkansas Valley Fair Ground, 4-H Building, Rocky Ford, Colo., Saturday, Oct. 17, beginning at 7:30 a.m. An auction will begin at 9:30 a.m., which will include arts and crafts items, antiques and collectibles, and the like. A handmade quilt auction will begin at 1:30 p.m.

The Mt. Jackson Mennonite Church will hold its homecoming on Sunday, Sept. 27. The speaker for the 11:00 a.m. service will be David Kindy, pastor of the Vest Mill Mennonite Church, Winston-Salem, N.C., and former student pastor at Mt. Jackson. A carry-in fellowship meal will be served at noon. The Singing Messengers men's quartet will be featured at the 2:30 p.m. hymn sing.

Two of the three members of Indonesia's team at the world badminton competition in San Jose, Calif., last July were Christians affiliated with the Muria Mennonite Synod in Indonesia. The family of Lim Swie King, three times the world singles champion and present holder of the All-England Cup, attend the central Java church pastored by Charles Christano, chairman of the Muria Synod and head of Mennonite World Conference. Hadiyanto,

MBM newsgrams

Immanuel House Study Center opened on Sept. 1 in Jaffa, Israel, with four levels of evening courses under the leadership of Roy Kreider, worker with Mennonite Board of Missions, Elkhart, Ind. "We are dedicated to providing a spiritually oriented environment of faith for balanced growth and maturing into the life of Christ," Roy said. The four levels range from "New Life with God," for seekers, to "Building with the Lord," for leaders. The other two are "Foundations for Faith" and "Life in the Kingdom." Each level has four teachers, and classes are conducted in Hebrew and English.

Ronald Piper of Denver, Colo., has been appointed finance director of MBM. He began his work on Aug. 19, filling a position which had been vacant since the Apr. 30 departure of David Leatherman. Pipers were members of Glenon Heights Mennonite Church in Denver, where Ron served as an elder and as a Sunday school teacher. The Pipers currently live at 60442 Knottingham Lane in Elkhart.



Ronald Piper

London Mennonite Center in England has been invited to co-manage the bookstore at the annual Greenbelt Festival, which attracts some 15,000 young people for rock music and Christian teaching. Festival organizers asked that the bookstore theme be *Radical Discipleship*. "So, after a lot of talking and planning, we have ordered thousands of books from the USA," said Alan Kreider, director of the center. The huge book order is topped by 500 copies of *The Upside-Down Kingdom* by Don

Kraybill and 300 copies of *Agenda for Biblical People* by Jim Wallis.

Urgently needed for voluntary service: Carpenter foreman, Indianapolis, Ind.; household leaders, La Junta, Colo., and Indianapolis, Ind.; probation program coordinator, London, Ont.; kinship program director, La Junta, Colo.; carpenters, various locations; occupational therapist aides, Boise, Idaho; nurses, various locations; church workers, Pearl River, Miss.; teacher, Pearl River, Miss.; recreational leader, Browning, Mont.; maintenance and community workers, Tucson, Ariz.; and job bank coordinator, Washington, D.C.

Paul and Bertha Swarr, workers in Israel, left North America for that country on Sept. 10 after a summer furlough. Their address is 5 Rav Ashi, Ramat Aviv, Israel 69395.

James and Jeanette Krabill, workers in Ivory Coast, returned to that country on Sept. 4 following a summer furlough in North America. Their address is 08 B.P. 2120, Abidjan 08, Ivory Coast.

Young Mennonites are invited on a 16-day winter tour of Europe sponsored by the student and young adult ministries of the Mennonite and General Conference Mennonite churches and TourMagination. The tour, scheduled for Jan. 4-20, will be led by Jan Gleysteen of Scottsdale, Pa., and Melba Martin of Elkhart, Ind.

Traveling by chartered bus, tour participants will visit the Netherlands, West Germany, Switzerland, Belgium, France, and Luxembourg. The price of the tour is \$1,950. It includes air and bus fare, hotels, meals, tips, and entrance fees for museums and other attractions. Young adults interested in the Europe tour may contact Jan Gleysteen at 1210 Loucks Ave., Scottsdale, PA 15683.

Indonesia's third best player, is an active member of the same church. The Indonesian team, which had been a top team for several years, experienced a setback this year as the Chinese won almost all the titles in the various divisions.

Mennonite Board of Missions will dedicate the new studio/warehouse addition to its Media Ministries office in Harrisonburg, Virginia, at 7:30 p.m., Oct. 2. The public is invited. The new recording complex includes two recording rooms and two control rooms. The acoustics can be varied in the large music studio according to the type of sound desired, notes engineer/manager Abe Rittenhouse. The smaller studio offers optimum solo performance and voice recording, Abe says.

The Ninth Annual Shenandoah Valley Hymn Festival will be held in Eastern Mennonite College Auditorium, Harrisonburg, Va., Sunday, Nov. 22, 7:00 p.m.

"The Christian Faith and the Nuclear Arms Race" is the topic of a Peace Assembly to be convened by Mennonite Central Committee U.S. Peace Section on Nov. 20 and 21. Helen Caldicott, president of Physicians for Social Responsibility, will speak on "The Risk and Consequences of Nuclear War." The assembly will be at East Swamp Mennonite Church in Quakertown, Pa. Three models of response by Mennonites to the arms race will be presented and discussed. Herman Reitz of Eastern Mennonite Seminary in Harrisonburg, Va., will outline the "separation" model. Frank Epp of Waterloo, Ont., will present the "political influence" model, and Mary and Peter Sprunger-Froese of Colorado Springs, Colo., will talk on the "resistance" model. For information and registration contact MCC U.S. Peace Section, Akron, PA 17501.

A planned September delegation of North American and European Mennonites to the Soviet Union has been postponed until 1982. Mennonite World Conference received a cable from Moscow stating: "Due to unforeseen circumstances kindly ask you to postpone visit of your delegation to USSR till 1982. Brotherly regards, Klimenko, Bichkov." One member of the delegation, Walter Sawatsky, had duties in the Soviet Union and had already received a visa. Other members of the delegation were to have been Carl F. Brüsewitz of the Netherlands, Peter Foth and Abram Enns of Germany, and Jacob M. Klassen of Canada. A delegation from the USSR had been invited to Nairobi for the MWC General Council but did not attend or send a response, noted Kraybill.

Special meetings: John Drescher, Harrisonburg, Va., at Forest Hills, Leola, Pa., Oct. 11-14. B. Charles Hostetter, Hickory, N.C., at Elizabethtown, Pa., Oct. 25-30.

Change of address: Levi C. Hartzler, from Elkhart, Ind., to 1506 Greencroft Dr., Goshen, IN 46526.



Rosemary Wyse, assistant professor of English at Goshen College, is in charge of the English-language classes for nine Chinese teachers who are spending the academic year as students at Goshen College. Two Chinese professors are also spending the year at Goshen College, where they will teach classes in Chinese language and culture.

readers say

Thank God for prophetic voices like Jim Carpenter who give minority opinions on Bowling Green (Sept. 8, p. 692). May their number increase.

We are at the point of questioning authority: the authority of God and the authority of the Word of God. Was that not the struggle of Lucifer and God? (Is. 14:12-14). Was that not the basis of the temptation of Satan to Adam and Eve? "Did God really say...?" (Gen. 3:1c, NIV).

God's Word does spell out relationships. "Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God" (1 Cor. 11:3, NIV). Are we also going to question that the head of Christ is God? Are we also going to question that the head of man is Christ?—Nathan Nussbaum, Bristol, Ind.

One of the minor inconveniences of living out of the country is that all periodicals arrive two months late. I do, however, appreciate receiving *Gospel Herald* at any time.

In response to Russell Krabill's remarks, "Hear, hear!" (July 7) I say a hearty "Amen!" I have been an outspoken opponent of abortion for many years, and the ignorance, apathy, and even sympathy shown regarding this issue within the Mennonite Church, has saddened and, at times, appalled me. It is difficult to maintain our credibility regarding non-violence while we continue to be ambivalent about an extremely basic and relevant problem of violence all around us.

I do not believe that the problem of the life of the mother is one of significance; i.e., the necessity of

choosing between the life of a mother and the life of her baby occurs so rarely that it need not even be mentioned.

I do see three main problems with regard to abortion within the Mennonite Church. The major problem is our desire to equalize everything by attempting to make available to the "poor" what is available to the "rich," under the guise of "justice"—even if it means killing babies. The result is that we condone the taking of innocent human life.

The second problem is of a political nature. Since the only way to change the Supreme Court's decision in *Roe v. Wade*, and subsequent Federal and State decisions expanding the interpretations thereof, is to pass a Human Life Amendment to the Constitution of the United States, and the only way to do that is to elect Congressmen and U.S. Senators who will do so, many Mennonites conveniently disclaim any responsibility by stating that they cannot become politically involved. I understand and respect that position; I cannot excuse the failure to take a personal stand for life on that basis.

The third problem is simply ignorance. Is a baby really a baby before she/he is born? Is the developing person in the womb really a person? Does life really begin at conception? Shouldn't babies be wanted? These are questions I hear over and over—from Mennonites. There are myriad tangents and side issues in which people wallow forever, solely to avoid the actual question.

I believe it is long past time for the Mennonite Church to take a public stand against abortion. No exceptions are necessary.—Helene A. Hoover, Deschappelles, Haiti.

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSONS

October 9-18 has been designated "Access Week for Churches" to remind us of those persons in our congregations who have handicaps, to focus on their needs and gifts, and to affirm our mutual need for one another. For a brochure on what churches can do during Access Week and for a list of resources available for congregational awareness and action, contact one of the three sponsoring agencies: *Deaf Ministries*, Box 370, Elkhart, IN 46515, (219) 294-7523; *Developmental Disability Services*, Box 370, Elkhart, IN 46515, (219) 294-7523; *Handicap Awareness Project*, 201-1483 Pembina Highway, Winnipeg, MAN R3T 2C8, (204) 475-3550.

Waging Peace in an Armed World, Nov. 13-15, is an interreligious conference to unite people in seeking the peacemaking mandate in their faiths, to develop awareness of the consequences of the arms race and the nature and likelihood of nuclear war, to discuss alternatives to foreign policy based on nuclear threat, and to encourage personal and community action in peacemaking inspired by religious conviction. Workshops will focus on religious background, personal and community issues, and action. Speakers include John Howard Yoder. For more information contact Waging Peace, 1801 Los Lomas NE, Albuquerque, NM 87106; (505) 247-0497.

Menonite Marriage Encounter weekends are now being set up through the Menonite Board of Congregational Ministries. Adapted from Catholic and Quaker models, MME has been offered for the past two years by the General Conference Menonite Commission on Education under the leadership of Paul and Lois Unruh. Joint sponsorship is now underway. For more information contact David Helmuth, MBCM, Box 1245, Elkhart, IN 46515.

PRINT

Keys to Successful Bible Study by John R. Martin is intended to introduce lay persons to a general understanding of the Bible and various methods of Bible study and to discover the Bible's personal meaning. Part one motivates Bible study by pro-

viding an understanding of the purposes of the Scriptures and principles of Bible interpretation. Part two describes and illustrates four approaches to Bible study—reading, meditation, memorization, and systematic study. Part three contains aids for the study process. Questions at the end of each chapter identify areas for personal reflection or group discussion. \$5.95 (U.S.)/\$6.90 (Canada) from Provident and other bookstores.

Answers to the 20 Most Asked Questions About the Amish and Mennonites are provided by Merle and Phyllis Good. The 96-page booklet gives accurate and readable explanations of the great variety of people around the world known as Mennonites/Amish. Excellent responses for those who ask questions from "What is the difference between the Amish and Mennonites?" to "What holds them together?" Available from People's Place Booklets, Main Street, Intercourse, PA 17534.

A new 1981-82 **Christian Participation Resources** catalog is available from Contemporary Drama Service, Box 457-GW, Downers Grove, IL 60515. It lists plays, readings, and liturgies for Advent and Christmas as well as for Thanksgiving, Easter, and other occasions for children through adults. There are also resources for clowning and mime, youth ministry, church school, and adult Christian education.

AUDIOVISUALS

Dating is straight talk about dating from a Christian perspective. It looks at ways to develop wholesome Christian dating relationships and provides specific guidelines for physical involvement. Written and narrated by Duane Beck, part one (18 min.—slides and cassette) looks at building a dating relationship, including the areas of sexuality and planning dates; part two (10 min.—tape only) looks at other dating issues such as going steady, breaking up, dating non-Christians, and qualities for marriage. A sensitive, humorous, and effective resource for thinking through the issues. Available for \$17.50 rental or \$110 purchase from Beck Media Productions, Box 548, West Liberty, OH 43357.

readers say continued

Larry Augsburger's "I Love Being a Pastor" (July 28) prompted me to send an immediate "Amen." But it was put off until this morning when I read Exodus 24. Moses and 73 of his leaders "went up and saw the Lord." Later Moses and Joshua "went up on the mountain" for six days. Then Moses went up the mountain for forty days.

God and his people always have needed, and still need, leaders "to go up on the mountain." What a challenge!

Yes, Larry, a host of us, past and present, can join you in giving testimony to the call, responsibility, and burden, as well as the joys, blessings, and deep satisfaction of being a pastor (shepherd). Both the burdens and the joys are due to the present experiences and anticipations of the future. "He was looking ahead to his reward" (Heb. 11:26, NIV). "As men who must give an account" (Heb. 13:17, NIV).

I enjoyed those thirty-four years in administrative work for the church, for I knew that too was in response to his call. I confess, however, that the rich and pleasant memories of the earlier eleven years as pastor frequently returned.

The mood has changed some in recent years. Fewer are choosing the pastorate. More are leaving it for other vocations. Institutional work and social services (all important) are quite challenging. I'll suggest one other reason for a scarcity of pastors.

In both the Old Testament and the New Testament two of the more prominent functions of shepherds were the roles of leadership and preaching. During the past two decades there has been a growing downgrading of both of these functions. Some of this may be due to instances of misuse in these offices. Historically there were times when there was strenuous opposition to things which were proper in themselves but opposed because of cases of misuse or abuse. A case in point was the attitude on supporting the minister in earlier generations.

While "group dynamics," "the democratic process," and "team ministry" have a rightful place in the life and work of the church, we may do well to see God's plan for leadership in his three institutions, the home, the church, and the state.—A. J. Metzler, Elkhart, Ind.

I want to affirm Larry Augsburger's article on the joys of pastoring (July 28) and express my joy in this calling as well. Indeed it is a blessing to feel God's leading in my life and in the lives of his people. I am ever grateful to God to have been found worthy to minister in this way.

I would like also to remind Larry that pastors are not the only persons who receive gracious treatment on the part of IRS. While pastors are considered self-employed by the IRS and receive up to a 40 percent deduction on housing (their business), all those in business for themselves receive a 100 percent deduction on all business property expenses. They also receive business entertainment allowances, advertising budgets, travel accounts, car funds (many of these autos are used primarily for personal transportation), bad debt write-offs, depreciation and depletion deductions, inventory deductions, employee expenses (even when the employee is mowing one's own lawn), interest expense deductions, legal and accounting fees, and the list goes on and on.

It is easy for the congregation to view the pastor as the person with special breaks in tax reporting. However, I have spent more than enough years in the investment sales and business fields to know that there are few persons who have the flexibility of time and are better treated by the IRS than those in business. After all, owning one's own business is the backbone of the American way. I can assure you being a pastor is not, nor is it meant to be.—Philip R. Kreider, Albany, Ore.

Hurrah for the article "8 Myths About Drug

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Menonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

Abuse" (Sept. 1) by Willard Krabill.

It's time for the church to begin talking about this problem which is affecting so many of our people. How can we be concerned about people who are killed in wars and not about deaths caused by alcohol? How can we be concerned about starving people around the world while continuing to drink a product containing grain?

Keep on bringing us articles that teach us how to live in today's world.—Loretta Lapp, Kinzers, Pa.

Thank you for the excellent article "8 Myths About Drug Abuse." In order to better understand the alcohol menace my wife and I attended seventeen two-hour sessions which dealt with the hard facts without religious or moral connotations. After this and reading stacks of material it is difficult to see how a Christian can be unclear about that which—

Kills people faster than the deadliest wars of all history. Its victims are next in number to heart disease and cancer. Alcohol is the cause of 60 percent of teenage deaths on the highway and 50 percent of all highway deaths. It shortens the life span of one out of every 13 persons. The executive secretary of the International Commission for the Prevention of Alcohol said recently that of the six million known alcoholics in America, 350,000 would be buried before the year is out. In contrast, Vietnam killed 5, 000 yearly.

Retards and depresses every function of the brain from the first drink and destroys thousands of irreplaceable brain cells with every drink.

Rapes drinkers of self-control since alcohol is involved in 80 percent of crime and 80 percent of all prisoners are in prison because of alcohol related crimes.

Ravishes our youth as the number one drug problem with one third of our high school students getting drunk at least once a month and alcohol use among teens up 90 percent in three years, according to *U.S. News and World Report*.

Robs families because even if alcohol were not so harmful, it has no food value and takes from family needs. Not only does it destroy families and bring untold sorrow and suffering, but the annual bar bill can easily come to \$2,000-\$3,000 per year for a family where husband and wife drink.

Ruins lives because one in every ten persons who drinks will end up an alcoholic. Alcohol demands in every community all kinds of social and religious agencies, in addition to law, to attempt to deal with the problems it creates. The known cost to the taxpayer is over \$15 billion per year in the U.S.

In light of these few facts how can any Christian come to the defense of the drug, alcohol? Its use breaks down under common sense plus it breaks every spiritual principle.—John M. Drescher, Harrisonburg, Va.

When I finished reading Richard MacMaster's article, "Worship in Historical Perspective" (Aug. 25, 1981), I was bothered and I believe now understand why. Bro. Richard's conclusions seem to reflect

more of his own preferences in worship than what "genuine Christian worship" truly is. I agree with him that too often sermon-centered worship is found in churches where too much emphasis is put on a single person who is the minister. There has been a tendency in the churches which have adopted this form of worship to move away from the concept of the priesthood of believers. This has been a weakness not only of some Reformed churches, but sometimes even more of Evangelical churches which have adopted this worship form.

Yet, I believe the weakness lies not with the worship form, but in other factors in these churches. The emphasis of sermon-centered worship, at least in Reformed theology as I understand it from my study at a Reformed seminary, is that worship is the time the people of God gather together to hear the Word of God proclaimed. The emphasis put on education indicates the seriousness with which that tradition takes the church's task of the interpretation of Scrip-

ture. That is a fact to be appreciated.

A second element Bro. Richard overlooked about Reformed worship is that it almost always includes a confession or creed which the congregation affirms together. The minister is not only the one who proclaims the Word of God in preaching, but also the one who acts as priest in leading the people in the worship of God. Sometimes both the proclamation of the Word and the priestly leading of the people in worship are done by two or more individuals, even with the involvement of lay persons.

Perhaps I, too, am biased because of my experience and what has been meaningful to me. I have learned much from my Reformed and Presbyterian friends about worship and have often felt the presence of God as I worshiped with them. All three forms of worship which Bro. Richard identifies have their weaknesses as they are practiced. Genuine Christian worship can happen in all these forms.—Rose A. Herr, Richmond, Va.

births

Ballard, Michael and Karin (Olsen), Medina, Ohio, third child, second son, Meggan Brittany, July 6, 1981.

Bauman, Ray and Katherine (Burkholder), Wallenstein, Ont., second child, first son, Bradley Scott, July 4, 1981.

Bontrager, Joseph and Gloria (Beidler), Musoma, Tanzania, fourth child, first son, Jonathan Eric, Sept. 6, 1981.

Coss, Rick and Martha (Kandel), New Philadelphia, Ohio, first child, Jonathan Robert, Aug. 26, 1981.

Cross, Robert and Kendra (Crist), Goshen, Ind., second son, Jordan Robert, Aug. 20, 1981.

Detwiler, Mark and Donna (Boop), Goshen, Ind., second child, first daughter, Angela Lynn, Aug. 27, 1981.

Geib, James and Betty (Chupp), Lancaster, Pa., second child, first daughter, Bethany Jill, Sept. 4, 1981.

Gropp, Ron and Phyllis (Schultz), Wellesley, Ont., first child, Sarah Elizabeth, Aug. 7, 1981.

Hershberger, Leon and Esther (Beachey), Wooster, Ohio, second child, first daughter, Tiffany Rae, Aug. 6, 1981.

Hershey, Dale and Dorothy (Kreider), Manheim, Pa., third child, second son, Derek Michael, Aug. 16, 1981.

Horst, Arnold and Julia (Mast), Greencastle, Pa., first child, Randall Jay, May 25, 1981.

Horst, Kenneth and Sue (Stoltzfus), Palermo, Sicily, fourth child, third son, Stephen Mast, Feb. 10, 1981.

Lehman, Loren and Nancy (Hesse), New Market, Va., second child, first daughter, Sarah Loren, June 3, 1981.

Leichty, Jacob and Grace (Neer), West Liberty, Ohio, third child, second son, Jon David, July 29, 1981.

Leis, Mark and Joyce (Lantz), Brunner, Ont., second son, Michael Adam, June 25, 1981.

Martin, Ronald and Jill (Bulmer), Elmira, Ont., second daughter, Lindsay Dawn, July 20, 1981.

Miller, Lynn and Kaylene (Darbyshire), Washington, Iowa, Adam Joseph, Aug. 31, 1981.

Moyer, Steven and Kathy (Rosenberger), Harleysville, Pa., first child, Jonathan Seth, Sept. 7, 1981.

Mullet, William, Jr., and Debbie (Griffin), Sarasota, Fla., second child, first son, Nathan Wade, July 28, 1981.

Myers, Dennis and Elsie (Miller), Kokomo, Ind., third child, first son, Eric Paul, Sept. 3, 1981.

Nussbaum, Terry and Diane (Hiner), Dalton, Ohio, first child, Stephanie Renee, Sept. 2, 1981.

Paul, Roger and Marianne (Herr), Beckley, W.Va., first child, Ingrid Herr, Aug. 3, 1981.

Reist, Dave and Donna (Cyphers), Akron, Ohio, second child, first daughter, Laura Jean, June 12, 1981.

Riel, Wesley K. and Deb (Roth), Pleasant Dale, Neb., third son, Nolan Blaine, Aug. 19, 1981.

Rufenacht, Dwayne and Bonnie (Chokey), Lamar, Colo., first child, Matthew Jon, Sept. 5, 1981.

Shenk, Jerry and Audra, Goshen, Ind., second child, first son, Joel Bradley, Aug. 28, 1981.



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Goal: \$750,000

Snyder, Douglas and Linda (Rogers), Elmira, Ont., second son, Michael Douglas, June 18, 1981.

Steider, Larry E. and Judith (Hartzler), Cable, Ohio, second child, first daughter, Elizabeth Marie, Sept. 8, 1981.

Stuckey, Douglas and Julie (Orewiler), Archbold, Ohio, first child, Chase Douglas, Aug. 18, 1981.

Swartzendruber, Loren and Pat (Swartzendruber), Harleysville, Pa., fourth child, second daughter, Angela Kay, Aug. 30, 1981.

Ulrich, Steve and Naomi (Eash), Eureka, Ill., first child, Sondra Marie, Aug. 14, 1981.

Venhuizen, John and Bonita (Handrich), Isle, Minn., fourth child, third son, Jeremy James, July 20, 1981.

Weaver, R. Clair and Anna May (Horst), Landisville, Pa., fourth child, second son, Keith Chul, Feb. 11, 1977; received for adoption on Aug. 25, 1981.

Weirich, Dean and Wanda (Garber), Middlebury, Ind., second child, first son, Robert Edward, Aug. 20, 1981.

Yantzi, Wilfred and Marlene (Ropp), Poole, Ont., second child, first son, Jason Wilfred, Aug. 29, 1981.

Yoder, Richard and Diane (Hostetler), Boswell, Pa., third child, first daughter, Katie Ruth, Sept. 1, 1981.

Yoder, Steve and Joy (Yoder), Wooster, Ohio, second son, Seth Jordan, Aug. 8, 1981.

Yoder, Steven and Diane (Hostetler), Napanee, Ind., second child, first son, Ryan Steven, Sept. 8, 1981.

marriages

Beachey—Horst.—Max Beachey, Walnut Creek cong., Farmerstown, Ohio, and Pauline Horst, Wooster (Ohio) cong., by Glen A. Horner, Aug. 29, 1981.

Eberly—Wright.—Brent W. Eberly, Harrisonburg, Va., Weavers cong., and Chris M. Wright, McGaheysville, Va., Church of the Brethren, by Willard Eberly and John Sayre, Aug. 8, 1981.

Emery—Nafziger.—Leonard Emery, Goshen, Ind., Church of the Brethren, and Kathleen Nafziger, Goshen, Ind., Waterford cong., by Del Glick, Aug. 29, 1981.

Gerber—Bender.—James Gerber, Millbank, Ont., Crosshill cong., and Karen Bender, New Hamburg, Ont., Hillcrest cong., by Gerald Good and Steve Gerber, Aug. 29, 1981.

Hange—Rice.—Neal Hange, Blooming Glen, Pa., Blooming Glen cong., and Susan Rice, Perkasio, Pa., Deep Run East cong., by John Ehst, Sept. 5, 1981.

Kennedy—Martin.—John Kennedy, Mississauga, Ont., and Yvonne Martin, Baden, Ont., Shantz cong., by Edward Kauffman, Aug. 15, 1981.

Kurtz—Christy.—Michael Kurtz, Jefferson, N.C., Meadowview cong., and Karen Christy, Albermarle, N.C., by John Christy, father of the bride, and Larry Shepherd, Aug. 22, 1981.

Kurtz—Hanselman.—James Edwin Kurtz and Karen Lynn Hanselman, both of Mifflinburg, Pa., Boyer cong., by Louis S. Peachey and Norman W. Moyer, Aug. 22, 1981.

Leis—Wagler.—Glenn S. Leis, Wellesley, Ont., Mapleview cong., and Audrey Wagler, Baden, Ont., Hillcrest cong., by Henry Yantzi, Aug. 22, 1981.

Martin—Weber.—Thomas A. Martin, Lebanon, Pa., Steelton cong., and Louisa A. Weber, Reinholds, Pa., Akron cong., by Don Blosser, May 16, 1981.

McGill—Jones.—Calvin McGill, Phoenixville, Pa., and Shirley Jones, Royersford, Pa., Providence cong., by Norman G. Kolb, Aug. 22, 1981.

Roes—Gerber.—Larry Roes, Millbank, Ont., Mapleview cong., and Susan Gerber, Brunner, Ont., Poole cong., by Amsey Martin and Jacob Roes, Aug. 1, 1981.

Sommer—Koshmieder.—Bradley Sommer, Foosland, Ill., East Bend cong., and Kathy Koshmieder, Chicago, Ill., Lawndale cong., by Ron Collins and Raul Tadeo, uncle of the bride, Aug. 22, 1981.

Stoltzfoos—Cabour.—Allen D. Stoltzfoos, Leola, Pa., and Vina E. Cabour, Lancaster, Pa., both of Paradise cong., by Fred Martin, Aug. 15, 1981.

Swartzendruber—Lehman.—A. Lloyd Swartzendruber, Harrisonburg, Va., Park View cong., and Alda Lehman, Harrisonburg, Va., Weavers cong., by James K. Stauffer, June 13, 1981.

obituaries

Beck, Elnora, daughter of Amos and Elizabeth (Shank) Augsburg, was born in Putnam Co., Ohio, Aug. 11, 1900; died of a heart attack at Toledo, Ohio, Sept. 5, 1981; aged 81 y. On Aug. 12, 1924, she was married to Nelson Beck, who survives. Also surviving are one daughter (Treva—Mrs. Charles Helvoigt), 2 sons (Gaylord and Gilbert), 8 grandchildren, and 2 great-grandchildren. She was preceded in death by one brother (Raymond) and one granddaughter. She was a member of Lockport Mennonite Church, where funeral services were held on Sept. 8, in charge of Walter Stuckey, Keith Leinbach, and Dale Wyse, interment in the Lockport Cemetery.

Drescher, John L., son of Frederick and Mary (Lenhart) Drescher, was born in Lancaster Co., Pa., Dec. 5, 1898; died on June 12, 1981; aged 82 y. In 1924 he was married to Anna Mumma who preceded him in death. Surviving are 2 daughters (Mary V.—Mrs. Lloyd H. Miller and Anna Ruth—Mrs. James Glick), 3 sons (John M., James M., and Luke M.), 21 grandchildren, and 4 great-grandchildren. He was a member of Chestnut Hill Mennonite Church. Funeral services were held at the Mt. Joy Mennonite Church; interment in the Mt. Pleasant Cemetery.

Good, Abner S., son of Samuel and Mary (Schmitt) Good, was born at St. Jacobs, Ont., June 5, 1891; died at Cambridge Memorial Hospital on Aug. 24, 1981; aged 90 y. In 1921 he was married to Mary Ann Randall, who preceded him in death in 1974. Surviving are 4 children (Howard, Gladys—Mrs. Lloyd S. Martin, Willard, and Margaret—Mrs. Peter Metzger, Jr.) and 11 grandchildren. He was preceded in death by one brother (Jacob) and one grandson. He was a member of St. Jacobs Mennonite Church. In 1940 he was ordained to the office of deacon. Funeral services were held at the St. Jacobs Mennonite Church on Aug. 27, in charge of Richard Yordy and Herb Schultz; interment in the church cemetery.

Huyard, Janice, daughter of David and Elizabeth (Headings) Kauffman, was born in Haven, Kan., Feb. 23, 1945; died in an automobile accident near Luray, Va., Aug. 22, 1981; aged 36 y. On Aug. 19, 1967, she was married to Alvin M. Huyard, who survives. Also surviving are one son (Jonathan), one daughter (Katie), 3 brothers (Glenn, Raymond, and Willis) and 3 sisters (Mrs. C. E. Bentch, Mrs. Lee

Hochsteter, and Sheryl McMurphy). She was a member of the Big Spring Mennonite Church. This was followed by a memorial service at Rileyville Baptist Church, in charge of Jonathan Kanagy and D. Paul Mishler. Interment in Big Spring Mennonite Church cemetery.

Kauffman, Janice Marie, was born at Wellman, Iowa, Dec. 26, 1933; died of brain tumors at Sarasota, Fla., Aug. 22, 1981; aged 47 y. On Dec. 8, 1955, she was married to Stanley D. Kauffman, who survives. Also surviving are one son (Kenton Scott) and one daughter (Yvonne Jan Lee). She was a member of Bahia Vista Mennonite Church, where a memorial service was held on Aug. 26, in charge of Marvin L. Miller; interment in Palms Memorial Park in charge of Harold Shearer and Noah Yutzky.

Newcomer, Lillian G., daughter of Harvey and Frances (Geise) Mumma, was born in Mount Joy, Pa., Oct. 13, 1902; died at Lancaster General Hospital on July 13, 1981; aged 78 y. On Dec. 16, 1920, she was married to Martin S. Newcomer, who died on Nov. 23, 1961. Surviving are 4 daughters (Arlene M., Anna F.—Mrs. Richard S. Enck, Mary N.—Mrs. C. Raymond Eshleman, and Martha N.—Mrs. Elvin T. Harnish), 19 grandchildren, 12 great-grandchildren, and one stepsister (Kathryn Rohland). She was preceded in death by 2 brothers (Oscar and Ray). She was a member of Chestnut Hill Mennonite Church. Funeral services were held at Landisville Mennonite Church on July 16, in charge of Raymond Charles, Landis K. Sangrey, and John B. Groff; interment in church cemetery.

Newton, Darren Paul, infant son of Richard and Susan (Myers) Newton, was born at Howard Community Hospital on Aug. 29, 1981; died on Aug. 30, 1981. Surviving are maternal grandparents (Mr. and Mrs. D. C. Myers), paternal grandparents (Mr. and Mrs. Jim Moberly), and maternal great-grandparents (Mr. and Mrs. Paul J. Myers). Graveside service was held at Mast Cemetery on Sept. 1, in charge of Lee Miller.

Roupp, Gertrude, daughter of Abraham N. and Lizzie (Zimmerman) Troyer, was born at Inman, Kan., June 16, 1901; died at Halstead Hospital, Halstead, Kan., Sept. 4, 1981; aged 80 y. On Aug. 17, 1930, she was married to Paul E. Roupp, who survives. Also surviving are one son (Stanley T.), 2 daughters (Carol Jean—Mrs. Richard R. Weber and

Nadine—Mrs. Arden Stapleton), 13 grandchildren, and one sister (Dessie—Mrs. Murray Bandy). She was a member of Hesston Mennonite Church, where funeral services were held on Sept. 8, in charge of Jerry Quiring and Edwin I. Weaver; interment in the East Lawn Cemetery.

Ruby, Elmer Louis, son of Jacob and Laura (Gingerich) Ruby, was born in East Zorra Twp., Ont., July 27, 1901; died at St. Marys Hospital, Kitchener, Ont., July 26, 1981; aged 80 y. On June 22, 1927, he was married to Vera Schultz, who survives. Also surviving are one son (Ralph), one daughter (Jean—Mrs. Willard Shantz), 7 grandchildren, 2 brothers, one stepsister, and one stepbrother. He was preceded in death by two sisters. He was a member of Poole Mennonite Church, where funeral services were held on July 29, in charge of Amsey Martin; interment in Poole Cemetery.

Cover photos by Sanford Eash

calendar

Mennonite Secondary Education Council, Laurelville, Pa., Sept. 30-Oct. 1
Mennonite Publication Board, Pittsburgh, Pa., Oct. 9-10
Mennonite Board of Education Board of Directors, Hesston, Kan., Oct. 9-10
Black Leadership Seminar, Laurelville, Pa., Oct. 19-23
Comite Administrativo, New York City, N.Y., Oct. 22-24
Southeast Convention, Sarasota, Fla., Oct. 23-25
Mennonite Board of Missions Board of Directors, Cedar Grove, Greencastle, Pa., Nov. 4-6
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Nov. 6-7
Gulf States delegate body, Nov. 7
Mennonite Church General Board, Lombard, Ill., Nov. 12-14
Franconia Conference fall assembly, Nov. 14
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 20-21
Northwest Conference fall conference, Duchess, Alta., Nov. 20-22
Southwest Conference annual meeting, Trinity congregation, Glendale, Ariz., Nov. 26-27
Mennonite Board of Education Board of Directors annual meeting, Chicago, Ill., Dec. 3-5
Moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982
MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)—23, 1982

Lutheran membership continues to decline but not as rapidly

Lutheran membership in the United States and Canada totaled 8,824,353 in 1980, a slight drop of 8,622 members from 1979, says the Lutheran Council in the USA. The new totals suggest a possible stabilizing of the membership declines of the 1970s, church officials said. The figures represent 17 denominations and nine independent congregations.

Episcopal Church cheered by rise in adult baptisms, offsetting member losses

While total membership in U.S. Episcopal churches dropped slightly in 1980, a significant new trend is a rise in adult baptisms, a church statistician said. Baptized membership in 95 U.S. dioceses and one area mission was 2,787,444 in 1980, a drop of 2 percent from 2,841,350. The totals are based on reports of some 7,200 parishes.

The most striking 1980 statistic, he said, was the 14.5 percent rise in adult baptisms, to 7,465. The adult baptism increase is a trend which has started "within the last several years," Father Schultz said.

Film to mark beginning of modern mission era started by Moravians

Production of a historical film to mark the 250th anniversary of the beginning of the modern Protestant missionary movement has begun here. The film, *First Fruits*, is being made by Gateway Films of Lansdale, Pa.

The sending of the first Moravian missionaries from Herrnhut, in what is now East Germany, to the West Indies, is generally credited by historians with being the beginning of the modern Protestant missionary movement.

The Moravians, a much-persecuted sect who fled their native Moravia for a refuge in Germany, led the way in the support of zealous missionary activity. They overcame what had been a prevailing attitude that Christianity was destined to be the world's dominant religion without such effort.

Birth control advice for adolescents stirs Anglican controversy

A booklet issued by the Church of England Children's Society has stirred controversy by suggesting that girls under 16 should be given birth-control advice. The booklet was written by John Bradford, chaplain to the society, who said girls under 16 "have an emerging right to

receive sex-related health services with parental consent."

Nearly 5000 girls under 16 became pregnant in England last year, according to the booklet. It urged the Department of Health to provide special counseling for young people when contraceptives are prescribed.

Dr. Adrian Rogers, a general practitioner in Exeter who recently refused to give birth-control pills to girls under 16, denounced the Anglican booklet. "I find it shattering that the church should condone the practice of giving contraceptives to under-aged children," he said. "Where else does one turn in our society for firm moral principles, if not to the Church of England?"

TV misled Indians about burial ground, archaeologist claims

About 30 Potawatomi Indians occupied a proposed highway construction site near Watervliet claiming the project is disturbing a sacred tribal burial ground. A state archaeologist, however, said she believes the Indians are mistaken and that they think the site is an Indian burial ground because of an erroneous television report that identified the area as such.

The Indians seek to stop the excavation not only because it could be a burial ground but because some of the older Indians believe the project is an abuse of the earth. One said too much good land is already under concrete. He said land is for growing things and someday there will be no more land left to grow food on.

Cancer survivor calls emotions potent forces in outcomes of illness

The human body is "a powerful apothecary" in which emotions—positive and negative—play a larger role in fighting illness than usually acknowledged, says editor-author Norman Cousins. Mr. Cousins, who wrote of his own successful fight against cancer with a happy, positive attitude, addressed a community forum at a Catholic medical facility as chairman of the board of "We Can Do!" a support group for cancer patients founded by Barbara Coleman of Monrovia, Calif.

"I want you to believe you've got a healing system that was put there by the good Lord, and I want you to have the best time of your life," Mr. Cousins said, quoting a doctor's advice to his patient. Mr. Cousins is now a faculty member at the UCLA Brain Research Institute where his job, he said, is "to try to identify the chemical changes produced in the brain by emotional responses to circumstances."

Presbyterian cleric stages a hunger strike in prison to protest Korean policies

Moon Ik-Hwan, 63, a leading Korean Presbyterian minister and Bible translator, is on a prison hunger strike to protest the policies of South Korean President Chun Doo Hwan. He has been

arrested and imprisoned several times for his protest activities. In 1976, he drafted a Declaration for Democratic Salvation of the Nation, which led to his arrest along with 17 other signers.

While serving a five-year sentence for that offense, Mr. Moon began a hunger strike in May 1977. He was persuaded to stop a month later by his mother, but again fasted for more than a week in September of that year. Church sources indicated that Mr. Moon and other political prisoners do not intend to starve themselves to death like the Irish Republican Army prisoners in Northern Ireland.

Scientists complain the arms buildup becoming more savage

Scientists from 40 nations have called for an immediate nuclear freeze by the superpowers, saying the nuclear arms race becomes increasingly more savage. "It is a fallacy to believe that a nuclear war can be won," said the 133 experts in the natural and physical sciences from the United States, Soviet Union, and 38 other countries who gathered at Banff, Alberta, for the 31st meeting of the Pugwash movement.

The movement, formed in 1957 in Pugwash, Nova Scotia, draws together scientists seeking to find ways to limit the arms race and reduce international tensions. Participants nominally represent themselves, but some Western scientists observed that the Soviet colleagues are answerable to Soviet officials.

Pugwash participants talked in private for nearly a week in what was described as one of the most pessimistic moods since the Pugwash movement was formed. Since meeting last year in Amsterdam, the scientists said, "the nuclear arms race has become still more savage."

State department fails to move Catholic leaders on policy on El Salvador

Following a state department briefing on Central America, the United States Catholic Conference reaffirmed its strong opposition to U.S. military assistance to the ruling junta. Conference general secretary Bishop Thomas C. Kelly, O.P., said the social action agency of the American bishops remained convinced of the need for a political solution to El Salvador's civil strife.

"We remain convinced, and nothing we heard at the briefing changed our conviction, that military assistance from any source, either to the El Salvador government or to the opposition forces, is not a useful contribution to resolving the civil war. Second, we affirm again the need for a political resolution of the problem, one which involves elections surely, but which prepares for those elections through a thorough process of dialogue and negotiation designed to give the electoral system a true legitimacy in the minds of the Salvadoran people."

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Saints: God's people in training

"Called to be saints" (1 Cor. 1:2)

The word "saint" has fallen into disregard in part because of a too restricted meaning. Originally used to designate all God's people, it has come through a long history to mean a class of "holy others" whom ordinary people would hesitate to touch lest one or the other would be contaminated.

To get some use from the word saint it may be helpful to go back and look at what it meant in the beginning. Saint comes from a word which meant separated. Achan, for example, was condemned because he had taken a "sainted" thing, something set apart for God. In the Old and New Testaments the saints are all God's people. God's people are special since they belong to him. Concerning the text above, William Barclay observes that Paul "means that the Christian is a man who is different from other men because he specially belongs to God and to the service of God."

As the word changed following New Testament times it came first to be applied particularly to martyrs and ultimately to certain famous people who were believed to have lived exemplary lives and even after their deaths to have power to answer prayers. Like Halloween and Christmas, the term and its usage has come to the place where it needs rehabilitation if it is to be useful.

The first step in rehabilitation is to relieve the word saint from the burden of perfection with which it has been laden. In the New Testament sense there are not two classes of Christians. There are only those who have heard the call to follow Christ and have started out on the way. What then of the long tradition of saints as extraordinary persons? Must we abandon this completely? I think not as long as we avoid the stereotype which keeps 99 percent of the people away.

The point is that Christianity was initially seen as a way to go more than a place to stand. It was understood that Christians were God's for a purpose. One of the stronger images of Christianity in the New Testament letters is that of warfare. Saints then would be people in training and in a spiritual war.

In this issue Henry Shank reviews Richard Foster's book on simplicity and mentions that Richard has written an

earlier book *Celebration of Discipline* which is better. As a result of this recommendation I have examined this earlier book and I believe Foster is pointing a direction that we do well to follow.

There is nothing particularly new in Foster's book. In fact, it appears he has made a deliberate attempt to go back and seek out the spiritual disciplines of serious Christians in the past: Meditation, prayer, fasting, and study. Fasting? "In many ways your stomach is like a spoiled child, and spoiled children do not need indulgence, they need discipline" (p. 50). In other words, who is ruling your life, you or your stomach?

Foster goes on from this first group of disciplines which he calls "inward" disciplines to the "outward" disciplines of simplicity, solitude, submission, and service and then the corporate disciplines of confession, worship, guidance, and celebration. Throughout the book Foster maintains that the life of discipline is a joyful life, not something sour and joyless. As noted above, the title of the book is the "celebration" of discipline.

It occurs to me that spiritual disciplines are like the discipline of exercise, the discipline of work, the discipline of athletic or military training. Many who are not involved imagine that these would be terrible burdens, but those who choose to follow them find them joyous not only because of the goals but because the efforts themselves provide a satisfaction unimaginable to those outside.

At the same time, of course, there is ambivalence. Who of us has not at times rebelled at the regimen of work or the structures of exercise? Who has not been defeated in efforts to discipline his stomach, his mind, or any other part of life? Yet there is always a time for beginning again and for experiencing the fierce joy of victory over the reluctance of the flesh.

"Jesus called us to self-denial without self-hatred," writes Foster. Self-denial is simply a way of coming to understand that we do not have to have our own way" (p. 99). This is a paradox, of course. But life is full of paradoxes. If the path of sainthood looks too hard to be worth it, it is probable that it has not really been tried.—Daniel Hertzler

Gospel Herald

October 6, 1981

A perspective on life after death

by Paul M. Miller

Interest in what happens immediately after "death" is increasing and is no longer limited to those researching extrasensory experiences or death itself. The same medical science which is making possible the resuscitation of thousands already declared clinically dead is starting to listen respectfully to what these dead-come-back-to-life say they experienced. The thousands of testimonies converge around some interesting themes. These dead-come-back-to-life deserve to be heard with respect.

Reluctantly some Protestant Bible scholars are reexamining biblical inferences about the "near-hereafter." Humanistically oriented researchers from many disciplines are concerned to assert that all of these testimonies do not "prove" the life after death is a reality.

Thus the same generation of Christians which allowed hymns about "heaven" to be taken from its hymnals, and hell from its preaching, and relegated talk of the future life to the sects is having to reopen the issue of life



after death. Christians should be eager and comfortable to talk about the life beyond this one, but many have shied away.

A generation of earth dwellers is slowly having its finitude anxieties aroused by the rapid spread of nuclear weapons. Death by atomic dissolution now haunts the imagination and nightmares of many. The death-denying avoidances of a past generation exposed so mercilessly by Jessica Mitford's *The American Way of Death*, in 1962, will no longer satisfy. A recent Gallup poll suggested that 70 percent of people in the United States now believe in the hereafter. It is likely that the percentage is rising.

The biblical reserve. The psalmist was certain God would be with him through the valley of death but did not demand details. In the biblical record Lazarus found this to be true and actually came back from death, but inspired writers show no interest in any stories he may have told about it all. Dorcas was resuscitated. Jairus's daughter and the son of the widow of Nain were too, but no one interviewed them and reported the findings in our Scriptures. Moses and Elijah had an unusual passage through death, but when they came back to converse with Christ on the Mount of Transfiguration they talked not about their own after-death experiences, but of Christ's approaching passage through death—his "exodus." Christ himself did come back from death, but apparently he did not think that it was necessary for the salvation and triumphant living of his followers that the mystery be removed or that he reveal the details of life-after-life. The details are left in the mists.

The apostle Paul calls things heard in his "caught up into heaven" and "out-of-the-body" experiences as "unlawful to utter." In fact he did not worry whether some mystical experiences were in the body or out of the body. He merely said, "God knoweth" (2 Cor. 12:1-4).

Paul M. Miller teaches practical theology at the Associated Mennonite Biblical Seminaries. He is the author of *The Devil Did Not Make Me Do It* (Herald Press). This is a Meetinghouse article.

In one story which Jesus told, Abraham reminded a tormented rich man, in his own life after death, that his five brothers would not change their wicked ways and repent, even though Lazarus were to be brought back from the dead to warn them (Lk. 16:31). Persons who are determined to remove the mystery which surrounds the life after death will not get much encouragement from the biblical writers. Apocalyptic writers (Daniel, Ezekiel, and John) used broad poetic imagery when they spoke of the afterlife. Attempts to force their poetry into scientific reporting are confusing.

The New Testament certainties. There are a few triumphant certainties about the afterlife. There will be one! Christians will be wise to do as Christ did when he answered his Sadducean agnostics. He grounded certainty in life after human death in the character of God himself (Mk. 12:18-27). God is the God of the living. Because he lives eternally he has covenanted that people he created in his image shall live eternally.

Certainty of life after this life is anchored also in the promises of Jesus (such as those in John 14) and in the teachings of the apostle Paul illustrated best by 1 Corinthians chapter 15. Most of the apostles did not argue for life after death. They just assumed it. Life will be in a body, glorified, and with greatly heightened joys and knowledge. For some there will be remorse.

Corroboration also keeps coming from new believers in many cultures. God's Spirit seals this certainty in the church generation after generation. In fact young believers from Bantu cultures seem to have much to teach missionaries from the West about the presence here-and-now of the ancestral spirits of loved ones gone before, about the church triumphant actively present while the church militant worships, and about the great cloud of witnesses who gather around when the congregation assembles. Life will include awareness of God's pilgrim people.

Certainty about life after death is grounded by both biblical and contemporary covenants with his own, and in the certainty of God's ongoing creation, and in his determination to consummate all history in the triumphs of his saving Son. The Bible avoids the romanticized views of transcendentalist poets or the modern "Jonathan Livingston Seagull" artists. The Bible holds a different view than pantheism, Eastern religions, existentialists.

Testing, testing. For years men of science were satisfied with the "logical guess" that consciousness shared the same

Editor: **Daniel Hertzler**

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The resuscitated almost always feel that they were brought back for a purpose and they set out to serve with a new sense of eternal values.

fate as the corpse. But recently the California Museum of Science (in 1978) came forward with the idea of "continuum" to explain how consciousness can exist independent of the physical body. That is a new stance for science! They intend to "prove" the afterlife the same way they have proved that invisible electrons exist!

The Journal of Nervous and Mental Disease published a review of the literature of research into reincarnation and life after death. At the other extreme there are some exorcists who tend to see all as "poltergeists" and as something demonic.

John Fuller in *The Great Soul Trial* suggested that a modern "jury trial" of witnesses might get to objective truth. Other researchers are attempting to amass evidence through careful recording of deathbed and resuscitation conversations. Researchers divide as to whether resuscitated persons should be hypnotized so as to learn more of all that lies within their expanded consciousness.

Theory after theory, and hypothesis after hypothesis has been, and is being tested. Researchers using LSD and other hallucinogen drugs point out that transpersonal experiences and experiences like a previous or subsequent incarnation do happen. Researchers (like Koestler) propose that "brain waves of energy" move in "waves and fields" out in space as another form of energy, much as modern physics observes energy in "waves and particles."

Archie Matson, in his book *After Life* (Harpers, 1975), reports that there are more than 300,000 volumes in the world's libraries on the subject of life beyond the grave. Naturally anthropologists look for recurring themes among the burial inscriptions across 100,000 years and look for those themes in modern testimonies. Researchers study the "phantom limb" experiences of amputees. Another group links life after death experiences to telepathy. One psychoanalyst, assuming the amazing power of Freud's "death instinct," compares after death experiences to a "splitting of the ego," which is merely an acute form of denial. All are seen as mere "mental mechanisms."

Some researchers compare life-after-death experiences to dreams. Others compare them to electrical shock effects upon the brain, to hallucinations or side effects of epileptic seizures, to various states of excitement of the central nervous system, to subliminal states of awareness, and to out-of-the-body experiences when sensory deprivation and isolation-solitude is sustained for a long time, or to the "mirages" persons see when lost in a desert. Grof and Halifax hypothesize that the experience of passing through a "long dark tunnel" so common among resuscitated may be memories retrieved of intrauterine existence and of the birth experience during delivery.

Researchers such as Ronald K. Siegel, Raymond Moody, Maurice Rawlings, and Elisabeth Kubler-Ross are representative of a host of others at work who are trying to avoid mere superstition and sensationalism, while bringing together a sober and believable report of what resuscitated persons say. They are careful, however, to emphasize that their findings do not add up to "proof."

On scores of university campuses young people are registering for courses on "Death and Dying" or "Life and Death." In one university the bibliography provided for such a course runs to 88 pages, just to list source material and parallel readings. Abraham Schmitt's *Dialogue with Death* (Choice Books, 1976) illustrates this intense interest of many modern intellectuals. Gerald Studer's *After Death, What?* (Herald Press, 1976) represents the interest of a neo-Anabaptist pastor and scholar.

Cardiologist Maurice Rawlings reported his finding in his book entitled *Beyond Death's Door* (Nelson, 1978). Doctor Rawlings found his own life transformed from that of nominal church member to a passionate proclaimer of the good news primarily by the reports of patients he helped to resuscitate. He seems critical of some of the other researchers into life after death, because he feels that they have not told the "judgment," and "glimpses of hell fire" stories which some of his patients reported.

Forget the ugly. Rawlings concludes that persons tend to "suppress" and "forget" the ugly parts of their after-death experiences. He thinks one reason he heard more such reports is because he interviewed his resuscitated patients at once, whereas so many other researchers did so some while later. He also concludes that since Satan is "an angel of light" and is actively deceiving people, those who forget the "hellfire" part of their after-death experience may have been deceived by Satan who merely posed as an "angel of light." But even the most vivid reports of "judgment," and the "lake of fire" which a few of the patients of Dr. Rawlings reported included none of a "devil with horns." One saw "snakes." The patients who had repeated after-death experiences always moved from bad first experiences to pleasant later ones, and from visions of a beautiful meadow to a beautiful city.

Moody reported his findings in *Life After Life* (Guideposts, 1975). Psychiatrist Moody, who interviewed more than 300 who returned from near death or clinical death, reports that the experience was "ineffable" (unable to be described in words). Often the "dead" heard doctors talking about them. They had feelings of peace and quiet, of moving through "a dark tunnel," of meeting with a "being of light" or a kind of celestial guide, of meeting with relatives and friends who had died, of having a panoramic review of their life, of feeling "borders and limits" beyond which they could not go, of being rescued supernaturally, and of gaining great wisdom and insight. Many reported great beauty, or beautiful music, and that time seemed to stand still."

Almost always the person returned to this life reluctantly, greatly purified and changed by the whole experience. All were now sure of survival after death. Almost none of the 300 had run into a "reward-punishment" scene, and there was practically no mention of a hell. Persons who had attempted suicide came back to life feeling suicide was very wrong.

Dr. Moody himself concluded that his findings rule out

linkage to the occult, since only 6 or 7 of the 300 had any experience with the occult. Many were not receiving drugs or medication at the time, so the experiences could not have been merely drug side effects. Although many of Moody's interviewees said they were Christians, not all were. And some who were not believers before the experience became believers as a result of it. None needed "proof" of life after death, they reported that they "just knew it." Many hesitated to talk about their out-of-the-body experiences.

Hold fast to that which is good. Since belief in the afterlife is a part of faith-certainty, and not dependent upon any amount of researchers' "proof," Christians can be relaxed about what researchers find. In fact, human concern about "eternity future" is a good thing and should be encouraged by Christians. Everyone ought to know that an eternity does lie ahead, and had better live in the light of it. Quite a few researchers report that most of those who returned after being pronounced clinically dead wanted "to love others and to gain knowledge." For such results Christians can be glad.

If the chorus of testimonies from resuscitated persons reminds everyone that they should live "ready to give account for the deeds done in the body," and challenges the rampant hedonism which says "eat, drink, and be merry, for tomorrow we die," then all of this is a cause for gratitude. Our generation greatly needs more moral earnestness and ethical sensitivity.

If glimpses into life-after-life awaken a longing for eternal life, for life in fellowship with the Lord of life and death, this can empower evangelism and add depth to church fellowship. A few church leaders feared that renewed talk of the life beyond might detract from concern and hard work to serve the very real social wrongs and sufferings of neighbors

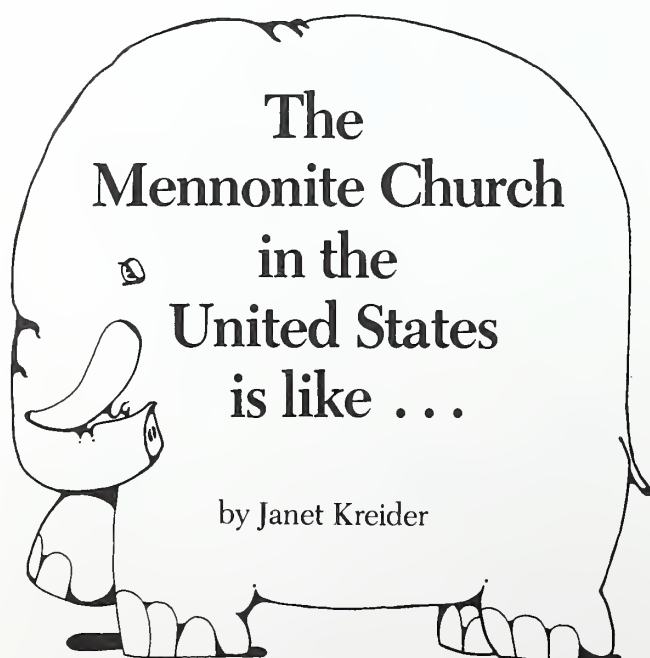
here and now. That would indeed be tragic if like the slaves in America persons were taught to sing about "streets of gold" so as to pacify their cry for justice and righteousness.

It is good to know that the resuscitated who come back to life reluctantly (even though they had felt like Paul that to depart and to be with Christ would be far better) almost always feel that they were brought back to life "for a purpose." They feel "more sensitive to persons" and they set out to serve with a new sense of eternal values combined with social concern.

Much mystery remains for me as to how Christians, who have gone on to their reward and who are at home with our heavenly Father, can and do relate to their loved ones still here on earth. Just before my father died, at age 86, he asked me whether he would be able to do anything at all for me after he went on home to heaven. Dad seemed wistful and almost plaintive as he asked why one of his greatest joys of his maturest years (which was interceding for me and influencing my life for good by the power of his intercessory prayers) should be taken from him just because he stepped across "the little vale we call death." He said he wanted very much to go on helping me "if God would allow it."

I did not know how to answer dad then in 1967, and I still am not sure what all to say. I finally told him then, "If you are still basically the same person you are now, you will surely be trying hard to help me"; and "if all things are to work together for my good, I can't see why our heavenly Father should forbid your loving desire to do me good." Since then, when I pray to my heavenly Father, I often have a fantasy that my dad is somewhere near him, interceding for me and scheming for my good.

But, of course, I can't "prove" how it is in life beyond death.



When trying to report on the Mennonite Church in the United States,

I feel like the six blind men who tried to describe an elephant.

Two felt the legs and said,
"An elephant is like a tree."

Two felt the side and said, "No,
an elephant is like a wall."

Two grabbed the tail and said, "No,
an elephant is like a rope."

In the same way, the Mennonite Church in the United States

is comprised of so many elements and contrasts, it is difficult to give a complete picture of the whole body. We are not blind, but we do have limitations in presenting the whole as we describe only parts.

The 1981 *Mennonite Yearbook* records a membership of 99,511 persons in the Mennonite Church in the U.S. So if we have grown at all, by now we should have at least 100,000 members.

We are of many different origins—
European, African, Latin American, Asian—
and even though we live in the same country,
our customs are quite diverse.
Sometimes we get our cultural practices
and our scriptural directives confused.

If you were to see some of our plainly, uniformly dressed
members
who have retained 19th-century dress patterns,
If you observe our structured organization,
our division into regions and districts and conferences,
If you attend the many committee meetings and board
meetings
required to keep the organizations functioning smoothly,
You may think like those blind men who felt the elephant's
side,
the Mennonite Church in U.S. is like a wall,
firmly constructed, solidly built.
Some walls are for protection;
others, unfortunately, keep some people out.
But if you were to be recipients of the help of
Mennonite Disaster Service in areas devastated by
storms, floods, or other catastrophes,
If you have received food or clothing or medicine
from our relief programs,
If you observe the ministry to persons in prison,
summer camps and voluntary service programs for young
people,
aid to the poor, the aged, and the sick,
You might say like the other two blind men,
"The Mennonite Church in U.S. is like a rope,
reaching out to people in need."

Then if you saw the concern of church leaders for growth,
not only in numbers but in spiritual development,
and the spiritual renewal in our congregations,
If you took part in a silent retreat, introduced by the
WMSC,
the national women's organization of our church,
a day or a weekend of quiet meditation to listen
to the inner, still small voice of the Spirit,
If you felt the freedom of expression in praise and
worship of God in many congregations,
If you were part of a small group of 8-12 persons
who meet weekly to share concerns and to practice
New Testament community (there are actually several
groups
who do pool their resources and have all things common),
If you saw the new churches being planted in the cities,
You could say, "The Mennonite Church in U.S. is also like a
tree,
whose roots go deep into the soil of God's Word
and whose leaves are green and growing,
and whose fruit is shared with its neighbors."

Six churchwide boards resource the whole church:

Janet Kreider represented the Mennonite Church women's Missionary
and Service Commission at the meeting of the Mennonite World
Conference General Council in Nairobi, Kenya.

A General Board, along with Boards of Congregational
Ministries,
Education and Mission, and the Mutual Aid
and Publication Boards.

Other statistics of interest include three colleges,
two seminaries, 18 high schools, 89 elementary schools.
Church leadership includes 351 bishops, 1,640 ministers,
428 deacons, and 133 lay leaders/student pastors.

Probably the interest that binds us most closely together
and causes us to look away from ourselves is evangelism—
our call to win people from all cultures and countries
to the Lord. This enriches us as we learn
from our new brothers and sisters
how the Lord speaks to them in many tongues.

I have just come from a visit with my brother in Israel,
and the faith and joy of those young believers
who have accepted Jesus as their Messiah,
who have been delivered from drugs and other oppressing
powers
and are walking in him refreshed and renewed my spirit,
and I am not the same as I was.

To learn from our younger brothers and sisters
is hard for some who feel that since we have walked
with the Lord longer we should have all the wisdom.
This sometimes causes conflict between newer and older
congregations.
So the same concern that binds us together
can also divide us.

Other concerns we are working with
include some we have discussed at this meeting:

How can we be not only peace keepers, but peacemakers?
What is our responsibility to speak to government,
to speak for justice?

Do we actively participate in politics and peace marches,
or do we pray to release God's power to work his will—
or both?

The economics of our country affects us all.
As living costs increase, it is harder to give generously.
We are tempted to hoard our savings for future needs.
Although in some cases there are more dollars available,
the buying power is less.
And with that comes the awareness that resources,
once thought to be so abundant and attainable by hard work
and thrift,
are now limited, even exhaustible.
Mission boards report decreased giving
and have to curtail program.

We are also seeking to discern and reevaluate
the role of women in the church.
Should a woman be submissive, silent,
and a servant to all the men? Or may she,
like Deborah who led in battle,
like Miriam who led in celebrative worship,
or like Philip's daughters who prophesied,

edify and encourage the body of the Lord—
where there is neither Jew nor Greek,
circumcision nor uncircumcision, male nor female?
Not to control or usurp authority,
but to use her gifts in kingdom-building.

Another major concern is in the area of Scripture
interpretation.
Is the Scripture a rulebook with specific regulations to be
obeyed,
or is it a guideline to be interpreted by the Holy Spirit
and applied to today's situations?

But the Mennonite Church in the United States is not an
elephant,
although sometimes it may move like one.
Our current growth rate is 2%, and that is occurring
among the Spanish-speaking and black congregations.

As I have observed our working together here during these
days,
I see that the Mennonite Church in America
is a microcosm of the Mennonite Church in the world.

We are people of the Book.
We want to live what we believe.
We want to be firm in our stand on the Word
but also open to new truth,
guided by our rich heritage but not bound by it.
All of us in America should seriously consider
the question Don Jacobs raised,
“What if the Anabaptist movement had begun in
Mozambique?”

We want to be a family of God,
knit closely in love but always open-ended
to receive new members into the circle.

We do not always live up to what we know.
But as brothers and sisters in the Lord
we are being broken, cleansed, refreshed
and renewed by His Spirit.
This can happen only as we meet
at the foot of the cross where he makes us one
and enables us to walk in resurrection power,
to grow into his shalom,
his wholeness and peace.



The first fruits

by Kent Stucky

While in law school I took several tax and estate planning courses. We spent hours discussing issues related to the marital deduction, closely held corporations, inter vivos transfers, life insurance, and residual trusts. The subject of charitable giving, was relegated to just a few minutes.

I believe the following two statements summarize what I was taught in law school about charitable giving of accumulated assets: “(1) Most people will not be interested in charitable bequests or charitable trusts because they would rather pass everything to their children. (2) But if a client for some reason wants to make a charitable transfer, be sure that the gift is structured so that the maximum tax benefit is available.”

These two statements concerned me as a student and they continue to bother me. Please don't get me wrong, I think the first statement is accurate and the second provides good advice to attorneys. My problem is the underlying selfishness common to both statements and the fact that many of us agree with them.

Many Mennonites enter estate planning with two main concerns. They wish to provide for children or relatives and they hope to reduce estate taxes. The goals are both worthwhile, and I believe they represent good Christian stewardship. However, they are incomplete. It is important to provide for our families and appropriate to reduce taxes, but stewardship also includes the work of the Lord.

Some people feel if they support the church during their

lifetimes it is unnecessary to leave a bequest in their will for church causes. This view may meet the requirements of the Old Testament tithing rules. However, if we don't tithe the appreciation from real estate and business holdings kept in the family, we may not even be tithing.

Turning to the questions of reducing taxes, one may ask why that could ever be a problem. I recently became aware of a situation where an elderly individual wanted to make a large gift for the Lord's work but was told by his attorney that he shouldn't. The attorney gave the advice not because the gentleman needed the money but rather because he had previously made large charitable gifts and not all of the new gift would be tax deductible. Unfortunately the gift was not made.

Perhaps there is a lesson in giving to learn from our Canadian brothers and sisters. Through the work of the Mennonite Foundation of Canada, many Canadians are including charitable bequests in their wills. Many Mennonites in the States are also, but there is a significant difference. If Americans leave a bequest to church causes, their estate taxes are reduced. On the other hand, Canada has no national estate tax. The tax benefit for Canadians who leave large gifts to the Lord's work in their wills is negligible.

Planning our estates to reduce unnecessary taxes is appropriate. Planning our giving to allow for maximum tax benefits makes good sense. However, our real motivation for giving should come from the Lord. When Jesus sent out the Twelve, he noted they had received without paying and should give without being paid (Mt. 10:8b). Giving of our lives or possessions should not be based on what we will receive in return, but rather on our love of God.

Should we help our families and loved ones when we distribute our estates? Of course. Should we attempt to plan wisely from a tax standpoint? Certainly. But above all, let's give the firstfruits of our estates to the Lord.

Kent Stucky is manager and legal counsel for the Mennonite Foundation, Goshen, Indiana.

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One congregation's approach to renewal, small groups se

That small groups contribute significantly to the maintenance and growth of congregational life was reaffirmed at the annual retreat of Community Mennonite Church of Harrisonburg, Va.

Meeting Sept. 11-13 at a Lutheran church camp high in the mountains of Shenandoah County, the congregation explored the theme, "Going Beyond."

Retreat planners sought to help members build deeper relationships with God and with others by starting from the thesis that "in order to know and to reach out to others, we must first know ourselves."

At the opening session Friday night, persons were asked, "If you could at this moment be a tree, a color, a flower, what would you choose to be?"

Responses were written on slips of paper, signed, and displayed around the perimeter of the meeting hall.

Then, participants were given a paper bag, stacks of magazines, scissors, and paste and invited to make a collage of pictures, words, and phrases that make personal statements of "who we perceive ourselves to be and what we want to become." Many took up the challenge with relish, working past midnight on their creations.

On Saturday morning, the group was asked to "sculpt" Community Mennonite Church. Each person placed his bag collage in an imaginary circle in the center of the room. The placement showed how he saw himself in rela-

tion to the larger body of believers.

In the discussion that followed, it was noted that while the bags seemed to collect in clusters—some leaning, some touching, some open, some closed—none was placed exactly in the center of the circle.

Ron Guengerich, a member of Community's pastoral team, suggested that the church is a collection of people "coming from many different directions toward a center. At that very center, hopefully, is Jesus Christ."

On Saturday night, five persons did a role play on a situation that might occur in a module setting. One member sought to share his feelings about just being fired from a job after 20 years, while the others responded in various ways. After the role play, everyone discussed the group dynamics at work.

The church reviewed a statement of income and expenses after 11 months of the current fiscal year, noting with gratitude that the budget already has a projected \$10,000 surplus.

One reason for income exceeding expenditures, according to treasurer Norma Burkholder, is that "attendance is usually larger than the 70 members on which the budget is built." Attendance has been averaging 125, with an influx of students from nearby Eastern Mennonite College swelling the ranks each fall.

The congregation will meet at the close of the current fiscal year to deal with the "problem" of how to use its surplus funds, a recur-

ring situation in recent years. In the past, funds have been disbursed on a prorated basis to church agencies, special projects within the congregation, and some much-needed building renovations.

Despite a full schedule, time was allotted on Saturday afternoon for recreation, including volleyball, swimming, canoeing—and for a surprisingly large number, fishing. Preschoolers to grandparents alike demonstrated their angling acumen by landing sunfish and wide-mouth bass that were promptly filleted and frozen for the trip home.

On Sunday morning, Nancy and Duane Sider from the Charlottesville (Va.) Mennonite Church led a service of music and worship based on the weekend theme and emphasizing "Going Beyond . . . Transcendence."

In meditation, Sider cited various ways in which people have sought to deny or to separate the physical and spiritual realms. Declaring that "Christians are not to be of this world," he nevertheless asserted that "we cannot entirely reject it [the world] because God is the Creator. He called it good."

Del Snyder, a member of the pastoral team who has responsibilities for module coordination, saw a primary purpose of this year's retreat as "freeing persons to reach out to others and to feel more comfortable in group settings." Judging from initial responses from many of the 130 persons who attended, groundwork was laid for realizing that objective.—Jim Bishop

Pittsburgh church organizes for action

In a special Sunday evening meeting at the Pittsburgh Mennonite Church on Sept. 13 a new overseer was installed, two persons were ordained, and a leadership team of five was commissioned.

David E. Hostetler of Scottdale, Pa., the resigning overseer, spoke on the theme of choosing leaders who are "filled with the Spirit." Hostetler had served as overseer for the past four years.

Irvin Weaver, Allegheny conference fieldworker, installed Ed Alderfer, pastor of the Kingview Mennonite Church near Scottdale, as the new overseer.

Alderfer then led in a service of ordination, in which Scott Holland, already licensed, was consecrated for student services, and Harold

Wenger, recently returned from a mission assignment in Africa, was understood to be called to a pastoral and evangelistic ministry.

The leadership team of the congregation consists of Mimi Crock, a public health worker; Judy Herr, a seminarian; Christine and Harold Wenger and Holland. —Helen Alderfer

Steel City Mennos refocus vision

The meeting of the Pittsburgh Mennonite Council on Sept. 19 was a milestone for the expanding Mennonite witness in that city. It culminated years of preparation and readjustment of plans. And it launched a new phase in the work and relationships which the PMC embodies.

Pittsburgh is one place where the Mennonite Board of Missions has sought to carry out the church's request for a greater urban thrust. And the project is a good illustration of

the need for patient cooperation in working with conferences and congregations already located in the cities. It hasn't been easy for Allegheny Conference or the Pittsburgh Mennonite Church to respond to the expectations of the new thrust. Since both are quite small and scattered, they were cautious about joining such a bold endeavor.

As the vision has been shaped and the groups have interacted, many realignments have occurred. The restructuring of MBM's home ministries department has been a very helpful change, allowing them to be a resource to such projects more effectively. Local committees have been reorganized and dissolved to flow with programs and leadership. But other changes simply reflected the realities of budget and staff.

For over a year the council tried to place a biracial church-building team in Manchester, a rapidly rejuvenating downtown section of the city. But efforts were finally redirected when neither personnel nor facilities could be found. Even the student work begun earlier by the congregation was changed radically from



Bill Hostetler interprets his paper bag collage to fellow Community Mennonite Church members.

operating a small dormitory to opening a chaplain's office in a university student center.

One aspect of this emerging dream has remained constant: the intent to build a growing church that is both warm and committed as well as open and flexible. And as the project has developed, the Pittsburgh Mennonites had to decide how they would relate to and participate in the program. Again the patient efforts of conference leaders have been crucial in helping them work through the process.

Today the congregation is involved in carrying forth the dream. The council itself has become an arm of the congregation; its officers are all local members (Leona Myers, chairperson; Dave Swartzendruber, secretary; and Sushil Ganguly, treasurer; plus Nancy Conrad from Allegheny's missions and service committee and myself). A leadership team of five has been formed, with two of them giving full time to pastoral and outreach ministries. The most urgent need now is for a larger meetingplace, where the scattered groups which are anticipated will gather for worship.

—James E. Metzler

European peace representative begins North American assignment

Hans-Joachim Wienss and family of Enkenbach, West Germany, arrived in Canada in mid-August to begin a special one-year assignment as "European peace representative in North America," with residence in Winnipeg, Man. Wienss will also teach in Winnipeg as part of the Mennonite Central Committee International Visitor Exchange Program.

The peace work assignment for Wienss, which will occupy one third of his time, follows a 1979 recommendation by European Mennonites for an exchange of "ambassadors" between Mennonites in Europe and North America. MCC Peace Section invited European Mennonites to appoint a peace representative, and various European Mennonite peace groups endorsed Wienss' assignment at a meeting in May 1981.

"This is part of the larger effort we have been making to try to find ways in which European and North American Mennonites can work together in our witness against the international arms race," says Urbane Peachey, executive secretary of Peace Section.

At various seminars and meetings during the

year Wienss will offer a European perspective on such topics as arms buildup and the deployment of nuclear weapons under NATO. He will also speak on European initiatives to oppose the arms race and suggest ways North Americans and Europeans could collaborate in a movement against the arms race. In particular he will provide information on the large and influential opposition in the Dutch and German churches against deployment of nuclear weapons under NATO.

Wienss' teaching duties will be at the Mennonite Brethren Collegiate Institute and Westgate Mennonite Collegiate in Winnipeg, where he will provide German instruction.

"Hans will also stimulate an interest in German culture and historical Mennonite aspects, which are part of our heritage," said John Wieler, Overseas Services director for MCC (Canada). "More importantly, being a deeply committed Christian, he will ... be a witness to a Christ that transcends national boundaries."

MCC (Canada) will coordinate many of Wienss' activities in Canada.

Peace Section sponsors seminar at UN

Mennonite Central Committee Peace Section is sponsoring a seminar on the theme, "Superpower Politics in an International Environment," at the Church Center for the United Nations, 777 United Nations Plaza, New York. The meeting will be from 9:00 a.m. on Nov. 16 through noon of Nov. 17.

The seminar will begin with an address on the theme by a speaker from the U.N., followed by responses from a panel of three persons representing countries that are not superpowers. The afternoon will include a tour of the U.N. and a historical overview of Central America, including a look at how superpower politics are affecting that region. In the evening session the group will focus on a case study illustrating what has been discussed earlier in the day.

The Tuesday morning session will include an address by a speaker from the Soviet Mission to the U.N., who will give the Soviet perspective on such matters as disarmament, Soviet understanding of Americans, and the role of the Soviet Union in Third World countries. A wrap-up session will follow, in which participants will consider theological and practical implications of the seminar.

Beth Heisey of the United Methodist Office for the U.N. is helping arrange the seminar. Peace Section named Heisey part-time

resident representative for MCC at the U.N., following a recent registration of MCC as a nongovernmental organization.

The seminar will include 30 to 40 persons and is particularly designed for persons selected by Mennonite peace committees in the U.S. and Canada. Other applicants are also welcome. Each participant will be responsible for transportation, meals, and lodging.

Nationwide crusade planned for Luxembourg

The Protestant churches of Luxembourg will campaign during the month of October to present the gospel in some form to every family in the nation.

Donald Jacobs, executive director of Mennonite Christian Leadership Foundation, says this will be a massive undertaking for the small evangelical community of a few hundred members in a Catholic nation of over 350,000 people.

The Mennonite congregations at Rosswinkel and Dudelange are taking a leading part in the crusade and their camp at Scheidgen will be the base for the program. Mennonite pastors Rene Nafziger and Oswald Oesch are devoting the entire month of October to the project.



Volunteers assigned to a wide variety of tasks

Thirty-eight persons serving with the Eastern Mennonite Board of Missions and Charities, Salunga, Pa., spent the week of Sept. 6-11 in voluntary service orientation at Central Manor Campground, Washington Boro, Pa.

The volunteers and their assignments are as follows:

Kneeling front row (left to right): Kirk Shisler, Telford, Pa., public communications editor in Syracuse, N.Y.; Jeff Hampson, Bath, N.Y., community outreach in Cottage City, Md.; Kevin Warfel, Lancaster, Pa., hospital work in Birmingham, Ala.; Michael Zehr, Croghan, N.Y., youth work in Buffalo, N.Y.; Alfred Yoder, Royersford, Pa., head start program in Bronx, New York City; John Meldrom, Ellicott City, Md., maintenance/van driving in Homestead, Fla.

Second row: Roy and Esther Saner, Lansdale, Pa., unit leaders in John's Island, S.C.; Ruth Woolsey, child care in Corning, N.Y.; Janet Beiler, Mifflinburg, Pa., medical secretary in Mobile, Ala.; Marlane Breneman, Elizabethtown, Pa., child care in Homestead, Fla.; Glynnette Wadel, Waynesboro, Pa., teacher aide in Anderson, S.C.; Loretta Hoover, Lititz, Pa., working with elderly in Elmira, N.Y.; and Beth and Paul Kolb, Spring City, Pa., teacher aide (Beth), woodshop instructor (Paul) in Anderson, S.C.

Third row: Annette Boshart, Alden, N.Y., working with brain damaged adults in Corning, N.Y.; Rita Houston, Lancaster, Pa., nurse in Anderson, S.C.; Lois Miller, Elizabethtown, Pa., teacher aide and secretary in Philadelphia, Pa.; Joyce Reinford, Schwenksville, Pa., working in a children's hospital in Buffalo, N.Y.; Barbie Yoder, Broadway, Va., nurse aide in Buffalo, N.Y.; Lee Eshleman, Midlothian, Va., working with the elderly in Homestead, Fla.; Carla Stamm, Turbotville, Pa., teacher aide/substitute teacher in Mobile, Ala.; Greg Myer, Quarryville, Pa., social work in Mobile, Ala.; John Elmer, Syracuse, N.Y., youth work in Bronx, New York City; Jim Sipprell, West

Chester, Pa., home repairs in Elmira, N.Y.; Tonia Harnish, Millersville, Pa., secretary in Philadelphia, Pa.; Joy Keener, State Line, Pa., child care worker in Birmingham, Ala.; Cindy Witmer, Willow Street, Pa., tutoring migrant children in Homestead, Fla.; Ken Miller, Kalona, Iowa, recreational director in Mobile, Ala.; and Rich Sauder, construction in Americus, Ga.

Fourth row: Diane Hnot, Reading, Pa., teacher aide in Philadelphia, Pa.; JoAnn Bomberger, Lancaster, Pa., special education in Anderson, S.C.; Brenda Widrick, Lowville, N.Y., day-care center in Syracuse, N.Y.; Linda Gingrich, Colorado Springs, Colo., child care in Homestead, Fla.; Beth Roggie, Lowville, N.Y., child care in Elmira, N.Y.; Jeannette Sensenig, Denver, Pa., nursing home in Buffalo, N.Y.; Vera Prigg, Lincoln University, Pa., day-care work in Reading, Pa.; and Betty Shore, Shirleysburg, Pa., child care in Corning, N.Y.

Conrad Grebel retreat, an inspiration

Worship, play, fellowship, and eating were all important activities at the Conrad Grebel College annual all-college retreat. Three buses left Waterloo at 7:00 a.m. to travel to Silver Lake Mennonite Camp where resident students, associate students, faculty, staff, and children met in retreat on Sept. 12 and 13. The total group numbered 165.

On Saturday morning as everyone sat in a circle on the grass, faculty and staff introduced themselves and their families to the assembled students. The afternoon was devoted to volleyball, swimming, and numerous other games. After supper, students, according to their faculty of studies, performed skits ranging from the bizarre to the delightful. Rod Sawatsky, academic dean, closed the campfire gathering with a probing reflection of his

experiences and observations during the five years of studying minority and new religious movements. The evening ended with a mile walk and various folk games in the dining hall.

After breakfast on Sunday, everyone gathered around the campfire pit under the trees for a worship service. Ralph Lebold, president of the college challenged the students to be open to experience God in the university setting. His message was based on Moses' experience of God at the burning bush. At the close of the service everyone was drawn closely together as students and faculty expressed their wishes for the coming year.

The beautiful warm weather, activities, and the rustic charm of the camp in the bush all contributed to the creation of the group identity. It allowed students to experience faculty as persons and friends. As one remarked to Ralph Lebold, "It's good to see you walking around in jeans. I just never visualized a college president in such casual dress."

Contact persons sometimes forgotten in MDS program

Mennonite Disaster Service's Region II midyear officer and contact person meeting was hosted by the Central Mennonite Church, Ft. Wayne, Ind., Sept. 19, with about 60 persons in attendance.

Amos Miller, Goshen, Ind., presented an overview of the organization with a special emphasis on "our forgotten contact persons." Among the often mentioned MDS activities, the importance of the contact person is seldom recognized.

The main address on "Volunteer—Why Me?" was given by Henry Yoder, Ft. Wayne, in the form of a testimony about his calling and commitment to be a volunteer. He referred to a number of experiences on projects through which those being helped became Christians.

Frank Kauffman, Goshen, Region II director, moderated the meeting. MDS Region II includes a nine-state area: Michigan, Wisconsin, Indiana, Ohio, Kentucky, Tennessee, Mississippi, and Louisiana.—Levi C. Hartzler

El-ed group looks at administrative stress

Mennonite Elementary Education Council (MEEC) sponsored a retreat for principals of Mennonite elementary schools at Camp Hebron on Sept. 17-18.

Resource leader Levi Sommers, Sarasota, Fla., led discussion on "The Administrator Under Stress." In addition, devotional meditations by Ken Gibble, Harrisburg, Pa., were a highlight of the retreat.

The business session was chaired by Ray Kratz, president of MEEC and principal of Kraybill Mennonite School.

MWC philosophy and planning occupy executive committee

Meeting in the shadow of the full general council, the Mennonite World Conference executive committee found occasions to be both philosophical and technical in its own meetings on July 20 and 21.

"Do our friends around the world glorify God as they look at Mennonite World Conference?" asked President Charles Christano in his opening devotional. Christano had pointed words for the spiritual complacency and individuality he sometimes sees in the larger conferences, and the attitude in some smaller conferences that they need money in order to do anything.

"Miracles only happen when human resources and human capabilities are not enough," he said.

The executive committee members spoke of a new era in relations with mission organizations. One member said he was happy that the subsidy to his conference had been reduced; now people had begun to put forth more effort. Said another, MWC is a more economical movement than the mission boards with strengths that the latter do not have, such as face-to-face sharing between Third World churches.

"We want better communication with the mission boards so that we are not seen as competition," voiced one committee member.

Some members of the executive committee met informally with Atlee Beechy, Mennonite Central Committee member who had been asked by MCC to talk with MWC about the size of the Nairobi gathering.

As members turned their attention to Strasbourg, site of the next MWC assembly, the

longtime MWC practice of not producing statements at world assemblies was vigorously challenged by P. J. Malagar of Asia. He mentioned the need for a Mennonite voice on such issues as nuclear war, oil, Poland, Third World oppression. "The days of H. S. Bender are gone," said Malagar.

"I would agree that we should not take sides as an official group," he said. But "for the younger generation, Mennonite World Conference can become meaningful only as it relates to issues of political significance in various countries."

Recalling Curitiba, Carl Brüsewitz of Europe said that many Dutch felt better about being at that assembly in a country they considered repressive, because of individual statements made there. Raúl Rosado Ortiz of Latin America said some Latins felt that expression was controlled at Curitiba, however.

Brüsewitz added that he feared that encouraging statements at a world assembly would tear the organization apart, but that there should be opportunity to hear statements from various groups. Political statements have to be made locally because of the potential for miscommunication across cultures, said Marvin Hein of North America.

Executive secretary Paul Kraybill reminded the members that the MWC assembly in Strasbourg will not be a delegate body. "We do not have a way to establish with integrity ... a representative worldwide statement."

The discussion ended without a formal action. During the course of the general council meeting, however, the executive committee was asked by Luis Correa of Colombia

whether the General Council could not endorse a statement about oppression in Latin America, a statement sharply critical of the United States. The committee encouraged Correa instead to express his concerns as an individual, which he did in part in a scheduled response he made as part of the program.

Kraybill outlined plans to transfer the MWC offices to Strasbourg, France, in September. A part-time secretary, Jane Halteman, will keep the Lombard office open.

Program and organizing committees have been formed with representation from the European Mennonite conferences and will be meeting regularly now. Among the projects which have been considered and presented to the program committee is a historical film about Anabaptism in Strasbourg, to be produced by Diane Umble, written by John Ruth, and filmed by Burton Buller.

Executive committee members gave Kraybill the go-ahead for MWC's role as sponsor and executive producer of the film subject to gathering of funds, to be reviewed at the next executive committee meeting in May 1982.

The members also discussed the possibility of updating the *Mennonite World Handbook* and world membership map, postponing decisions till next meeting.

Mild concern was expressed about the lack of any response from the USSR to invitations to the Nairobi meeting. A delegation of four persons, among them Carl Brüsewitz, will visit the Soviet Union in September in response to an earlier invitation to MWC.

—Bruce Leichty

Students well received in East Berlin, worked with church group in Gotha

When Gerhard Reimer asked permission to take 24 American college students beyond the Berlin Wall into East Germany for six weeks this summer, he fully expected permission to be denied. The answer he received was the first of many surprises encountered in the German Democratic Republic (GDR).

"I still can't figure it out," said Reimer, professor of German and faculty leader of the Goshen College study-service trimester alternate. "When I asked the East German officials if we could enter the GDR for six weeks, I was told, 'No, three weeks is ordinary.' But when I said, 'But we've come so far, and we'd like to stay longer,' they said, 'Oh, OK.'"

Not only was the entire SST group allowed into the GDR for six weeks, but four Goshen College students were permitted to enter the country a second time to complete their month-long work assignments.

Most East Germans seemed surprised to meet Americans visiting their country, reported Reimer and members of the SST group. Although some other Eastern Eu-

ropeans vacation in the GDR, Western tourists are rarely seen. "It's kind of a forgotten place," Reimer said. "Our students met many young people who had never met an American before."

"I'd tell people I was from Iowa," said Paul Miller, a junior at Goshen College whose hometown is Wayland, "and they wouldn't know where that was. I'd say, 'About so-and-so many kilometers from Chicago,' and they'd say, 'Chicago! Where the gangsters are!'"

Many of the people the Americans met in the GDR, they said, seemed starved for information about the West. "The students were bombarded with questions about America wherever they went," Reimer said. "They met people, people with questions, everywhere."

Probably the greatest opportunity for Goshen College students to become acquainted with residents of the GDR and other Eastern European socialist countries was given to the four who spent the service portion of their trimester in East Germany.

Robert Hostetler, a sophomore from Akron,

Pa., and another student were stationed in the town of Gotha with a German youth group organized to promote relationships with youth of other countries.

"We worked with four Bulgarians, three Czechs, three Poles, and the rest were from the GDR," Hostetler said. "Each group sets up camp and does work projects. It's a church group, with a big religious emphasis," he said, noting that the group met for devotions five times each day.

Hostetler and his group worked to restore a Jewish cemetery in Gotha, which had lain neglected since the end of World War II.

As they worked, the Americans and East Europeans talked. "We talked all evening, and a lot during the day, too," remembered Hostetler. "It slowed us down, but everyone had so many questions. And they were very willing to talk about their situation, too. All of them had some relationship with the church, and many of them were being held back by it. They couldn't go on to the university or were harassed by their teachers because of it."

Family camp strengthens unity in Gulf states

Approximately 100 people from the Gulf States Fellowship met at Pine Lake Camp, Meridian, Miss., for the Labor Day weekend. We came expectantly, knowing that the 1981 family camp would be different from all others.

An emphasis on family participation highlighted the weekend. Families worked together preparing meals, camping, and playing.

Instead of the usual input person, several persons from within the conference were asked to share about their experiences at each session. The topics of discussion were: time pressure, parent/teenager relations, divorce, elderly parents, death of a spouse, and illness. Those who talked openly shared how they hurt, what they learned, and how friends responded to their needs.

The Paraguayan saga now told in films

Heimat fuer Heimatlose and *50 Jahre Fernheim*, films originally produced in German, and now translated into English, is being premiered across the U.S. this fall and winter. Both films were commissioned by the Fernheim Colony and produced by Dueck Film Productions of Winnipeg, Man. Peter Klassen of Philadelphia, Paraguay, was the scriptwriter. Dave Dueck acted as producer and director and will be present at the showings.

The 80-minute film *Heimat fuer Heimatlose* deals with the settlement of the Mennonites in

In sessions from Friday afternoon to Monday morning, we simply communicated. No one was forced to share. No one was allowed to moralize. At last, we really heard. As we heard, we began to understand the pain of divorce, the emotional strain of physical suffering, the frustration of time limitation, the loneliness of death. But we also heard the faithfulness of God and the hope that gives.

Though convictions and understandings about some of the issues may not have changed, emotions did.

We had church at family camp. Those who shared honestly and listened lovingly grew in a way that will never leave them the same. We left camp a more caring conference.—Elaine Miller Maust

the Fernheim Colony and their gradual adjustment to, and development of, the Gran Chaco. Some scenes of the settlements' beginnings are dramatized and more than 50 Paraguayan soldiers, dressed in authentic 1935 uniforms reenact some scenes from the Chaco war of 1932-1935.

The 40-minute film "*50 Jahre Fernheim*" documents the 50th anniversary celebrations of the Colony. Speeches and music of the 3-day event are highlighted. As well, scenes from the historical play *Ich Sende Euch* by Willy Jantz are included in the film.

mennoscope

The Goshen College communication department is seeking original one-act play manuscripts for a competition sponsored by the Disciples of Peace, Middlebury, Ind. Playwrights may compete for the \$500 prize by meeting the Dec. 10 deadline. An additional \$500 will be awarded toward production of the play at the college, probably during the 1982-83 academic year, Al Albrecht, Goshen College professor of communication, said. Members of the historic peace churches—Mennonites, Friends, and Brethren—are eligible to enter the competition. The production rights to the play will be controlled by the college for two years, after which the author will gain complete control over the manuscript. More information may be obtained from Albrecht at the college.

Forestgreen Productions, a Canadian film company, has announced that the city of Winnipeg and surroundings will be the setting for the filming of a major motion picture, *Night Train from Moscow*, in the summer of 1982. The government of Manitoba has leased its old land titles building on Broadway across from the legislature for the company's production headquarters. *Night Train from Moscow* is a story based on the actual experiences in Russia of a family who escaped the Soviet Union in the 1920s following the Russian Revolution. Plans to proceed with filming in 1981 were thwarted by high interest rates and the invest-

readers say

My wife, Arlene, and I are new subscribers to *Gospel Herald*. As members of the Church of the Brethren, we appreciate this contact with other brothers and sisters. Especially helpful was the report of the big meeting at Bowling Green (Sept. 8) and the review of the issues with which the body dealt in struggling toward faithfulness in our day. Consideration of "Justice and the Christian Witness," a revision of the confession of faith, and "Leadership and Authority in the Church" seem important.

We were surprised, though, that, while brothers of

one age-group receive strong support in standing with the Prince of Peace in their nonregistration with the selective service system, another brother (Dan Slabaugh) with the same clarity speaks to the issues of lordship and discipleship and apparently doesn't receive the same support. I doubt if Dan Slabaugh needs the support and reconciliation called for as much as those of us who are not of draft age need to reconcile ourselves to our Lord. In following Jesus we are responsible for how we spend our lives and how we spend our money (and much more). May we be reconciled!—Cliff Kindy, Churubusco, Ind.

Thank you, Editor Hertzler and all the other writers of fine articles. The *Gospel Herald* is an important periodical in our home and always read. I feel compelled to say Amen to two excellent articles in the Sept. 15 issue. I fully agree with the teaching given in "Have Faith in God" by Lauren King. Why do people think they know just what they should ask God for when they do not even know what is best? I especially liked the thought of leaving the matter in God's hands after we have brought it to the Lord in prayer. There is no better way to rid life of worry than simply trusting the Lord and allowing him to work.

I also appreciated "My Alcohol Rerun" by Robert J. Baker. I have not yet come up with one good reason for the use of alcoholic beverages in any form.—Elsie M. Pennington, Lancaster, Pa.

My impression of the article "Have Faith in God" (Sept. 15) was "Have faith in God, but don't expect

too many results."

That is the whole wrong thinking of some of our stagnant churches. It's contrary to Christ's teaching, as in John 14:12-21, John 15:7, 8, Mark 11:22-26, to name a few!

Yes, there are conditions.

1. Obey my commandments, *love*
2. *Forgive* your brother
3. *Faith* (right thinking).

Also what was the young minister's wish who died? We pray for the salvation of others, but the individual must receive it himself. So, we pray for the leading of others, the sick one must receive the healing, himself, also.—L. Bisbort, Alburts, Pa.

I read with interest the two separate articles in the September 8 issue of the *Gospel Herald*, in which two separate minorities experienced some degree of intimidation. The draft resisters by the state, conceivable; the assembly delegate by fellow Christians, inconceivable yet true.—Lee J. Miller, Portland, Ore.

With deep regret I read your article in the Sept. 8 *Gospel Herald* about the six young men who were at the convention, and who said that they would not register with the Selective Service System. Since when has it become a sin to register and possibly be drafted as many other conscientious objectors have done in the past? Since when have Mennonites risen above the laws of the land and don't have to obey the ones in authority over us, especially since our government says we can serve in peaceable forms of

\$231,250

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$231,250.72 as of Friday, September 25, 1981. This is 30.8% of the total needed. Contributions have been received from 307 congregations and 132 individuals. Individual gifts represent \$42,037.76 of the total.

Goal: \$750,000

ment climate in Canada generally. Consequently, Forestgreen was forced to reorganize and also to surrender some of the epic dimensions of the proposed picture.

Quilts, textiles, furniture, and pincushions will all be part of the "Art of the Plain Folk" display to open on Oct. 4 in the art gallery of Goshen College. The show will include a variety of useful and decorative objects coming from Amish, Mennonite, and Brethren groups living in the Goshen area. "The greatest part of the show will be devoted to Amish quilts," said Rebecca Haarer of Shipshewana, one of the display's organizers and a 1975 graduate of Goshen College. "We will show 12 quilts made between 1890 and 1940, all by Amish of Elkhart and Lagrange counties." Also featured in the show will be genre paintings by an Old Order Mennonite artist currently working in the Goshen area. The display will run to Oct. 25.

The Commission on Overseas Mission of the General Conference Mennonite Church, at a Sept. 9 and 10 meeting held at Faith Mennonite in Newton, Kan., granted staff permission to move toward opening work in Recife, Brazil. In the past few years, Mennonite Central Committee has expanded its ministries with the involvement of 40 workers in the area. AMAS, the service arm of the Brazilian Mennonite Churches, now has a couple starting a spiritual ministry in the slums of Recife. MCC extended an invitation to the

Mennonite association of churches, COM, and Mennonite Board of Missions to consider establishing churches as a joint effort, which is no more than the way the churches and missions have been functioning for the last decade.

Beginning on Jan. 1, *The Mennonite*, official magazine of the General Conference Mennonite Church, will publish only 26 issues per year. The General board of that church "made this decision based on a recent readership survey, recommendation of the communications committee, vision for the future, and economic reality."

Kenneth G. Good will be assuming an interim pastoral assignment with the Roanoke Mennonite Church, Eureka, Ill., on Oct. 1 to continue through March 1982. His mailing address will be 705 Forest Park Dr., Eureka, IL 61530. Phone: (309) 467-3272.

Norma Jean Weldy has just signed a contract with C. V. Mosby Co. to prepare a fourth edition of her college text book, *Body Fluids and Electrolytes*. She wrote the original version in 1972 as a project for a class she was taking at Ball State University. "It was a class in writing programmed instruction," she says. Between 8,000 and 10,000 copies are being sold to nursing schools each year. In addition, the first edition was translated into Spanish and is being distributed through an office in Buenos Aires, Argentina.

Seven regional assemblies of the West Coast MCC will meet during October. They

will run as follows: Oct. 22, Bay Area California Assembly, Lincoln Glen Mennonite Brethren Church in San Jose; Oct. 23, Southern California Assembly, Upland Brethren in Christ church; Oct. 24, Central California Assembly, Fresno Pacific College; Oct. 25, Oregon Assembly, Western Mennonite School, Salem; Oct. 28, Western Washington Assembly, Birch Bay Mennonite church, Blaine; Oct. 29, Eastern Washington Assembly, Menno Mennonite Church, Ritzville; and Oct. 30, Idaho Assembly, Twin Falls. Myron Augsburg, evangelist in Washington, D.C., will speak on "Ministry in a Broken World."

Special meetings: Marcus Smucker, Elkhart, Ind., at Maple Grove, Belleville, Pa., Nov. 5-8. Lavern Swartz, Lake Odessa, Mich., at Hicksville, Ohio, Nov. 8-15. Harold Fly, Schwenksville, Pa., at Finland, Pennsburg, Pa., Nov. 11-15. Nathan Showalter, Salunga, Pa., at Maple Grove, Atglen, Pa., Oct. 25-28.

New members by baptism: Kerry Grooms by baptism and Marilyn Grooms by confession of faith at Lake View, Susquehanna, Pa.

Change of address: Roger Hochstetler from Denver, Colo., to 7716 95th Ave., Edmonton, Alta. T6C 1X9. Blainsport Mennonite Church, Lewis E. Weber, pastor, R.D. 2, Creek Road, Denver, PA 17517. Aden Horst from 28077 CR 20W to 23714 U.S. 33 E., Elkhart, IN 46517.

service to help our fellowman?

For the Mennonite General Assembly to give these young men a standing ovation was like slapping in the face the ones of us who did register in the times past and were drafted and served our God and fellowman in hospitals, nursing homes, and other fields here at home and abroad. To me, this was a sad day for the Mennonite Church.—Clinton D. Bridge, Lyndhurst, Va.

A number of people have asked me for the source of the interpretation on women's silence in the New Testament which I shared on the floor at Bowling Green. It is taken from an exhaustive Bible study by Katherine Bushnell, published early in this century. Copies can now be obtained from Ray B. Munson, c/o Bill Welker, 6148 Sudbury Ave., Jacksonville, FL 32210. *God's Word to Women*, @ \$6.50 a copy postpaid. (It is privately printed).—Miriam Miller Hess, Mt. Joy, Pa.

Thanks! a thousand thanks for "My Alcohol Rerun," Sept. 15 issue. We stand tall and thankful to also take a total abstinence position, with no apology. God bless you for sharing and printing such a tremendous article—it's so needed today. *Thanks again* so much.—Jimarian Burkholder, Perkasio, Pa.

If I believed one could attain heaven by one's works, I would believe Robert Baker's article "My Alcohol Rerun" (Sept. 15) could easily be his

passport. Thank you, thank you for a timely warning. I wish every Christian who is "free in Jesus" could read it!—Rhoda Weaver, New Holland, Pa.

Thank you so much for the work you put into the writing and editing of the *Gospel Herald*. I consider it to be one of the best in keeping in touch with what the many different Mennonites are thinking and doing all over the world.—Helen Stoltzfus, Goshen, Ind.

This is a response to comments in the *Gospel Herald* about the need for change in Mennonite worship. My first experience of worship in a Mennonite church was jolting as I had been used to worship in a denomination with a highly developed liturgy. However, in the little conservative church, the members joyfully participated in four-part singing and then the rest of the time seemingly just sat, perhaps occasionally passing a baby around which might have helped them endure an agonizingly long sermon. Nothing else seemed to happen. Somewhere there was a time for prayer, but it seemed a part of the sermon.

When visiting other Mennonite churches I saw much of the same pattern of worship, one dominated by the minister. While the denomination I had been used to is considered dominated by the priest, at least the people got in the act at various times during worship. One thing they did which was most meaningful was to participate in some of the praying. The praying was with "made up" prayers created by persons perhaps centuries before, but the prayers

seemed very much the prayers of the worshippers. They loved those prayers.

Although extreme caution is needed in borrowing from other forms of worship (I cringe at calls for altar-centered worship), Mennonite worship could include more participation by the members of the congregation, possibly in the form of prayer. Prayers of praise and thanksgiving, confessions of sin, litanies marking special occasions when the congregation needs to pour out its heart to God—why should this variety of worship not be included?

Hymns are a kind of prayer and they are made up by others. Why cannot we also pray prayers which have special meaning and beauty for us as do certain hymns?—John Master, Venus, Pa.

When our pastor returned from Bowling Green he was very enthusiastic and inspired about the Assembly. When I read the reports of the Assembly in *Gospel Herald* (Sept. 8) I thought maybe he had not been at Bowling Green! I read about the women's issues that were raised ("anxiety ran high about this—ad hoc meeting—gathering"); I read about the standing ovation for the young men who have the courage to be true to their convictions against registering for the draft (thank goodness their convictions were not in favor of stealing hubcaps); I read about the strong feelings (walk-off-the-platform variety) of someone who wants us to stop paying war taxes.

Public newspapers may need to emphasize the sensational to sell papers, but we depend on our church papers to report on what is of interest to the entire membership, not say to about 10 percent.

births

Alliman, Kirk and Jean (Ophardt), Hesston, Kan., second child, first daughter, Sarah Jean, Aug. 31, 1981.

Azbell, Randy and LuAnn (Schrock), Peoria, Ill., first child, Melody Ann, Sept. 4, 1981.

Esh, Jerry and Dianna (Raines), Phoenix, Ariz., second child, first son, Daniel Ryan, Sept. 8, 1981.

Floyd, Randy and Donna (Lewis), East Peoria, Ill., first child, Tabitha Jean, Sept. 1, 1981.

Good, Kenneth V., and Donna A. (West), Westover, Md., first child, Stefanie Lynn, July 26, 1981.

Hershberger, Bill and Diane (Schrock), second child, first daughter, Brenda Kay, born on June 14, 1981; received for adoption on July 29, 1981.

Hershberger, Wilbur and Elizabeth (Becker), Goshen, Ind., fourth daughter, Anna Ruth, Sept. 16, 1981.

Hochstedler, Doyle and Becky (Swartzendruber), Kalona, Iowa, second daughter, Rachelle Yvonne, Aug. 29, 1981.

Krabill, Leonard D. and Kristina (Kauffman), Lebanon, Ore., third daughter Katrina Beth, June 27, 1981.

Miller, Carey and Teresa (Myers), Kokomo, Ind., third child, second daughter, Lynelle Ann, Aug. 31, 1981.

Miller, Kenneth and Lou Ann (Fullmer), Washington, Iowa, third daughter, Brynn Alison, Sept. 10, 1981.

Miller, Phineas, Jr., and Sylvia, Hartville, Ohio, third son, Matthew Scott, Sept. 13, 1981.

Miller, Wendell and Carol (Diller), Hartville, Ohio, second child, first son, Gregory Ryan, Aug. 26, 1981.

Peachey, Sheldon and Barb (King), Belleville, Pa., first daughter, Laura Elizabeth, Sept. 11, 1981.

Skaggs, Shawn and Nancy (Schrock), San Bernardino, Calif., second child, first son, Shawn Christopher, Sept. 4, 1981.

Smucker, Lynn and Dorothy (Springer), Goshen, Ind., fourth child, second daughter, Jacqueline, June 15, 1981.

Stauffer, Dennis and Kathy (Bennett), Elkhart, Ind., third child, first daughter, Della Renae, July 10, 1981.

Yordy, Michael and Jenny (Dudis), Morton, Ill., first child, Michael Edward, Sept. 8, 1981.

readers say (cont.)

There is another 90 percent known as the grass-roots people and we would also like to know that each morning at Assembly hundreds made their way across campus at an early hour to hear a study on 1 Thessalonians and were greatly blessed by it. (I found this out later in talking to some who attended—your paper didn't mention it.) This one example of incomplete reporting indicates that your readers could have a very poor understanding of the balance of the activity at Assembly. I would like to be able to read our church periodical without being too depressed!

So much for incomplete coverage—I would also like to share another concern. A follow-up of the Smoketown Consultation convened at Berne, Ind., a few months ago. There was a position paper on that Consultation prepared by Mennonite Christian Leadership Foundation and sent to *Gospel Herald* for publication—but it was not published. The grass-roots people want to know what happened to it. Judging from the amount of interest in the Smoketown Consultation it would be safe to assume your subscribers would also want to know where a prominent arm of the church, such as MCLF, stands on these issues. If this omission is deliberate, then it seems that your choice of material for publication is biased at best, dishonest at worst. Ross Bender may "vigorously react" (Sept. 8, 1981, issue, p. 678) to the assertion that "certain kinds of beliefs are not heard from" but I think the Berne meeting is a case in point.—Miriam Herr, Nottingham, Pa.

marriages

Allgyer—Zeiset.—James A. Allgyer, Bernville, Pa., Schubert cong., and Charlotte Zeiset, Lititz, Pa., Metzler cong., by Amos H. Sauder, Sept. 12, 1981.

Feld—Snider.—Steven Feld, Alta Loma, Calif., and Darlene Snider, Alta Loma, Calif., Mt. View cong., by Willard Ressler, June 21, 1980.

Fisher—Tagscherer.—Bob Fisher, Burton, Ohio, Pleasant Hill cong., and Laura Tagscherer, Chagrin Falls, Ohio, by Sam Fisher, father of the groom, Sept. 5, 1981.

Gingerich—Shetler.—Maynard Jay Gingerich, Fairview cong., Kalona, Iowa, and Carol Ann Shetler, Kalona, Iowa, Kalona cong., by Howard Keim, Sept. 5, 1981.

Moncado—Naffziger.—Michael J. Moncado, Shawnee Mission, Kan., and Delaine Naffziger,

Shawnee Mission, Kan., Rainbow Blvd. cong., by Frank Ward, July 29, 1981.

Nyce—Schults.—Steven Loy Nyce, Harleysville, Pa., Harrisonville cong., and Deborah Ann Schults, Quakertown, Pa., East Swamp cong., by Cleon Nyce and Norman Schmidt, Aug. 15, 1981.

Shank—Resser.—Donald Shank, Lindale cong., and Brenda Resser, Landisville, Pa., Church of God, by William Powell, July 18, 1981.

Shirk—Hiles.—Dale Shirk, Anaheim, Calif., Mt. View cong., and Debra Hiles, Westminster, Calif., Westminster Chapel, Aug. 29, 1981.

Wideman—McCoy.—James R. Wideman, Clarence Center, N.Y., Akron cong., and Kathy Lynn McCoy, Williamsville, N.Y., by Howard S. Bauman, Sept. 12, 1981.

obituaries

Anderson, Rue, daughter of Fred and Margaret (Mitchell) Van Etten, was born in Miller, S.D., Oct. 10, 1915; died of cancer at Methodist Medical Center, Peoria, Ill., Sept. 3, 1981; aged 65 y. On July 28, 1934, she was married to Carroll W. Anderson, who survives. Also surviving are 2 daughters (Carol—Mrs. Donald Magnuson and Margaret—Mrs. James Kelly), one son (John K.), 10 grandchildren, and one sister (Mrs. Maurine Gerdes). She was a member of Pleasant Hill Mennonite Church, where funeral services were held on Sept. 5, in charge of James Detweiler; interment in Roberts Cemetery.

Baechler, Idella, daughter of Peter and Lydia (Roth) Steinmann, was born in Wilmot Twp., Ont., Oct. 21, 1913; died at Shakespeare, Ont., Sept. 6, 1981; aged 67 y. On Dec. 6, 1936, she was married to Arthur Baechler, who survives. Also surviving are 7 sons (Delford, Harold, Peter, Clare, David, Gerald, and Kenneth), 2 daughters (Miriam—Mrs. John Zimmerman and Eilene—Mrs. Paul Helmuth), and 15 grandchildren. She was a member of Steinmann Mennonite Church, where funeral services were held on Sept. 9, in charge of Vernon B. Zehr, Fred Lichti, and Elmer Schwartzentruber; interment in the Steinmann Cemetery.

Bixler, Ada, daughter of Samuel B. and Sarah A. (Bare) Bixler, was born at Garcreek, Ind., Sept. 25, 1903; died at Elkhart (Ind.) General Hospital on Sept. 2, 1981; aged 77 y. She was a member of Holdeman Mennonite Church. Funeral services were held at Lienhart Funeral Home, Wakarusa, Ind., Sept. 4, in charge of Russell Krabill; interment in Yellow Creek Cemetery.

Boese, Eva L., daughter of Joseph and Anna (Roth) Reschly, was born on Apr. 6, 1892. On Feb. 11, 1915, she was married to Harris Boese, who preceded her in death. Surviving are one daughter (Lucille—Mrs. W. E. Schantz), one son (Harold Boese), 9 grandchildren, 9 great-grandchildren, and 3 brothers (Henry, Ervin, and John).

Brock, Lara M., was born in Wayne Co., Iowa, Nov. 14, 1888; died at the Miami Baptist Hospital, Miami, Okla., July 19, 1981; aged 92 y. Surviving are 2 sons (Floyd and David), 6 daughters (Elizabeth Weaver, Rachel Price, Luella Woodall, Edna Price, Ruth Offutt, and Alberta Young), 19 grandchildren, 46 great-grandchildren, and 2 great-great-grandchildren. She was a member of Hesston Mennonite Church. Funeral services were held at the Paul Thomas Funeral Home, Picher, Okla., July 21, in charge of Richard Birky; interment in Pence Cemetery.

Gerber, Sandra Louise, daughter of Steve and Edna Gerber, was born in Elma Twp., Ont., Jan. 30, 1943; died as a result of an epileptic seizure at Kitchener, Ont., July 10, 1981; aged 38 y. Surviving are 3 brothers (Andy, James, and Gary) and 3 sisters (Ruth Ann—Mrs. Elverne Biehn, Betty Lou—Mrs. Thomas Gilchrist, and Marlene—Mrs. Mel Lichty). She was a member of Crosshill Mennonite Church,

where funeral services were held on July 14 in charge of Ervin Erb and Alvin Leis; interment in Rushes Cemetery.

Hofer, Rosalina, daughter of Visitacion and Julia (Hernandes) Ortiz, was born near Aibonito, P.R., Nov. 9, 1928; died on Aug. 10, 1981; aged 52 y. On May 17, 1953, she was married to Raymond Hofer, who survives. Also surviving are 5 children (Cynthia—Mrs. David Graber, Nanette, Kim, Amy, and Dennie), one brother (Oswaldo Ortiz), and 3 sisters (Luz Nelda Ortiz, Julita de Torres, and Juana Alavardo de Medina). Funeral services were held at the Hutterthal Mennonite Church, Freeman, S.D., Aug. 13, in charge of Louis Goertz; interment in Hutterthal Mennonite Church Cemetery.

Weber, Newton S., son of Joseph S. and Mary Ann (Shantz) Weber, was born in Waterloo Co., Ont., Oct. 10, 1897; died in Goshen General Hospital, Goshen, Ind., Sept. 8, 1981; aged 83 y. On Apr. 14, 1923, he was married to Nellie Burkholder, who survives. Also surviving are 3 daughters (Naomi—Mrs. Tillman Headings, Ruth—Mrs. J. Warren Yoder, Rhoda—Mrs. Eugene Neer), one son (John Newton), 2 brothers (Joseph H. and Bryon), and 2 sisters (Hannah Snyder and Beulah Schmitt). He was preceded in death by one grandson, one great-granddaughter, 6 brothers, and 4 sisters. On Mar. 25, 1921, he was ordained to the ministry and served pastorates in Ontario, Maryland, Indiana, and Ohio. He was a member of South Union Mennonite Church. Funeral services were held at the Yoder-Culp Funeral Home on Sept. 9 and at the South Union Mennonite Church on Sept. 12, in charge of Howard Schmitt; interment in Fairview Cemetery.

Cover by Charles Waugaman; p. 746 by Settles.

calendar

Mennonite Publication Board, Pittsburgh, Pa., Oct. 9-10
Mennonite Board of Education Board of Directors, Hesston, Kan., Oct. 9-10
Parents Weekend, Eastern Mennonite College, Harrisonburg, Va., Oct. 9-11
Fall Festival, Eastern Mennonite College, Harrisonburg, Va., Oct. 16-18
Black Leadership Seminar, Laureville, Pa., Oct. 19-23
Comite Administrativo, New York City, N.Y., Oct. 22-24
Southeast Convention, Sarasota, Fla., Oct. 23-25
Fall Mission and Service Week, Eastern Mennonite College, Harrisonburg, Va., Oct. 26-30
Mennonite Board of Missions Board of Directors, Cedar Grove, Green-castle, Pa., Nov. 4-6
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Nov. 6-7
Gulf States delegate body, Nov. 7
Mennonite Church General Board, Lombard, Ill., Nov. 12-14
Franconia Conference fall assembly, Nov. 14
Board of Trustees meeting, Eastern Mennonite College, Harrisonburg, Va., Nov. 19, 20
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 20-21
Northwest Conference fall conference, Duchess, Alta., Nov. 20-22

items and comments

Poll of U.S. Lutherans finds 6 to 1 in favor of three-church merger

Two thirds of U.S. Lutherans will be united in a single church by 1987 or 1988 if a tentative timetable outlined in Minneapolis by presidents of three Lutheran denominations is realized. They said an opinion poll showing that representatives of their three bodies favored such a step by a six-to-one margin—while it had no official standing—will spur the preparation of plans for organic union.

The earliest the constituting convention of the new 5.5 million-member denomination could take place would be 1987, they agreed at a press conference held following a meeting of the Committee on Lutheran Unity, which received the poll results.

The poll was taken last spring at district or synod convention of the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical Lutheran churches. Of the 18,504 delegates who participated in the poll, 14,306 favored uniting the three bodies; 2,303 preferred retaining the present structures; 1,270 gave no response and 623 were "uncertain."

School book covers: new field in battle for minds of young

Temper on the Montpelier school board flared when the Plainfield Meeting of Friends (Quakers) gave students free antiwar book covers. Friends billed the covers, which bear a variety of pacifist statements from famous historical figures, as an alternative to covers that have been distributed by the armed services. Emblazoned on the front, Uncle Sam tells students, "I want you to think! Do your religious or moral beliefs make it hard for you to kill?" Antiwar quotes appear from Edmund Burke, John F. Kennedy, Adlai Stevenson, Abraham Lincoln, Benjamin Franklin, and Albert Einstein.

And there's also the following word from a national conscientious objection organization: "Suppose the only job open for you was one in which the company had strict dress codes, still practiced racial and sexual discrimination, took away your constitutional rights of free speech, wouldn't let you quit, and could force you to kill." These are all true in the military. The statement concludes by listing the criteria by which individuals can qualify as conscientious objectors.

Neutron bomb condemned in statement supported by all 12 Texas bishops

The 12 Texas Catholic bishops have joined in a statement opposing the U.S. government's

decision to assemble the neutron bomb.

The bishops' statement came at a meeting in Corpus Christi three weeks after Bishop Leroy T. Matthiesen took a public stand against the decision. The Amarillo-based Pantex Corporation which will assemble the nuclear warheads is in Bishop Matthiesen's diocese.

Bishop Matthiesen had called the president's decision to assemble the warheads "the latest in a series of tragic anti-life positions taken by our government." He also asked workers at the plant to consider resigning their jobs.

Monthly exit visa rate for Soviet Jews called the lowest in 10 years

Only 430 Jews were permitted to leave the Soviet Union in August, the lowest monthly rate in a decade, according to the Greater New York Conference on Soviet Jewry. After an initial upswing at the beginning of 1981, when visas for Soviet Jews were being processed at a rate of 1,500 to 2,000 a month, the rate sharply dropped starting in May. The conference now estimates that if the current trend continues, the annual rate for this year will be the lowest since 1971—fewer than 13,000 Jews.

"While we were aware that the emigration figures for the past six months represented a significant ebb, we are shocked by this brazen closing of the gates by the Kremlin," said Seymour P. Lachman, chairman of the conference. He declared that "the August statistics serve as a rebuff to the spirit of good faith and cooperation between the Soviet Union and the United States."

Lynchburg, Va. preacher blasts 'televangelists' as crass, self-serving

A popular Presbyterian author and preacher has accused television evangelists of teaching a damaging, demeaning, heretical, "unbelievably self-indulgent" bogus public religion to viewers, and taking for their own ministries up to 90 percent of the money contributed to the evangelists for worthy causes. John Killinger, pastor of First Presbyterian Church, whose books on preaching and worship have been used as textbooks in many seminaries and colleges, made the accusation during a worship service at his church.

Another well-known Lynchburg preacher, Jerry Falwell, is also a leading television evangelist. Mr. Falwell delivered only a terse comment in reaction to the Killinger sermon: "I am sorry that a brother in Christ would take the time to criticize another brother in Christ."

Methodists kicking off \$25 million fund-raiser for television ministry

The United Methodist Church's \$25 million fund-raising campaign to finance a television ministry is being launched this fall, assisted by some 10,000 church members and volunteers.

The campaign was approved in April 1980 by the denomination's General Conference as an evangelistic effort and an attempt to provide a positive influence in broadcasting.

"We hope to do denominational programs to reach some of the 80 million unchurched people in the U.S., rubbing off some of the bad vibes from current TV preachers," said Charles Capleman, general manager of CBS's Television City in Hollywood and president of the board of managers of United Methodist Communications.

Six regional directors have been hired to help recruit volunteers and raise the \$25 million.

Protestant leadership targets of terrorism in tiny African nation

The Protestant leadership in the tiny South African enclave of Lesotho is being subjected to a campaign of terrorism by unknown gunmen and police harassment, according to reports reaching Lutheran World Federation headquarters in Geneva, Switzerland. Lesotho Prime Minister Leabua Jonathan, in power since 1965, has repeatedly attacked the country's Protestant church, whose members have called for free, democratic elections.

The editor of a Protestant church paper in Lesotho was found dead two days after his abduction by unidentified armed men. Edgar Motuba, editor of the Lesotho Evangelical Lutheran journal, *Leselinyana*, and chairman of the country's Christian Council, had been kidnapped on September 7 in Morija, the Protestant church center, the reports said. Three days earlier, Christian Council president, Benjamin M. Masilo, was kidnapped in an assault on his home during which his three-year-old grandson was killed.

Lesotho, the former Basutoland, is an independent constitutional monarchy surrounded by South Africa. Christians in Lesotho, roughly half of whom are Protestants, number between 70 and 80 percent of the total estimated population of 1.3 million.

Nation's Catholic schools reopen with a rare feeling that future is a bright one

America's Catholic schools are reopening on an upbeat note, buoyed by new enrollment stability. Enrollment figures are expected to drop slightly from last year's 3,106,000 due to the nation's shrinking birthrate during the mid 1970s, reports Bruno Manno, director of the data bank at the National Catholic Educational Association.

One reason for the new stability has been the increase in non-Catholics attending the church schools. Their numbers rose from 5 percent in 1970-71 to 9 percent a decade later. Many of the non-Catholics are inner-city blacks whose parents, despite limited incomes, have chosen to pay tuition costs in order to provide their children with an alternative to the chaotic public school system.

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Pie in the sky

A Mennonite missionary was recently shot and killed in Guatemala. Many people in the world are shot and killed every day. But when the violence comes as close as this, it is appropriate to stop and consider what meaning may be drawn from such an event.

There is more than one point of view on this subject in the Scriptures, each with a characteristic application. The writer of Ecclesiastes would have said that we should not be surprised about it. For although the missionary had gone to Guatemala not to exploit but to help, "the wise man dies just like the fool!" (Eccles. 2:16).

There is another point of view mentioned from time to time which has a different interpretation of tragedies. In this view, the death of a righteous man is part of an ongoing war between God and the forces of evil. This is the view of the apocalyptic writers, the most prominent examples of which are the books of Daniel in the Old Testament and the Revelation in the New.

Apocalyptic writers were quite conscious of the unfairness which the Preacher of Ecclesiastes had seen, but they dealt with it in a different manner. Whereas the Preacher counseled merely accepting a bad lot, the apocalypticist offered courage by his interpretation of the struggle and his vision of ultimate victory. As I wrote on July 28, the Preacher's perspective has value in times when we are tempted to pity ourselves for the troubles which have fallen on us. But taken alone without the apocalypticist's vision, it can lead to fatalism and cynicism. In contrast, the apocalypticist is confident that eventually God will win and right will prevail.

This apocalyptic vision turns up in the Bible especially at points where the going was difficult. Isaiah 65:17-25 is an example. According to the Broadman commentary this section of Isaiah is related to the experience of the Jews in Palestine following the Exile. After the enthusiasm of the return died down, it was found that life in the restored community was hard and some of the old problems turned up again. For example, as noted in 65:11, some persons were sacrificing to heathen deities named "Fortune" and "Destiny," or as Today's English Version dubs them "the gods of luck and fate."

As the Preacher would say, the good guys suffer and the bad guys get away with too much. In the context of such discouragement, the apocalypticist offers a poem which provides a vision of "new heavens and a new earth" where not only will people live a long time, but even the animals will cease to prey upon one another.

Ever since then people have wondered when these new heavens and new earth will come to pass. Every time there has been a new movement that promised deliverance, some rushed to their Bibles to see if the new activity fit what was predicted by the apocalyptic writers. Jesus, himself, was probably viewed by some as an apocalyptic leader. Indeed, as H. H. Rowley points out, Jesus used apocalyptic ideas in his own proclamation and teaching. The kingdom of God, a slogan Mark reports as used in Jesus' earliest preaching, comes from apocalyptic thought where the rule of God was seen as the ultimate happiness.

But Jesus did not follow this thinking slavishly, as Rowley shows. "He spake the Parable of the Leaven, and emphasized the yearning of God for sinners; and whereas the apocalypticists only looked longingly for the day of deliverance from tribulation and vengeance upon their tormentors, He taught His disciples to pray for their tormentors . . . His Messiahship was not what men were looking for, because it was compounded with the thought of the Suffering Servant . . . There fell from Him all but the spiritual essence of the hope of the apocalypticists" (*The Relevance of Apocalyptic*, pp. 177-178).

And so we come back to Jesus as we always must in seeking a model for coping with the issues of our time. From Jesus' perspective it is less important that the rascals should be punished than that we should be faithful. We take courage then, not from the anticipation of God's ultimate punishment of evildoers, but rather from the opportunity to join the company of those who are known as Jesus' people.

Yet the vision of the new heavens and new earth need not die. Rather it encourages us to broaden the borders of the kingdom of God by inviting others to join with us. The apocalyptic writer was strong in the belief that if any good thing happened God would do it. Jesus did not accept this rigid position. He himself went about doing good and he sent out his disciples to do the same. Yet he worked and taught with an evident trust in and dependence on God.

So while the apocalyptic vision may sustain us it should not detain us. "My Father works all the time and I work too," Jesus told those who accused him of Sabbath breaking. We can take our cue from this.

Some mystery always surrounds the apocalyptic vision. Like the people of old, we wonder when it will be fulfilled. The final reference to it in the Bible is in Revelation 21 and 22. Here too there is mystery. Is it only looking ahead to some far-off future or does the reality begin already? He that has eyes to see, let him see.—Daniel Hertzler

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"Zacchaeus, make haste and come down" (Lk. 19:5). Art by Barbara Sahli.

Baptism: like the beginning of a race

by Edwin Alderfer

The baptism of Steven Waybill in our worship service today marks it as a special day and service for our congregation.

It is special because with Steven's request and preparation for baptism and his testimony of his conviction that now is the time for him to make his commitment of faith in Christ we have a new sign of God's Spirit at work among us.

It is also a special service because by baptism Steven becomes a member with us in the body of Christ the church.

May those of us who have ourselves already made such

a commitment, and sealed it with water baptism and participation in Christ's church, remember now our vows to Christ and the church and renew them as I speak.

I see the challenge of baptism as being chiefly that of keeping on in that which God has begun within the person's being. So, Steven, baptism calls you to make explicit and clear by your personal behavior and in your relationships with others that you are a Christian. The challenge is to be what you are—a disciple of Christ.

I remember Steven that in high school you were on the cross-country team. You practiced running day after day to strengthen your leg muscles and to extend your endur-



ance. You took instructions from your coach on how best to run and how to manage your strengths and to compensate for your weaker points. You learned how to manage your resources for the race, to pace yourself so you would have something extra to give as you approached the finish line. You learned how to run in mud, rain, snow, and on dry ground, up hills and down, through wooded areas and through pastures and on hard surfaces.

I see you now, Steven, as being in the starting position for a cross-country race. Your baptism will be the send-off, like the sound of the starter's gun has been in the cross-country races you have run.

Just as in the cross-country races you ran, there was a course over which to run, so in the Christian life there is a course to follow. To reach the finish line you want to run in that direction, not at right angles or opposite to it. So you follow the instructions and the guidelines and markers.

The instructions and markers for the course for running the Christian race are found in the Bible. One particularly helpful source of information on how to keep on course is Jesus' Sermon on the Mount. One of the clearly identifiable signs that you are on the right course is that the entrance requirements are tough, the going is hard, and there are few others following that course (Mt. 7:13, 14).

Nevertheless, you will know that you are on the right course as you see others who are happy, running the race in a spirit of concern for others, and not all out to be number 1. And you will know it too, when you see others mediating between disputing runners so all can keep in the race. You will know it too, when you see some runners stopping to help others who are having trouble with their shoes, and perhaps you will feel a hand in yours as you climb a steep hill and find yourself slowing down and wanting to quit the race or "cop" out for a spell.

Another sign that you are on the right course is when you hear not "cheers" but "jeers" from the people along the sidelines. They may say mockingly, "Look at that runner! He doesn't know that he is off course." Or, they may actually put stumbling blocks in your path or stones on it to make it difficult or painful so that you won't keep in the race.

For instance, it is not clear now what the situation will be as far as military conscription and conscientious objection are concerned. It seems not a matter of whether but when conscription will begin.

Do not be confused into thinking that you are off the racecourse on which you are beginning today with your baptism if your conscientious objector position prevents you from completing your college course in the usual time pattern and you find yourself in work and in a location that is not of your own choosing.

In the not so distant past, some persons got off the racecourse without much awareness of it. They declared themselves conscientious objectors to participating in military service and without difficulty were given an alternate work assignment away from their home community and friends and church. Their work was congenial and rewarding. And they found congenial friends. After a time

they had drifted off course so significantly that they no longer were looking for the course markings because the course they were on seemed more desirable, easier to follow, and there seemed to be more persons on it.

I wonder if, when you ran cross-country races, you were ever tempted to take off on a course that crossed or paralleled yours because it looked so inviting. It may have appeared smoother, less or more challenging, perhaps more promising for arriving at the finish line if not as the first-place winner at least as a pointmaker for the team?

My point is that there are many racecourses on which the race of life may be run. Today, in a public confessional act you are declaring to all who will take note of it that you are beginning the race on the Christian course. For the vow which you will soon be taking, and which we have talked about, is: "In response to the love of God for you in the life, death, and resurrection of Jesus Christ, do you now commit yourself to Christ and his service through the church? Will you turn from sin . . . and as far as you know how, lead an upright Christian life?" Your responses of "I do," and "I will," put your feet on the racecourse of the Christian life for as long as you shall live until, God forbid, such time as you choose another course instead of it.

But, as I see you as a person who does not do things lightly or without serious thought, I do not fear that you will easily or thoughtlessly turn from the course you are publicly committing yourself to this morning. For, by your commitment this morning you are indicating, as you have said to me earlier, that you want now to declare in a public way that the course you have been nurtured on since childhood is the course that you personally are choosing and intend to follow all your life. You are doing this in the middle of your college years, after you have been away from home influences for several years and after you have had some opportunity to be aware of and perhaps to test out other courses. And, your testimony still is, that throughout it all you have continued on the same course that your parents by their life and teaching have nurtured you in and set your feet on since childhood. And by your baptism this morning you are saying that you are on this course now not alone by the nurturance of your parents and the church but by a choice and commitment of your own.

One of the distinguishing features of the cross-country race is its length. For high schools the minimum and maximum distances are 1½ to 3 miles and for colleges 3 to 7 miles. So training for it is quite different from that of the

Editor: **Daniel Hertzler**

News Editor: **David E. Hostetler**

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Edwin Alderfer is pastor of Kingview Mennonite Church, Scottdale. This article is from a sermon before the baptism of Steven Waybill.

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
100-yard dash. And while there are aspects of the Christian life which may be more closely related to the 100-yard dash, most of it seems to me to be more nearly characterized by the cross-country race. My point is that as you trained to run cross-country so you must continually be in training as you are running the Christian life race. Elements of the training include Bible reading and study in a private and personal pattern and also in the context of other Christians.

Just as cross-country training included attention to physical conditioning for strength, stamina, prevention of injury through attention to rest, exercise, diet, so attention must continually be given to spiritual diet and exercise and an awareness of the conditions of the race and the racecourse on both an individual and group basis.

But just as in cross-country running it is possible to read a great deal about how to train your body but it won't benefit you unless you actually do it, so in the Christian race, the benefit comes in reading and study and especially in doing.

In this, as in the race itself, you are not alone. Today, you are becoming a disciple of Christ and a member of this congregation. By your baptism you are not only joined with us here, but with all Christians in this community and in the whole world.

Following your baptism I will provide the opportunity for the members of this congregation to make such a covenant with you. In such a covenant we pledge ourselves and the resources God has made available to us for your use and benefit in running the race. We also ask that you do the same for us in the understanding that we are on the team of Jesus Christ together and that it is the team effort and achievement that is needed to achieve our Captain's goals.

Then, at the finish line, we together will hear our Savior and Captain say, "Well done, teammates. Enter into the fullness of the joys of your victory—life lived to the fullest of its riches as God our Father intends it and as he alone can make it." 

Hear, hear!

Let's restore divine healing in our churches

I propose that we designate one Sunday per month, maybe one Sunday in two months as a beginning, as a healing service and then structure the whole service toward a healing emphasis.

Let's think about this proposal. The gifts of God are given by the Holy Spirit as needed. No one denies that there is much need of healings in our time. God's gifts are the heritage of the whole church not the exclusive possession of a select group. That the gifts of healing were given by God for his people right from the beginning of the Christian era will become evident from a quick reading of the Gospels, the Acts, the Epistles, and other early Christian writings. The gifts of the Spirit broke out again and again in revival times in church history which shows that they became operational where they are anticipated.

Anabaptists and Mennonites believed in divine healing from their earliest beginnings in the sixteenth century. Dare we reclaim with renewed vigor what belongs to our heritage? Healing services should include more than mere anointings with oil in the bedroom of the sick. They should be public as well as private and should include prayer, praise, waiting upon God, laying on of hands, and anointing with oil.

Let me suggest some specifics for this monthly healing service.

The service should be well-publicized as a healing Sunday. There might well be fasting and prayer in preparation for this service. The sermon should exalt Jesus as Savior and Healer. Such a message will build faith and expectancy.

There should be opportunity for words of prophecy, tongues, interpretation of tongues, confession of sin, words of knowledge, and other Spirit-inspired gifts. At the appropriate time in the service the sick and needy should be invited to present themselves for healing. The need for healing might be psychological, emotional, spiritual, or physical.

The elders and any medical personnel such as doctors and

nurses in the congregation should join the pastor in ministering so it is clear that this is a ministry by the entire Christian community and not a one-man show by the pastor.

Someone may object that with this much buildup any healings that occur may be merely psychological, but is psychological healing not a part of true healing? Many illnesses are based in spiritual and psychological problems; physicians are the first to agree to this. Our expectations of healings should never be limited to the physical; they should include all kinds of sickness and afflictions.

What if no healings become manifest in spite of all our efforts to this end? Shall we then abandon the healing services? Does a doctor give up when his first treatment fails to bring healing? Neither should we. Faith rises as expectancy increases. One man who is being used greatly of God in a healing ministry testified that in less sophisticated countries overseas nine out of ten who come for healing are healed while in America only one out of ten is healed.

In the beginning of our healing ministries it may be that only minor healings will take place, but as faith and expectancy increase, more dramatic miracles are sure to take place. Luke, the Christian physician, reports a high level of expectancy in one of Jesus' services with these words: "The power of the Lord was present to heal them" (Lk. 5:17). On the other hand, Mark reports that where expectancy was low Jesus could perform very few miracles. (Mk. 6:5, 6).

Healing services need not be limited to one Sunday a month; they can take place at any time a need arises, but the more dramatic miracles of healing are likely to occur if there are special services with a prominent emphasis on healing as a proper mission of the church.

God wants to manifest his compassion and healing power to suffering humanity in our time even as he did when Jesus walked this earth. Let us reach out our hands in faith for God's healing grace and minister these "greater works" to those in need among us.—Roy S. Koch, Goshen, Ind.



The church alive in China

by Winifred Waltner

If you have traveled to China recently and met no Christians, the reason may be that you do not speak Chinese. Seven members of my immediate family, plus the missionary secretary of my brother's mission, traveled in the People's Republic of China from April 20 to May 8, 1981, and met scores of Christians, worshiped with them, prayed, sang, and enjoyed the Scriptures together. This was due in part to the fact that four of us spoke Chinese and were able to make connections beyond what the average tourist could do.

The Chinese government allows American-born Chinese, or, in our case, Chinese-born Americans, to visit their homeland and search out their birth places or relatives on a freer basis than tourists. We, therefore, wrote to a number of Chinese friends and told them of our coming. As a result we were met by a surprising number of them in different cities. Their names and specific places will not be mentioned in order to protect them. Policies are open now, but situations may change later.

The eight of us who traveled together converged upon Hong Kong from three continents and went into China together as a family group: Erland and Winifred Waltner from Elkhart, Indiana; John and Ruby Schlosser, brother and sister-in-law of Winifred, from the Philippines; young John and Tom Schlosser, grown sons of the Schlossers, from Central America and Seattle, Washington; Anabel Miller, sister of Winifred, from Santa Barbara, California; and

Charles Kirkpatrick, missionary secretary of Free Methodist mission, Winona Lake, Indiana.

Bibles and Christian literature. Our first stop in mainland China gave customs officials an opportunity to look into our luggage. All of us carried Bibles and other Christian literature specifically requested by individuals we expected to see. The officials were not pleased, but my brother John reminded them of an old Chinese custom. "We have come thousands of miles and are visiting friends whom we have not seen for nearly fifty years. How would it look if we brought no gifts?" So we were allowed to bring them in with the injunction, "Don't do it again."

At every stop of train or plane we were met by China travel agents, who spoke good English, accepted no tips, and provided taxis to and from places that we wished to see. They arranged for our hotels and bought our tickets, took us to restaurants, and booked our visits to commune or factory. Imagine the travel agents' surprise to find us also met by clusters of friends, who greeted us with warm handshakes, some hugs, and both tears and laughter. We were obviously old friends. Those of us who spoke Chinese found the language flowing right back as if no years had elapsed.

Our friends told us of Sunday services to be held and said, "If you want a place to sit down you had better come an hour early." They gave us the church address. When Sunday came we asked our guide to take us there. "There are no churches in this city," he said. "And if there were, Westerners would not be welcome. But there are no Christians in this place." However we showed him the address and told him we were invited. He finally pointed out the way, guided us part way on foot, and then himself disappeared. How happy we were when we found the church packed to the doors and overflowing into the courtyard. People's hands stretched out to greet us as we stepped into the crowd. "Welcome! Peace to you! Praise to Jesus!" they exclaimed on all sides.

There was not one seat empty, so we started to sit on the floor, but hands reached out and pulled us up and insisted on giving us their seats on the front bench. We were not recognized from the platform at first, and we learned later that they had been having a few Western visitors at almost every service. The time before service began was spent in learning hymns and practicing them. Few had hymnals, so they had written the characters on scrolls in flip chart fashion and lifted them up on a pole for all to see. And what singing! Such total participation and joy! And the prayers too had total participation.

When the service proper started, three robed ministers came in and took their places on the platform. A robed choir of thirty or forty sang. The four of us who knew Chinese recognized many of the hymns and sang along with them. Before the service was well under way, the minister in charge made a unique announcement. "You observe that we are very crowded," he said, "we hardly have room for our visitors. Now, as you know, we have two services. After this we will have three. And I must urgently request you not to come to more than one of these meetings. Be polite. If you have been to one service, remember those who have not had a chance yet, and leave room for them."

Scripture reading was from their own Bible, printed in

Winifred (Mrs. Erland) Waltner is from Elkhart, Ind. She was born in China to Methodist missionaries who were serving there.

China by the Chinese government under its new policy. Religion is being permitted again, Muslim and Buddhist as well as Christian. Protestants must meet as one body and are not allowed to perpetuate old denominations; hence the three ministers (from formerly three different groups) on the platform; and in another church there were eleven different ministers from that many different denominational backgrounds.

The sermon which we heard was thoroughly scriptural, drawing from both Old and New Testaments, and Christ-centered. The preacher told some good colorful Chinese stories to illustrate his points. Laughter interspersed earnest exhortation. I'm sure nobody's conscience went home unpricked. He hit us all. Inspired and comforted too.

After the service anyone who wished to meet the visitors was invited to come to a room at the front. About fifty people swarmed in to shake our hands and ask questions and tell us who they were. Every one of those were people who knew us and/or our families in the days gone by, when our parents were missionaries in China. This was six hundred miles away from the mission where I had known them. And the next church was a thousand miles away. None of us in that group had ever set foot in those far northwestern provinces. These were Christians in the dispersion.

The gospel alive. These Christians who had fled before the face of war and had been dispersed by persecution and settled in many distant places had kept the gospel alive with them. Now it emerges stronger than ever. They told us, "There are more Christians now than there were when the missionaries left." But such warmth and love and joy we had not expected. There were both tears and smiles of joy. So much love was expressed that I did not mind it at all when a woman thought I was my mother. It had been fifty years since I saw that woman, and she held my mother and father in as much love and respect as I do. So my age made me look a lot like mother, and she put me right up on her pedestal!

At a city very near to my birthplace we were met at the depot by a group of Christians and one young person we were not sure of. She was the granddaughter of a teacher whom we knew. She was very talkative in excellent English and almost overcordial. We have no hard evidence to suspect her, but at this city we were not able to meet with any large group of Christians. And only the three ministers in our group were permitted finally to sit for a visit with five Chinese church leaders.

These five ministers presented us with a gift of one of the new Bibles printed in China by the Chinese government. What a surprise! And of course they received the gifts of hymn books and Bible study helps which had been brought for them. Their special word to us was: "We know what the resurrection means. We have experienced it. All five of us have been in prison for the faith and suffered persecution and separation from our families without hope of reprieve. Now we are free. We are permitted to worship openly. We have experienced the resurrection."

During our eighteen days in China we traveled about 3000 miles by train and an equal number by plane. We got to visit all but one of the places where we had formerly lived. We saw some churches being used for factories or hospitals.

One was filled with sewing machines and cutting tables where blue jeans were being made with American labels in them. However that church was to be reopened as a church within a week after we left. It was hard to take pictures of these places, because so many buildings had been built up around them. But for all the crowding and population increase, we saw not one beggar in all of China. The people were clothed and fed. There was no unemployment. Old people were taken care of. Little children appeared happy.

A childhood friend. One of the persons we visited was a dear childhood friend of mine. We grew up together, played in the sandpile together, went to school together. And when I got married in America she came from China to our wedding. She stayed in the States four years and graduated from an American university. This Chinese girl had been found as an infant cast away along a roadside to die in famine time. A Christian Chinese man found her and took her home to his wife, who was nursing a baby of her own. She nursed the child for six weeks. Then the baby was adopted by a lady missionary and was given an American name along with her Chinese name. She was just my age and we became best friends.

I longed to see her, but after the Chinese Cultural Revolution it was no longer possible to write letters. We lost sight of her for over thirty years and presumed her dead. Just one year before our China trip my sister's husband was in Switzerland on church business. He met a Chinese man there who spoke such good English, that he asked him where he had learned it. "That is an interesting story," replied the man. "I learned it from a Chinese woman who had an American name." And so he told my brother-in-law about this very person. He was able to supply the address and we got in touch with her.

I found out that my dear long lost friend was still alive, that she had been in prison for twenty years, and that now she was out and we could visit her. Seeing this radiant joyful woman again was the climax of our trip for me.

When it came time to say good-bye, I said, "Well, if we don't see each other again, we'll meet up there." And she exclaimed, "Yes, and it may be sooner than we think!"

While most of our trip was people-oriented, we did take the last two or three days to see the typical tourist sights in Peiching. After all, Erland and three other members of our party had never been in China before. In Peiching we had another of those unusual miraculous experiences which had attended our trip. We needed a guide to take us out to the Great Wall, a day's trip. But hundreds of other tourists from all over the world were also needing guides and there simply were not enough to go around. Our group was too small to have a priority. Hearing our plight, a tall white-haired American gentleman stepped up and said, "Perhaps I can be of some assistance." We were very grateful. It turned out that he was a well-known China-watcher and author, David Adeney. We were extremely honored, that he, of all people, would offer to guide us to the Great Wall, the Ming Tombs, and other sights.

The Altar of Heaven. My own most dramatic moment came the next day. We went to the Temple of Heaven and the Altar of Heaven just outside of Peiching. Here is where

the emperors of old used to pray once a year to "The Old Heavenly Father," the God of Heaven, to bless their land with rains and good crops and bountiful harvests. I had seen these sights before and this time I thought I would like to kneel down in the place where the emperors did and pray for China.

The Altar of Heaven looks like a huge round white marble wedding cake. It is built in three circular layers, about a hundred feet wide at the base and fifty feet across the top circle. Each layer is reached by a flight of nine steps, and a series of carved marble pillars looks like the candles around each balustrade. In the center of the topmost layer is a round white stone where the emperors knelt. I went up all the steps. I looked at the bright blue sky, and my heart was filled with gratitude for all that we had witnessed of God's grace on this trip. I wanted to kneel and pray, but the center of the ring was occupied with Chinese students also visiting their ancient treasures. Who knows what to expect from young

people raised in a communist land (or any land, for that matter)? They were taking turns standing on the center stone and clapping or stamping or shouting to hear the echo.

They let me take my turn. They were doing their thing, why shouldn't I do mine! I knelt as I had planned and prayed aloud in English. The students were curious. They took pictures. I could have worried about that. Then I stood and said in Chinese "Do you know what I have done? Your emperors used to kneel in this place once a year long ago. They prayed to the God of Heaven for blessings on this land. It is my land too. I was born in China, and I today have prayed in this spot to the same God of Heaven, in the name of his Son Jesus, for rain and good harvests and all the other blessings heaven can bestow on this great land of China. I love this land. We are one big family of nations on earth. And we need all the help we can get from God, don't we?"

At this the crowd burst into applause, and I knew they had heard and accepted the message.

The appeal of Taize

by Dave Jackson

The Story of Taize by J.L.G. Balado. Seabury Press, 1981. \$4.95. *A Life We Never Dared Hope For* by Brother Roger. Seabury Press, 1981. \$3.95. *Living Today for God* by Brother Roger. Seabury Press, 1981. \$3.95.

These three books, the first written by a Spanish journalist and the other two written by the prior and founder of Taize, sketch the life and message of this French monastic community of brothers from different Christian churches and its gathering of thousands of young people from all over the world.

Early in Balado's book he says that Taize has been compared to everything from the Mount of Transfiguration to Woodstock without finding an adequate parallel. My impression is that a cross between the two might do quite well. Though I have personally lived in Christian community for over 12 years and have visited and written about dozens of others, I have not had the privilege of going to Taize. But much in these books is familiar to one familiar with life in community. The Mount of Transfiguration represents an ecstatic, spiritual encounter. Woodstock was an extraordinary sociological phenomena. Christian communities involve both . . . with their positive and negative potentials. But I'm getting ahead of myself.

Five themes of Taize stand out for me as described in these books.

1. Relief and service. All things have earlier roots, but Taize could date from 1940 when Roger Schultz purchased an abandoned house in the poor, war-ravaged French village for the purpose of providing refuge and aid to those suffering from the war. Those beginnings of service to the

most needy, even at a great risk from the Gestapo, provided a cornerstone for all that Taize has become. Today the brothers are still giving sacrificially in every setting.

2. Ecumenism. Ecumenism for Brother Roger is more than ecclesiastical negotiations or grassroots, interdenominational rallies. His book, *A Life We Never Dared Hope For*, describes his personal journal from 1972 to 1974. Through it I discovered a man with a uniquely universal consciousness, identifying with the body of Christ and, in fact, all of God's creation throughout the world. On one page it is an audience with the pope; on the next it is joy for a seriously ill mother when her children bring her a branch of forsythia. In one entry he is grieving over the war in Vietnam (not from newspaper accounts but because he has had dinner with some terrified refugees), and in the next he is rejoicing in God's love for mankind.

3. The Council of Youth. Maybe it is my American compulsion to "understand" things in organizational or task-oriented terms, but the Council of Youth remains a mystery to me. It is obviously the biggest thing happening at or out of Taize. But after reading the three books, I still don't know what it is. According to Balado and Brother Roger, it's not just a movement, but a festival of some 40,000 young people who gather annually at Taize to learn, search, talk, and pray. Years of deliberation by the Council have resulted in pastoral letters which guide and inspire thousands of young people around the world in terms of responsible simple living, career and competition, churchly priorities, care for the poor, prayer, sharing, and a number of other important matters.

What has attracted so many young people? Maybe it is the sense of connection with the whole world. Maybe it is

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the challenge Taize represents to live for God with utter abandonment—a life with real purpose. Or maybe it's Brother Roger's acclamation of the young which draws them. For instance, "I would go to the ends of the earth if necessary, to the farthest reaches of the globe, to speak over and over again of my confidence in the new generation, my confidence in the young. We who are older have to listen, and not condemn. Listen, to grasp the creative intuitions alive within them. The young will find a way beyond the demarcation-lines which now divide believers from believers, they will invent means of communion, uniting believers with nonbelievers." What caused so many to gather at Woodstock? Partly the music but also the intoxicating notion that a new age was dawning and the allure of being a participating pioneer.


The back of Balado's book describes it as the "history of what is probably the most influential movement in the Christian church today." How familiar! I've found that attitude in almost every community I've visited, even among people who are models of humility on a personal level. I've felt it myself and written it into books and articles about community. Maybe it's true. But one thing that's been bothering me of late is the possibility that such a self-concept may be essential to any dynamic, idealistic movement. Do we wither without it? And for fear of that, do we create our grandiosity and shrink from any confession?

4. Christian community. I was most interested in the community life at Taize. I was previously familiar with *The Rule of Taize*, which is quoted frequently in these books, but I had hoped to find out more about the daily life together of the 80 brothers who are now at the vortex of so much pilgrimage. How do they do it? And are they grappling with the issues of membership and covenant facing so many other communities today? Also, what aspects of their community are reproducible for ordinary people with families and jobs in ordinary churches? Or is their role simply to be the

monastic servant/inspirer?

I found few answers to these questions in the books. Their community life was mostly portrayed in principles and homilies. But then few of us who live within community have had the courage to face, let alone reveal, the pain and anguish which also seems to accompany the joy and power.

5. Life-long commitments. In *Living Today for God* Brother Roger wrestles briefly with the right to bind themselves to their vows of celibacy for life. But he dismisses the matter with the conclusion that God is powerful enough to make his call plain. That may be adequate for a calling as permanent and static as marriage or celibacy, but what things are biblical to promise "for life"? Certainly obedience and love to the Lord and love for one another. But what of vows to remain with one group or in one place? And what about vows of obedience to a specific leader or even to the community's discernment? I used to dismiss these questions by thinking that a community's process as in Matthew 18:18 or even the decisions of loving elders or a wise prior were more trustworthy than individual opinion, and that's often true. But maybe not to the point of making a covenant or vow about it lest we be pressed into obeying man rather than God simply to honor our oath. And isn't that the essence of the biblical teaching against swearing? Isn't that why James advises us to qualify all our plans and projections for the future with the clause, "If the Lord wills"? These questions may seem like quibbling or the resurrection of individualism until a community faces its potential for error. Then they must be asked again, more seriously.

It may be unfair to inject my agenda into the review of three books about a community thousands of miles away which I have never visited. But to discover what is sociologically required to create real community in our day of mobility or spiritually required for unity in a climate of pluralism is a worthy search, and the brothers at Taize could probably say more. I hope they will. 

I'm listening, Lord, keep talking

God revised my Bible reading schedule. As a young Christian I read the Bible through each year. Family responsibilities, church involvement, a heavy work load, plus other excuses caused me to drift away from that goal.

Perhaps ten years ago, at the plea of Carrie Chupp, a number of us at Belmont Mennonite resolved to read the Bible through once per year. And there I faithfully stayed.

I was happy with scheduling my Bible reading, setting up the goal, reading three chapters daily, five on Sunday. The slothful need such regimentation. Then three years ago I gave up my "Read the Bible through each year" goal.

At that time I shared my happiness of reading God's Word through from beginning to end each year with an older brother. He said, "I like the idea, the systematic reading of the Bible. In fact, I read it through twice each year." The person who ran the Genesis to Revelation route in half my time was John Chupp, Carrie's husband.

I felt that God was just around the corner, wanting to talk about it, so I turned the corner. Sure enough, there he was.

I began, "Lord, I'm doing good to get the Bible read through once a year. You know my schedule.

God nodded in complete agreement. "I know you are busy, very busy. You do a lot of reading as it is. You subscribe to three newspapers, *Reader's Digest*, *National Geographic*, *Newsweek*, all the Mennonite Church magazines, *Saturday Evening Post*, *Christianity Today*, plus your educational journals. You look at your wife's *Good Housekeeping*, your daughter's *Campus Life*. At school you skim through *Time*, *U.S. News and World Report*, *Ebony*, and a few others. And you do some novel reading.

God can be so pointed, almost sarcastic. For the last three years I have been getting up twenty minutes earlier, reading a little less in the secular press. I find it easily possible to read the Bible through twice each year, often finishing the second lap in early December.

I have asked the Lord not to introduce me to anyone who reads the Bible through three times each year.

But God just smiles.—Robert J. Baker

Installation of new pastor in East Berlin; time for reflection on destiny

On July 1, Knuth Hansen officially became the new pastor and leader of the Mennonite Church in East Germany (GDR). He replaced 74-year-old pastor Walter Jantzen, who had headed this church since its inception in 1961.

Hansen is of Lutheran origin and a graduate of a Lutheran Bible institute in East Berlin. He was given a leave of absence by the Lutheran Church in March 1980 in order to serve a term as "circuit-riding" minister for the Mennonites. In May of this year he became a member of the Mennonite Church. Hansen is 34 years of age and unmarried.

Outside of Berlin, virtually no Mennonites resided within the boundaries of the present East German state prior to 1945. Most GDR-Mennonites lived in West Prussia and Danzig until their forced resettlement in the years 1945-47. The new East German Mennonite diaspora found itself in vastly different surroundings. Having spent their lives in relatively exclusive, ethnic Mennonite surroundings, the Mennonites now found themselves scattered across 200 different locations in East Germany.

The destruction of the ethnic Mennonite community in Danzig clearly weakened the cultural cohesiveness and religious identity of its members; post-WW II generations never truly found a foothold among East German Mennonites. Many joined Lutheran and Baptist churches, others freed themselves from all church ties or departed for the West.

The present remaining membership is, therefore, elderly. In the early 1950s, there were approximately 1,100 Mennonites in the GDR, in 1960 around 500. Today, 250 members remain.

Until the construction of the wall in August 1961, all East Germans desiring Mennonite fellowship needed to travel to the Menno-Heim congregation in West Berlin. Until the border was closed, this congregation was

considered the home church of all GDR-Mennonites. Many traveled great distances in order to attend the biweekly church services.

Only after August 1961 were attempts made to achieve state recognition of a Mennonite Church in the GDR. Walter Jantzen played a major role in these negotiations, which were concluded with official registration in the following year. He also led the first official Mennonite service on East German soil, which took place in East Berlin in December 1961.

The East Berliners have been meeting in the same Lutheran-owned quarters ever since; GDR-Mennos have never acquired their own chapels or meeting rooms. Jantzen, a layman, was owner of a small trucking firm from 1949 until his retirement in 1970. He was ordained in 1965 and soon became very active in visitation, traveling throughout the country by car, and holding church services at regular intervals.

GDR-Mennos have remained in contact with Mennonites in Western Europe and North America from the beginning. Walter and his wife, Bertha, have hosted hundreds of North American guests in their East Berlin home during the past two decades. They were able to return the favor by attending the Mennonite World Conference session in Wichita.

Small churches are forced to be ecumenical in outlook. The GDR-Mennonites are active in several local ecumenical organizations and have guest status within the Prague-based Christian Peace Conference. Relations with the Gossner Mission are of long standing, especially with its recent director, Bruno Schottstädt. Schottstädt retired from the Gossner Mission in December 1979 and spent portions of 1980 and 1981 in the U.S. and Canada under the auspices of MCC.

Dual church memberships and the infant baptisms of new adult members are recognized by the GDR-Mennonite Church; Knuth

Hansen is one of numerous examples.

German Mennonitism did not remain unscathed by the enticements of nationalism. This was one of the causes for the official rejection of pacifism by the North German Mennonite Church in 1933. Since WW II the pacifist position has been revived among West German Mennonites, especially during the past decade.

Walter Jantzen wrote in 1975, "In the struggle for peace we do not see our Mennonite emphasis strictly in the rejection of military service by the individual. Each person should decide according to his own conscience. We rather interpret the gospel as calling us to do everything in our power to prevent a war from breaking out in the first place." To date no East German Mennonite has utilized the option of doing noncombatant military service; yet only a small number of them have ever been confronted with such a question. Two thirds of all noncombatant soldiers, (*Bausoldaten*), are Lutherans.

Knuth Hansen presently holds monthly church services in East Berlin, Rostock, Halle, and Dresden, usually attended by 20 to 30 persons. He also composes and distributes a monthly church letter. As a means of mutual introduction, Hansen has attended a number of Mennonite conferences in Western Europe during the past year. Because of the Kenyan government's failure to issue a visa, he was hindered from attending the recent MWC sessions in Nairobi.

Hansen's coming has led to an encouraging upsurge of activity, yet the GDR-church's long-term prospects leave one with only limited reason for optimism. The majority of those active in its small youth group are immigrants from the Soviet Union. (Approximately twenty adult *Umsiedler* are loyal to the GDR-Mennonite Church.) Only a successful evangelistic endeavor could guarantee the survival of this church in other than extremely modest circumstances. The probability of this occurring is limited by the fact that the Mennonite Church's cause for existing and its identity remain unclear for many of its own members.

In an urban setting, following the disintegration of ethnic surroundings, Mennonites frequently rely on their Anabaptist heritage, as, for example, the peace witness in particular, as a means of justifying our continued existence as a separate church. Yet in the GDR today, one cannot refer to a specific Mennonite theology. It would therefore be unclear to potential converts why they should join a Mennonite congregation rather than a more obvious Baptist, Methodist, or Lutheran one. In view of its limited resources, this Mennonite Church perceives its primary calling in the pastoral counseling of its still remaining members. There exist too few members who could formulate and propagate a specifically Mennonite theology.—Bill Yoder, West Berlin

More hope in guerrilla groups than the church?

The future of the Mennonite Church in Central America lies in its ability to develop strong native leadership while relying less on missionary aid, contends Gilberto Flores, president of the Central American Conference of the Mennonite Church.

Flores, the pastor of a 300-member Mennonite congregation in Guatemala City, Guatemala, discussed the state of the Mennonite Church in Central America on Sept. 15 with about 30 Hispanic students and others at Goshen College.

The Guatemalan church leader contrasted the situation of the church in the United States

to its situation in Central America. "It's easy to talk about a peaceful church and people here, but harder in Central America," he told his audience. "Here you have a lot of theory. In Central America there's lots of practice." It is especially difficult to attract young people to the church, he said, when they see more hope for their country in guerrilla groups such as the Sandanistas of Nicaragua.

Flores was in the U.S. to attend a Mennonite Central Committee meeting in Akron, Pa. He was invited to the Goshen College campus by Rafael Falcon, director of the Hispanic ministries department at Goshen College. Flores also spoke on the state of the Central American church at a meeting held at the Greencroft Building, Elkhart.

church news

Oak Grove celebrates milestones; Wiebes in focus

Pastor Walter Dyck was installed as interim pastor at Oak Grove Mennonite Church, Smithville, Ohio, Sunday, Sept. 27. He will serve until June 1982, while the pastor, Peter B. Wiebe, is on sabbatical at Mennonite Biblical Seminaries in Elkhart, Ind.

The installation service was a part of Oak Grove's annual Harvest and Heritage Sunday. Dedication of the remodeled meetinghouse facilities was also a highlight of the day with open house for the community in the afternoon.

Wiebe brought the morning message. Fellowship at noon with a carry-in dinner and chicken barbecue was planned for members and guests.

Oak Grove Mennonite Church will be celebrating the 30th anniversary of Peter B. Wiebe's ordination on Oct. 18. This is a celebration of having served 30 years as a pastor in three churches: Yellow Creek, Hesston, and Oak Grove Mennonite churches. It will also be a time to define and celebrate the role of pastoral leadership so youth and others

might be challenged by the ministerial calling.

A breakfast meeting will begin the day with a panel discussion "The Pastoral Role in Perspective." Some of the panel members will be Oscar Weaver, Laban Peachey, Al Meyer, Bob Schloneger, Peter Wiebe, and Tilman Smith.

The Sunday School hour at 9:30 a.m. will have the theme: "Qualities of Leadership in a Changing Church." Sharing will be Herb Maust representing Yellow Creek; Laban Peachey, representing Hesston; Bob Schloneger, who served as intern under Peter Wiebe; and Morris Stutzman, from Oak Grove.

During the worship hour at 10:30 a.m., Al Meyer and Peter Wiebe will be speaking. Following a carry-in dinner, reflections on Peter and Rheta Mae's ministry, with discussion and testimonials, will take center stage.—Kathy Smucker

Keeping the missionary vision alive at Neffsville

A five-day MissionsFest at Neffsville Mennonite Church, Lancaster, Pa., ended with a challenge by David W. Shenk, Eastern Mennonite Board of Missions home missions representative, and a question to the pastor by a high school youth, "Could I meet with you this week to talk about VS opportunities next summer?"

Planting the seed of missions, and exposure to missionaries and to agencies' resources was the overall purpose of the Aug. 26-30 missions parley. Evening gatherings were packed with music and input from Neffsville youth reporting on their summer service, and from Lancaster VS personnel. Speakers were sent from Mennonite Central Committee, Mennonite Board of Missions, and Eastern Mennonite Board of Missions.

Paul and Bertha Swarr, MBM workers, in dialogue highlighted their pastoral witness in Israel. Jim and Jeanette Krabill, through skit, story, and discussion, shared their work in church leadership development in Ivory Coast.

A pre-service film fest two evenings presented MBM's work in Israel and Africa. Children were fascinated with sights, sounds, and tastes from other countries through games, films, and snacks in junior worship.

According to Ed Bontrager, pastor, seeing the cumulative thousand or more persons meeting missionaries that Neffsville supports, hearing the evangelistic call to local outreach, sensing a renewed fascination for worldwide missions are all enough to convince those who were involved in its planning that the Neffsville congregation may rest uneasy if MissionsFest does not become an annual event. "We felt very good about our mission emphasis and it was extremely helpful to our congregation," concluded Bontrager.

Eight missionary agencies set up displays, including Mennonite Board of Missions.

Boyer testifies against selective service nomination

Charles Boyer, chairman of the National Inter-religious Service Board for Conscientious Objectors, has submitted written testimony against the nomination of Major General Thomas K. Turnage for director of the selective service system. President Reagan's nominee appeared before the Senate Armed Services Committee for confirmation hearings on Thursday, Sept. 24.

General Turnage is a member of the reserve forces policy board which recommended a return to examination, classification, and conscription in testimony before the House armed services subcommittee on military personnel and compensation on Mar. 11, this year.

In his testimony Boyer stated, "It is difficult to reconcile the reserve forces policy board's support of registration, classification, and conscription with the administration's position on these issues. President Reagan has maintained official opposition to peacetime registration and inductions since his election. As a member of the reserve forces policy board, General Turnage has endorsed the Board's positions, so as director of selective service his views would contradict official policy."

In his testimony Boyer quoted from his July 10 letter to President Reagan in which he stated, "NISBCO opposes the use of military

personnel in any position in the selective service system; with a career military man as director, the civilian nature of the entire agency would be severely compromised. There is a strong possibility that many young men would find themselves refusing to cooperate with the selective service for reasons of conscience.

International marketing center dedicated in Ontario

A dedication service and open house on Sept. 15 marked the official opening of the SELFHELP Crafts (Canada) office, warehouse, and store in New Hamburg, Ont.

In operation since April of this year, the warehouse is becoming the central wholesaler for provincial retail efforts. SELFHELP Crafts, a program of Mennonite Central Committee, markets handcraft items from developing countries.

The dedication service, held at the Nith Valley Mennonite Church, focused on the goals of the program. According to Paul Leatherman, international director, about 30,000 producers will benefit from an estimated \$2 million in sales this year.

While the heart of the program is overseas, added Leatherman, there is no need to "lose our shirt over here." Markups on craft items

pay for shipping, customs, and overhead. MCC claims no profit in the venture.

The overall motivation for helping was probed by Erwin Wiens, pastor of the Breslau Mennonite Church and member of a local advisory group. He challenged easy economic, political, and religious answers to the "puzzle of inequality." The appropriate stance, he suggested, is to discover that "we have a lot more in common with the producer than we thought we had."

The open house following the service was held at the SELFHELP facilities at 175 Waterloo Street in New Hamburg. On hand for the evening celebration were around 100 people, including provincial SELFHELP directors, who were concluding several days of planning with the national office.—by Ron Rempel

Record enrollment at seminaries, variety of backgrounds represented

Associated Mennonite Biblical Seminaries (AMBS) has enrolled a record-breaking 240 students during the opening days of the 1981-82 school year. One year ago 211 students were enrolled. This year Goshen Biblical Seminary has enrolled 156 students and the other partner at AMBS, Mennonite Biblical Seminary, has enrolled 84. There are 144 full-time students and 96 part-time, with a full-time equivalency of 173. Married students outnumber single students, 161 to 79.

The number of women enrolled at AMBS, which has grown steadily over the past several years, is also at an all-time high. Five years ago 55 women (33% of student body) were enrolled; today 93 (39% of the student body) are enrolled.

Mennonite conferences are well represented at both seminaries. Indiana-Michigan Conference leads the way at Goshen Biblical Seminary with 76 students. However, a significant number of these students are recent "transplants" from other conferences who,

since coming to AMBS, have made Indiana-Michigan their home conference. Ohio Conference is second with 12 students. Other conferences represented are: Allegheny, Atlantic Coast, Conservative, Franconia, Illinois, Iowa-Nebraska, Lancaster, Ontario, Rocky Mountain, South Central, Southeast Convention, and Virginia.

Mennonite Biblical Seminary draws students from all ten district conferences of the General Conference Mennonite denomination. Central District Conference leads the way with 17 students, followed by Western District Conference with 8.

A sizable number of students come from the provinces of Ontario, Saskatchewan, Manitoba, Alberta, and British Columbia.

The student body represents a variety of 13 non-Mennonite denominations, including Church of the Brethren, United Methodist, Holiness, Church of Christ, and Lutheran. The Church of the Brethren has the largest number of students with seven, followed by the United Methodist with five.

A total of 19 international students are enrolled. They come from Argentina, Bolivia, Ethiopia, France, Germany, India, Japan, Mexico, The Netherlands, and Paraguay.

mennoscope

Trinity Mennonite Church, Phoenix, Ariz., will dedicate its new auditorium on Oct. 25. Paul M. Miller, of Goshen Biblical Seminary, Elkhart, Ind., will be guest speaker and will continue his series on Monday and Tuesday evenings, Oct. 26 and 27. All friends and past attendees at Trinity are invited for the festival of praise and for the Miller series.

Pine Lake Fellowship Camp, Meridian, Miss., has an opening for camp director. The usual qualifications for a Christian/Mennonite camp director apply. If interested, write Glenn Myers, 315 Northwood Dr., Philadelphia, MS 39350.

Goshen College has two day-long conferences planned for late October. The first will be an early childhood education conference scheduled for Oct. 29. It is intended for persons interested in Head Start programs, day care, nursery school, kindergarten, and home based education, or other nurturing of young children. Kathryn Aschliman planned this conference. The second conference will discuss the prevention of sexual abuse of children. This Oct. 30 conference will be sponsored by the college's education department. It is billed as a "teacher training conference." Contact the college for further details.

Jacob W. Elias will be installed as dean of Associated Mennonite Biblical Seminaries on Oct. 16 at 7:30 p.m. Along with his appointment as dean, Elias was also designated assistant professor of New Testament. The seminary choir, under the direction of Orlando Schmidt, will sing, and board members, students, and faculty members will participate in the service. The new dean will deliver the message of the evening.

Roger L. Richer has been installed as pastor of the Glendora (Calif.) Church of the Brethren, one half of whose membership is Mennonite, according to Richer. Florence, his wife, will be setting up a Christian holistic center in the community. She is also working closely with the student and young adult services of Mennonite Board of Missions. "We want to stay close to the Mennonite Church," Richer says.

The Marlin Kym family made a decision this summer to legally change the spelling of their family name from "Kim" to Kym. This change will return the name to its original Swiss spelling. Kym is pastor of the Portland (Ore.) Mennonite Church.

A Youth Evangelism Service (YES) team from Mennonite churches in Elizabethtown, Mount Joy, and Landisville, Pa., is sponsored by the Eastern Mennonite Board of Missions, Salunga, Pa., to serve as missionary apprentices in the Central American country of Belize. The team left on September 23 for Salem, Ore., where they will spend three months in preparation for their assignment at a Youth With a Mission training center. Team

Shortages of drugs, plague medical facilities in Vietnam

"It is a grim situation in Vietnam today," said Willard Krabill, a physician in Goshen, Ind., after returning from a two-week trip there. "Many are living a marginal existence."

Krabill was in Vietnam from Aug. 22 to Sept. 2 on behalf of Mennonite Central Committee to assess health needs. He and his wife, Grace, had served there from 1955 to 1958.

MCC was able to obtain a visa for Krabill through the U.S. Committee for Scientific Cooperation in Vietnam, a private organization that sends technically trained people to Vietnam.

"I am impressed with the degree to which they are doing well with what they got," said Krabill after visiting a wide variety of health care facilities in Hanoi and Ho Chi Minh City (formerly Saigon). But he found that they had very little.

Hospitals and other medical facilities lack such basic items as gloves and sutures. They also have to do without drugs of all kinds, forcing them to rely heavily on traditional herbal medicines.

Krabill learned that patients going into major surgery simply receive a morphine injection. There are no local anesthetics for minor surgery. Health workers "depend on the stoicism of the people."

Krabill feels that with adequate supplies the health care system could function effectively. "They are organized from the local commune level to the large central hospitals in Hanoi and Ho Chi Minh City, and have worked very hard to train personnel. They simply lack the

wherewithal to make [the system] work."

The need for food matches the need for medical supplies, according to Krabill. Although the May rice harvest was a relatively good one, the country is still recovering from the loss of the fall harvest due to bad weather.

Krabill saw little evidence of abject starvation, but he did observe widespread malnutrition. "Under their system nobody starves. Everybody gets something." The rice ration is currently 15 kilograms per person per month, three-quarters of the amount considered essential for a worker.

Causes for the shortages include poor weather and bad economic planning, but also the policy of the U.S. and some other nations to "bleed" Vietnam for its invasion and occupation of Kampuchea. Krabill suggests that efforts to limit or prevent humanitarian assistance to Vietnam will only increase its dependence on the Soviet Union.

Krabill reports that his Vietnamese hosts treated him very cordially, putting at his disposal a car and driver, interpreter, and travel assistant. "They have no hatred for the American people," he explained, "only the American government."

Krabill regrets not having been able to attend a church service, something not part of the prearranged schedule. Krabill had no church addresses.

Krabill left with the impression that while the government has not forced the church underground, it is functioning at only a "subsistence level."

members are Randy Fellenbaum, LuAnn Brennenman, Greg Zimmerman, Lucille Hess, Don Hess, and Barbara Burkhart of Mount Joy, Angie Budesheim of Washington Boro, and Larry Frey of Marietta. After giving two months of service in Belize, the team will spend one month with Voice of Calvary, an inner-city ministry in Jackson, Miss.

A college-church consultation bringing together moderators, executive secretaries, and youth ministers of the nine conferences served by Goshen College will be held on the campus on Oct. 22 and 23. Conference personnel will meet with Goshen College overseers, administrators, and faculty to "exchange ideas and concerns," said J. Lawrence Burkholder, president. Discussions will revolve around the question, "What does it mean to minister to young people?" The consultation will be moderated by Kenneth Long, outgoing chairman of the Goshen College Board of Overseers. Speakers will include Richard Kauffman, *With* editor; Delphine Martin, Ontario Conference youth minister; Arlene Mark, Goshen College overseer; Robert Shreiner, Goshen College overseer and secretary of the Atlantic Coast Conference; and Charles Gautsche, president of the Mennonite Board of Education.

Director of SELFHELP Crafts, Paul Leatherman, has announced a new system for marketing its handicrafts from around the world. The Mennonite Central Committee program is looking for individuals willing to voluntarily serve as SELFHELP Craft representatives. Leatherman suggests that representatives can promote handicraft sales through coffee parties in their homes or homes of friends, displays at churches, speaking to women's groups and schools, running market stalls, or maintaining shops in their own homes. The representatives system will primarily serve areas where SELFHELP does not have other outlets—such as the Mennonite Central Committee-related shops and relief sales that presently sell most items in the U.S. Mennonites living in urban areas are especially urged to become involved. SELFHELP Crafts is a not-for-profit program of MCC established to market items which local artisans in 21 countries produce. At present it supplies supplementary income for over 30,000 people.

Many children in Kampuchea (Cambodia) have not gone to school for years due to repression under the Pol Pot regime and to earlier war. Now as Kampuchians seek to rebuild their country, reestablishing schools is a priority. But Kampuchea has almost no school supplies. To help Kampuchean children in Svay Rieng Province return to school Mennonite Central Committee has agreed to supply 111,000 school kits. MCC Bangladesh will send 25,000 school kits from its warehouses, leaving Mennonite and Brethren in Christ families in North America to supply 86,000 this

fall. The school kits will include basic tools of learning—pencils, notebooks, rulers, and erasers. Families are urged to be compiling kits now, sending them to their nearest MCC office between now and Christmas.

Six missionaries were appointed to overseas assignments by the Eastern Mennonite Board of Missions, Salunga, Pa., at its Sept. 16 bi-monthly meeting: Barbara Eichorn, Elkhart, Ind., will serve as administrative assistant in the Mennonite Central Committee office in Nairobi, Kenya; Fae Miller, Millersburg, Ohio, will serve as nutrition teacher in Somalia; Cornelius and Margaret Reimer, who were serving with Mennonite Central Committee in Botswana, have transferred to Somalia to serve as teachers on a loan arrangement from MCC; Edward and Gloria King, Baden, Ont., were reappointed to serve with Amor Viviente (Living Love) Rehabilitation Center in Tegucigalpa, Honduras.

The Mennonite churches in Phoenix, Ariz., have begun providing free Home Bible Studies for use with inmates in the Arizona State Prison in Florence. Volunteer graders at the Glencroft Retirement Center in Glendale have been assigned to grade the lessons. The prison chaplain, Thomas Evens, serves as a liaison between the students and the graders. Stanley Weaver, associate pastor of the Sunnyslope Mennonite Church and overseer of the Southwest Mennonite Conference, is coordinator of this new outreach effort. Other persons interested in starting a similar outreach with Home Bible Studies may write to David D. Yoder, Home Bible Studies director for Mennonite Board of Missions/Media Ministries, Box 1252, Harrisonburg, VA 22801.

A Bread for the World seminar on the Christian response to hunger will be held on Oct. 30 through Nov. 1 at Eastern Mennonite College. Urbane Peachey, director of Mennonite Central Committee Peace Section, will deliver the keynote address, "Swords into Plowshares," at 7:30 p.m. on Friday, Oct. 30. A discussion will follow the address.

Small groups and workshops will be held on Saturday. Workshop topics will include "Understanding Foreign Assistance," "Redefining Security: The Hunger and Global Security Bill," and "Making the Political Process Work for Hungry People." Further information may be obtained by calling Brubaker at 433-2771, Ext. 410.

Action has been taken to change the name of the congregation formerly known as "The Clarence Center Mennonite Church" located at 11500 Clarence Center Road, Akron, N.Y. 14001, to "Clarence Center—Akron Mennonite Church."

Many people are leaving Poland because of economic, social, and political conditions there and are arriving in Belgium, reports Vasil Magal, writer-speaker for the Mennonite Board of Missions radio program, *Voice of a*

Friend. "They don't want to go back and ask for the refugee status," he states. Since he's fluent in five languages, he notes, "I'm often required to help in administrative matters; it takes a lot of my time, energy, and expenses." To stay abreast of developments in Russia, Vasil plans to visit Korntal, West Germany, in early October where he wants to visit one or two groups of German immigrants from Russia. Contacts with these *Umsiedler* groups provide firsthand feedback from *Voice of a Friend* listeners in the USSR.

A celebration of country and folk art will take place at the Southwyck Mall, Toledo, Ohio, Oct. 23 and 24 at the eighth annual Sunshine Home bazaar and quilt auction. The bazaar runs from 9:00 a.m. to 9:30 p.m. The proceeds go to the Sunshine Children's Home sponsored by Mennonite Board of Missions, Elkhart, Ind.

The Choice Books International Committee (CBIC) met on Sept. 16 in Rosedale, Ohio, and learned that the General Conference Mennonite, Beachy Amish Mennonite, and Mennonite Brethren Churches have agreed to the naming of a representative from each denomination to serve on CBIC. The three groups are already a part of bookrack work.

Special meetings: Roy D. Kiser, Stuarts Draft, Va., at Locust Grove, Burr Oak, Mich., Oct. 25-30. Mark M. Leaman, East Earl, Pa., at Bossler, Elizabethtown, Pa., Nov. 8-15. Howard S. Bauman, Akron, N.Y., at Alden, N.Y., Oct. 11, 14, 15, 16, 18.

New members by baptism: Kimberly Barge, Marcia Barge, Anita Denlinger, Andrew Dittick, Ben Kauffman, Bryan Kauffman, Donna Kunkel, Roger Martin, Duane Petersheim, and Marilyn Petersheim at Paradise, Pa.; Asa and Estella Hykes at Cedar Grove, Greencastle, Pa.; Michael Yeakey and Paul Mark at Prairie Street, Elkhart, Ind. Grace Mast, Donna Frey, Leah Klingelsmith, Scott Boshart, and Kevin Klingelsmith by baptism and Robert Gillmeister by confession of faith at Clarence Center, Akron, N.Y.

Change of address: Ralph Stahly from Kokomo, Ind., to R. 3, Box 184, Syracuse, IN 46567. Glen R. Horst from London, Ont., to 349 Carpathia Rd., Winnipeg, Manitoba R3N 1T6.

\$232,200

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$232,200.72 as of Friday, October 2, 1981. This is 31.0% of the total needed. Contributions have been received from 307 congregations and 132 individuals. Individual gifts represent \$42,037.76 of the total.

Goal: \$750,000

readers say

Thank you for writing the editorial on nuclear arms in the Sept. 22 *Gospel Herald*. It drew our attention to an urgent subject and did so in an enlightening way. I have been thinking a lot about this matter in preparation for the MCC U.S. Peace Section Assembly (Nov. 20, 21) on "The Christian Faith and the Nuclear Arms Race."

In what follows, my purpose is not to disagree with what you wrote, but perhaps to add to it. I believe we need to consider what is heard by Mennonites when we say that nuclear weapons are not significantly different from other weapons. There is a limited sense, in the realm of theoretical moral absolutes, in which this is true. Stated simply, there is no difference morally between killing a person with a knife and killing a person with a nuclear bomb. However, with that the similarity between the knife and the bomb ends.

The moral question to which the knife-bomb analogy, as it is commonly used, does not speak is whether there is any moral difference between killing one person and killing two persons, or between killing one person and killing 50,000 persons. You may not believe this, but I have heard Mennonites as much as say that there isn't. Perhaps their logic is that the murderer of one person, absent redemption through Christ, is as surely damned as the murderer of a thousand persons. But as true as this may be, one consideration has been left out. No, to be exact, 999 considerations have been left out. The lives of 999 people are left out of this kind of moral casuistry.

All serious ethical discussion must include the principle of proportionality. There is a great difference between killing (or threatening to kill) one person and killing a thousand people, and to those who find it difficult to understand the difference I can only suggest that they place themselves number 6 in a row of persons being shot and ask whether there is any difference between killing five and killing six.

In one sense, the question which the nuclear bomb places before Mennonites is whether they are able to consider the question of war from the viewpoint of the victims of war. Or, are they capable only of asking it from the viewpoint of the conscientious objector thinking about himself?

With you, I am perplexed by Christians who object to war with nuclear bombs but not with "conventional" bombs. However, I am perhaps equally perplexed by "nonresistant" Christians who can summon no more strenuous objection to plans and threats to kill millions of people than to plans and threats to kill thousands of people.—John K. Stoner, executive secretary, U.S. Peace Section, Mennonite Central Committee

This letter is in response to your last several issues of the *Gospel Herald*, but particularly the issue of Sept. 22.

I found the order of the articles interesting. The "Hear, hear!" by Glenn Miller is saying, drop all these traditions and be free, and the next article by Levi Miller is on how fiction writers always have their Mennonite characters leaving tradition to be free. It seems like we all are suffering from stereotyping.

One can follow "tradition" and still have family prayer and Bible reading. (By the way, personally, I object to the covering being included in the same category as buttons, capes, TVs and neckties—the latter are not even mentioned in the Bible, and the covering is commanded to be worn, in the Word.)

Why are we always in conflict over issues? Why can't this church which I adopted as my own after being delivered from the Church of Jesus Christ of Latter-Day Saints just follow what the Bible tells us to do?

The Bible says that females are not to be in spiritual authority over males. Why can't we just praise God for his wisdom and let it go at that? I'm

surprised that the Bowling Green 81 conference even considered going along with the ways of the world (and who is the prince of this world? Satan). If the Bible says women are to have their heads covered, why can't we just accept it? If the Bible says in three different passages to pay our taxes, why do we even question it? God proved to Job in several chapters of the Bible that he knows more, and is more powerful, than man. Why do we have to keep on "kicking against the pricks"? Can't we just "let God be God" and go on with fulfilling the Great Commission?

Glenn Miller mentions cults taking verses out of context. As a former member of the Mormons, as well as another cult, I have realized that two of the reasons we are an easy game for cults is because of a lack of Bible knowledge, and a rebellion against God. We don't want to obey God—well the Mormons promise you can be a god of your own planet if you join the church and make it into the celestial kingdom. They can take verses out of context to prove this because we don't really know our Bible—we're too busy having "experiences." What they can't prove with their butchered Bible, they prove by their own rewritten scriptures. Isn't that what we're trying to do when we argue that we don't have to do what the Bible tells us to do because we can't figure it out with our sin-corrupted minds?

Let's stop stereotyping ourselves into the categories of "old-fashioned" and "free" and be just what God has told us to be—Christians.—Betty Ann Keener, Dry Run, Pa.

I learned much from Robert J. Baker's article "X. Mennos: A Post-Lab Analysis" in the July 14 issue of *Gospel Herald*. He is indeed a very fine person and shows concern and compassion for those who left, not disgust and intolerance. At the same time, we must be careful not to feel that those who chose to leave have committed a "sin" of some sort. They left for their own reasons and it is their business. As for those who get their noses out of joint over pseudonyms, frankly I can't help but think that this is a display of nosiness (I hate for anyone to have his privacy. I want to know! Anyway if I had his address, I could write to him and argue with him. Maybe I could make him agree with me!) Isn't that about what it adds up to?

I'd like to make a comment on abortion. I too believe that all human life is sacred, but within reason. One of our readers (a man of course!) stated that a baby should be born, regardless of the danger to the mother's life (*G.H.*, July 7). It's so easy to be overly concerned for those poor little babies when someone *else* is going to be the sacrifice! Let's see what a few *women* would say about going to such extremes. Let's not always hear from somebody who will never experience such a thing—unless that is, his name is Christine!—Weigellia Trook, Lebanon, Ore.

I have read with interest your editorial "The Integrity of Scripture" (Aug. 18) in which you told of learning that there are two stories of creation like there are four gospels. You said you were 30 before those two stories were evident to you and then someone pointed them out to you.

It may interest you to know that I am more than twice the age you were and *still* don't see two stories! I have had someone try to point out the "fact" but I just can't see it. For some years while teaching I was a member of professional societies where the annual meetings were largely taken up with speakers arguing for Babylonian backgrounds for the creation account, Hammurabi's influence on Moses, Moses' inability to write so he couldn't have written the five books, Peter didn't write his Epistles, etc.

I'd sit and listen to their vain display of discourse and their arguments ran off like water off a duck's back. There is a basic difference between them and me. I believe the Bible to be God's revelation to man

in every age, culture, and country. *They* take the Bible to be a compilation of documents, though admittedly religious documents, picturing man's struggle to find God.

So for them the Bible is made up of stories—creation stories, Exodus story, crossing-the-Red-Sea story, manna story, miracle stories, Jesus' story, parable stories, apocalyptic stories. Whether the "stories" are true or not matters little to those "scholars." They are searching for the "truth contained in them." And what a time they had! So for them the Bible is a collection of stories gathered from here and there, a great compilation picturing principally the Hebrew interpretation of natural and spiritual phenomena greatly influenced by their pagan, idolatrous neighbors.

I take the Bible as *God's revelation*. I don't have two creation stories or even one. I have *the creation account*. I believe the one who did it has the best "source-knowledge" about what happened. And you may be interested in knowing that I am not the only one with such "grade school mentality." Among the others I mention five: Dr. Henry M. Morris, director of Institute of Creation Research; Dr. Edward J. Young, late professor of Old Testament, Westminster Seminary; Dr. O. T. Allis, late professor of Old Testament, Westminster Seminary; Dr. Merrill F. Unger, professor of Old Testament, Dallas Theological Seminary; Dr. J. Oliver Buswell, late professor Systematic Theology, Covenant Seminary.

Perhaps it would help to understand our viewpoint by quoting from Dr. Edward J. Young's book *An Introduction to the Old Testament*.

"When the purpose of chapter 2 is thus clearly recognized, it will be apparent that any contrasts made between the two upon the assumption that each is an independent account of creation are beside the point. There are different emphases in the two chapters, as we have seen, but the reason for these is obvious. Chapter 1 continues the narrative of creation until the climax, namely, man made in the

marriages

Alderfer—Landis.—Timothy Alderfer, Salford cong., Harleysville, Pa., and Karen Landis, Baptist Church, by Dale Hinds and John L. Ruth, Jan. 3, 1981.

Beitzel—Stover.—Wayne Beitzel, Springs, Pa., Maple Glenn Cons. cong., and Janie Stover, Oakland, Md., United Brethren Church, by Kenneth E. Zehr and Mike Friend, Sept. 20, 1981.

Bencsik—Landes.—Christopher T. Bencsik, Souderton, Pa., Brethren in Christ Church, and Gayle P. Landes, Telford, Pa., Franconia cong., by Earl Anders, Jr., and Andrew Stoner, Sept. 19, 1981.

Bender—Mueller.—Barry Bender, Wellesley, Ont., Poole cong., and Denise Mueller, New Hamburg, Ont., Hillcrest cong., by Gerald Good and James Martin, Sept. 19, 1981.

Burkey—Stutzman.—Richard Burkey, Beaver Crossing, Neb., West Fairview cong., and Jane Stutzman, Friend, Neb., East Fairview cong., by Oliver Roth, Sept. 11, 1981.

Bockmann—Walter.—Gerhardt Bockmann, Perkiomenville, Pa., Lutheran Church and Lauretta K. Walter, Souderton, Pa., Ambler cong., by Richard Moyer, Sept. 5, 1981.

Clouse—Yoder.—Steve Clouse, Nappanee, Ind., and Kim Yoder, Goshen, Ind., Yellow Creek cong., by Bob Detweiler, Sept. 11, 1981.

Coy—Lile.—Cris Coy, Bellefontaine, Ohio, United Methodist Church, and Shelley Lile, Bellefontaine, Ohio, South Union cong., by Howard S. Schmitt, Aug. 20, 1981.

Eberly—Wright.—Brent William Eberly, Harrisonburg, Va., Weavers cong., and Chris Maria

image and likeness of God. To prepare the way for the account of the fall, chapter 2 gives certain added details about man's original condition, which would have been incongruous and out of place in the grand, declarative march of chapter 1" (pp. 54, 55).

So, Dan, I hope this response may help you and your readers to take seriously the integrity of the Bible. We either have revelation from God or we don't. I believe we do. So I affirm: The Bible is **NORMATIVE** not merely **INFORMATIVE**. And indeed the God who made man's mouth can speak man's language!

If the Bible is not revelation, but is merely a compilation of stories, we have an awesome oppressive silence. But God has spoken!—J. Otis Yoder, Harrisonville, Pa.

James Michener's *Centennial* portrayal of Mennonites justifiably raises the loyalists' indignation. Mr. Miller's critique of *Centennial* (*G.H.*, Sept. 22), suggests that a more serious look at the subject of "ex-Mennonites" is in order. Mr. Miller does an injustice both to those individuals who, despite having experienced rejection from their own people, maintain their commitment to the Mennonite Church and to those who, for whatever reason, have left.

To imply that people who remain in the Mennonite Church are "right" and those who leave are "wrong" is to ignore the fact that in real life there simply are no simple solutions. In attempting to provide a literary criticism of one author's resort to simple formulas Mr. Miller demonstrates that he, too, is prone to this solution. It would be more compassionate if matters such as individual freedom in the context of a debate on commitment were approached with sensitivity to the complexity of these issues. To approach them judgmentally and defensively is to fail to recognize the genuine pain of people who, in the face of conflict, have made a variety of decisions regarding the level of their commitment.

ment.—Annie E. Wenger-Keller, South Point, Ohio.

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Thank you for publishing the article about Uncle Nelson Kauffman (Aug. 25). And thanks, Jean S. Pfeiffer for writing. You have captured very well what Uncle Nelson was and will always be.

As a teenager I loved his sermons. They made me want to be my very best. I thanked God for the heritage he had given me and with my whole being wanted to be faithful to that heritage and pass it on to my children. I remember vividly the first time the letters of Paul became alive to me. Uncle Nelson was preaching from Galatians and he said he was going to read. I waited for him to start reading. He just kept talking. Later I learned that he was repeating Galatians from memory. Somehow his repeating it made it alive. He had many Scriptures memorized.

At family reunion last summer Uncle Nelson and Aunt Lois were with us. As usual Uncle Nelson had games, stories, and songs for the children. On the last evening he taught the children a song he had learned as a boy.

When we heard of his death our 12-year-old said, "Who will have games at our reunion?" I am thankful to God for his influence on my life and that my children learned to know him.

Thank you for *Gospel Herald*. I really appreciate and enjoy it. It fills a real need in my life.—Verla Fae Haas, Bluesky, Alta.

• • •

Recent articles in the *Herald* such as the "Bowling Green 81: Special Report" (Sept. 8) issue and others mentioning the question of women's ministries, lead up to this note.

This weekend at IMS we were having the Restoration 81 program, and the question was put to a speaker, Bob Heil, whether he believes women should be expected to share equally with men the

ministerial gifts of Eph. 4:11. Bob drew up a series of pigeonhole boxes to illustrate his views: that women should not occupy positions of (1) authority over men, as a pastor, nor (2) authority over the word, as a teacher toward an evangelist, he said, as some do. He left open the ministries of prophet and evangelist, in which he believed women have equal opportunity.

My thinking had been that in the bracket of "evangelists" we may have greater need of new vision for outreach and some new "blood" or anointing, more room, that is, for women ministering than in the work of pastors. I find precedent for this in the work of Peggy Richards, a Pentecostal evangelist of our Deep South. Peggy preached one of the most powerful sermons I ever heard for teaching logic and evangelistic appeal. I do not know what emphasis is given in any of our seminaries or colleges to the encouragement of women evangelists but it seems we are not overdoing that to say the least, while our "brethren evangelists" are not keeping up with opportunities open to such work. Forgive me, brethren, but this is my conviction. As in Jesus' parable of laborers in the vineyard it's time for us to call up the eleventh-hour. . . .

The Assembly of God and other churches also use sisters as evangelists. Sisters, I believe the door is wide open to this field, or soon will be. The Lord anoint you and bless you!—Roy E. Hartzler, Kinross, Iowa.

• • •

Thank you for printing "Have faith in God" by Lauren King (Sept. 15). Recently I preached a sermon on the same subject in response to a crisis in the congregation here in Boise. I found Lauren's article to be affirming and supportive of personal thinking and praying with regard to God's response to prayer specifically in the area of healing.

It always feels good to know there is at least one other person who has similar thinking on a subject.—Larry Hauder, Boise, Idaho

Wright, McGaheysville, Va., by Willard Eberly, brother of the groom, and John Sayre, Aug. 8, 1981.

Eisenberger—Zimmerman.—James L. Eisenberger, Willow Street, Pa., Mt. Pleasant cong., and Carol Sue Zimmerman, Intercourse, Pa., New Holland cong., by C. Nevin Miller, Sept. 12, 1981.

Eppard—Troyer.—Larry Eppard, Elkton, Va., and Ruth Troyer, Harrisonburg, Va., Morning View cong., by Dwight S. Heatwole, Sept. 12, 1981.

Gongwer—Beck.—Steve Gongwer, Wakarusa, Ind., and Judi Beck, Goshen, Ind., both of Yellow Creek cong., by Richard Gongwer, Aug. 15, 1981.

Gunden—Gingerich.—Burdette L. Gunden, Grand Rapids, Mich., and Charlotte Kay Gingerich, Evanston, Ill., College cong., by Arnold C. Roth, Sept. 12, 1981.

Harms—Yoder.—Doug Harms and Dawn Yoder, both of Normal cong., Normal, Ill., by James Waltner, Aug. 15, 1981.

Hartman—Hartman.—Kevin Hartman, Goshen, Ind., and Sherry Hartman, Elkhart, Ind., both of Yellow Creek cong., by Bob Detweiler, Aug. 8, 1981.

Hochstetler—Schweitzer.—Brent Hochstetler, Wellman, Iowa, Lower Deer Creek cong., and Barb Schweitzer, Wellman, Iowa, Wellman cong., by Ron Kennel and Roger Hochstetler, Sept. 6, 1981.

Hostetler—Smith.—Owen Jay Hostetler, Orrville, Ohio, Orrville cong., and Loretta Lea Smith, Wooster, Ohio, Church of Christ, by Kenneth Baldwin, July 18, 1981.

Kennell—Canal.—Thomas A. Kennell, Eureka, Ill., Roanoke cong., and Lynn S. Canal, Normal, Ill., First Waldesian Church, by Bob and Mag Richer

Smith, June 6, 1981.

Landis—Reinford.—Ernest Landis, Harleysville, Pa., Upper Skippack cong., and Fern Reinford, Elroy, Pa., Spring Mount cong., by Charles A. Ness, Aug. 15, 1981.

Landis—Rutt.—Edward D. Landis, Willow Street, Pa., Landis Valley cong., and Carol J. Rutt, Landisville, Pa., Landisville cong., by Lester M. Hoover and Harold Reed, Aug. 30, 1981.

Laur—Martin.—Calvin Laur, Embro, Ont., Lombard cong. and Gail Martin, St. Albans, W.Va., Presbyterian Church, by John R. Mumaw, June 27, 1981.

Longacre—Heisey.—Paul M. Longacre, Akron, Pa., Akron cong., and Nancy R. Heisey, Lancaster, Pa., Brethren in Christ Church, by J. Wilmer Heisey and James Longacre, Sept. 4, 1981.

Miller—Hershberger.—Doug Miller and Sue Hershberger, both of State College, Pa., University cong., by Harold and Ruthie Yoder, June 6, 1981.

Miller—Troyer.—John Miller, Goshen, Ind., and Lorraine Troyer, Wakarusa, Ind., both of Yellow Creek cong., by Bob Detweiler and Ivan Troyer, Sept. 19, 1981.

Moffitt—Jenkins.—Richard Moffitt, West Liberty, Ohio, United Church of Christ and Vicki Jenkins, DeGraff, Ohio, South Union cong., by Howard Schmitt and Tom Marlin, Aug. 27, 1981.

Ney—Gehman.—Steven H. Ney, Marietta, Pa., and Deborah L. Gehman, Leola, Pa., both of Mount Joy cong., by Nathan D. Showalter, June 20, 1981.

Nussbaum—Badertscher.—Rodney Dale Nussbaum, Orrville, Ohio, Nazarene Church and Marla

Jean Badertscher, Orrville, Ohio, Orrville cong., by Tim Ginter, Mar. 28, 1981.

Reedy—Hernley.—Robert Reedy, Jr., and Pamela Hernley, both of Berkeley Avenue Fellowship, Goshen, Ind., by Art Smoker, Aug. 29, 1981.

Sailor—Turner.—Leonard Sailor, South Bend, Ind., and Teresa Turner, Elkhart, Ind., both of Yellow Creek cong., by Bob Detweiler, Aug. 22, 1981.

Sommers—Rupp.—Brad Sommers, Wauseon, Ohio, and Carolyn Rupp, Wauseon, Ohio, North Clinton cong., by Ken Ladd, Sept. 12, 1981.

Stauffer—Kroeker.—Barry Stauffer, East Fairview cong., Milford, Neb., and Brenda Kroeker, Bethesda cong., Henderson, Neb., by Brian Epp, Aug. 15, 1981.

Steckly—Shaw.—Graham Steckly, Carstairs, Alta., West Zion cong., and Bonnie Shaw, Didsbury, Alta., Missionary Church, Aug. 29, 1981.

Srof—Boehr.—Jody Srof, Perryton, Tex., and Brenda Boehr, Henderson, Neb., by Brian Epp, Aug. 22, 1981.

Sweigart—Bachman.—David Wayne Sweigart III, Elizabethtown, Pa., Mount Joy cong., and Karen Ruth Bachman, Christ United Church of Christ, Elizabethtown, Pa., by Nathan D. Showalter, Sept. 19, 1981.

Wolfer—Beckler.—Dan Wolfer and Candace Beckler, both of East Fairview cong., Milford, Neb., by F. Dale Hostetler, Sept. 18, 1981.

Zehr—Shaw.—David Zehr, Lowville, N.Y., and Tipton Shaw, Remsen, N.Y., Lowville cong., by Milton J. Zehr, Aug. 22, 1981.

births

Berg, Thomas and Carol (McConaghay), Elverson, Pa., first child, Ford Thomas, Aug. 26, 1981.

Brenneman, Merrideth and Roberta (Gowens), Accident, Md., first child, Travis Lee, Sept. 24, 1981.

Chastain, Lincoln and Pamela (Burden), Wooster, Ohio, first child, Bianca Ryan, Sept. 9, 1981.

Clark, Jay and Marlene (Kauffman), Guymon, Okla., first child, Jaylene Amber, Sept. 14, 1981.

Clemens, Richard and Jane (Wenger), Telford, Pa., first child, Matthew Richard, Sept. 11, 1981.

Collinsworth, James and Twila (Wiebe), Perryton, Tex., James Paul III, Sept. 6, 1981.

Eicher, Sam and Laura, Hicksville, Ohio, Matthew Ryan, Aug. 30, 1981.

Eicher, Steve and Marilyn, Hicksville, Ohio, Angela Renee, Aug. 6, 1981.

Gingerich, Craig and Jana (Srof), Perryton, Tex., first child, Nathaniel Leon, Sept. 1, 1981.

Hartman, Curtis and Jacqueline (Ridgway), Harrisonburg, Va., first child, Nicholas Dwight, July 19, 1981.

Hawkins, Henry and Loretta (Zimmerman), Harrisonburg, Va., second daughter, Lisa Carter, July 5, 1981.

Holsopple, Merle and Marcia (Metzler), Holsopple, Pa., first child, Micah Amos, Aug. 20, 1981.

Kauffman, Milo, Jr. and Carolyn (Yousey), Lowville, N.Y., third child, first son, Andrew Milo, Sept. 2, 1981.

Keister, Gary and Norma (Denk), Goshen, Ind., first child, Joshua Denk, July 23, 1981.

King, Clair and Donella (Neff), Cochranville, Pa., first child, Kerwin Michael, July 28, 1981.

Kulp, John and Ruthann (Witmer), Harleysville, Pa., second child, first daughter, Rochelle Lauren, Sept. 6, 1981.

Landes, Richard and Janis (Rutt), Ephrata, Pa., third child, second son, Kirk Andrew Rutt, Sept. 21, 1981.

Lapp, Lester and Tami (Card), Port Allegany, Pa., second child, first son, Lavan Christopher, Aug. 24, 1981.

Leaman, Toby and Lonnie (Wideman), West Liberty, Ohio, first child, Ashley LaMar, Sept. 25, 1981.

Lichty, Clifton and Jacqueline (Heihn), Kitchener, Ont., third child, second son, Trevor James, Sept. 11, 1981.

Mansfield, Randy and Janet (Wittmer), North Canton, Ohio, first child, Harold Parks, Sept. 17, 1981.

Mullet, Tom and Sharon (Stutzman), Berlin, Ohio, third child, second daughter, Debra Lyn, July 24, 1981.

Overholt, Galen and Gloria (Thompson), West Liberty, Ohio, second son, Matthew David, Sept. 17, 1981.

Overholt, M. Edward and Sue Ann (Frey), Fredericktown, Ohio, sixth child, third son, Jake Willard, June 4, 1981. (First son and second daughter deceased.)

Ramer, Max and Susan (Daniel), Carson, Calif., second daughter, Heather Ann, Aug. 2, 1981.

Reinford, Vernon and Kay (Hostetler), Louisville, Ohio, fourth child, third son, Adam Lee, June 21, 1981.

Rissler, Ed and Jean (Kuhns), Front Royal, Va., third son, Matthew Lynn, July 15, 1981.

Sauder, Delmar and Lois (Lantz), Lancaster, Pa., fourth daughter, Maria Joy, Aug. 26, 1981.

Schertz, Larry and Karen (Ramsey), Washington, Ill., second child, first daughter, Annie Lucinda, Sept. 18, 1981.

Shenk, Gerald and Sara (Wenger), Mount Joy, Pa., second son, Timothy Ivan, Sept. 15, 1981.

Short, Everett and Bonnie, Wauseon, Ohio, third child, second daughter, Rebecca JoAnn, Sept. 16, 1981.

Slabaugh, Lon and Jane (Martin), North Canton, Ohio, first child, Patrick Michael, Sept. 17, 1981.

Stauffer, John and Velma (Swartzentruber), Timberville, Va., first child, Jessica Leigh, Sept. 13, 1981.

Stoltzfus, Douglas and Pamela (Brenneman), Williamsburg, Iowa, first child, Jill Renee, Aug. 6, 1981.

Stutzman, Mike and Tena (Ramer), Goshen, Ind., second child, first daughter, Jodi Richele, Aug. 22, 1981.

Troyer, Anthony and Darlene (Gerber), Mio, Mich., third child, first son, Bryant Ray, July 27, 1981.

Weaver, Vernon H. and Martha (Miller), Fredericksburg, Ohio, third child, first daughter, Sherry Anne, Aug. 20, 1981.

Yoder, Dean and Juanita (Hunsberger), Holsopple, Pa., third child, first daughter, Alice Dawn, Sept. 9, 1981.

Yoder, Rod and Lori (Riley), Beaver Crossing, Neb., second child, first son, Cody J., Sept. 13, 1981.

Zoss, Stephen and Julie, Metamora, Ill., second child, first daughter, Gillian Elizabeth, Aug. 28, 1981.

children, and one brother (Christ Flaud). She was a member of Maple Grove Mennonite Church, where funeral services were held, in charge of Herman Glick and Clair Umble; interment in Stoltzfus Cemetery.

Glick, Melvin I., son of Samuel and Salinda (Mast) Glick, was born in Narvon, Pa., Mar. 16, 1915; died of a heart attack at Pittsburgh, Pa., after giving assistance at a highway accident on the Pennsylvania Turnpike, Mar. 19, 1981; aged 66 y. On Aug. 30, 1940, he was married to Alta Schertz, who died on Sept. 18, 1956. On Apr. 20, 1957, he married Esther Swartzendruber, who survives. Also surviving are 5 sons (Melvin II, Roger, Norris, Jonathan, and Sam), one daughter (Susan Miller), 10 grandchildren, 5 sisters (Lena Musser, Sarah Stoltzfus, Minnie Stoltzfus, Mary Stoltzfus, and Lydia Lapp), and 2 brothers (John and Roy). He was preceded in death by 4 brothers and 2 sisters. He was a member of Metamora Mennonite Church. Private funeral services were held on Mar. 22 at Otto-Argo Funeral Home, Eureka, in charge of Gail Fisher. A memorial service was held at the Metamora Mennonite Church; interment in Harmony Cemetery.

Groff, Angela Rose, daughter of Dillon and Fern (Klopfenstein) Graber, was born at Wayland, Iowa, Dec. 17, 1950; died of leukemia at Duluth, Minn., Sept. 14, 1981; aged 30 y. On June 18, 1971, she was married to Rodney Groff, who survives. Also surviving are her parents and 3 sisters (Charlotte—Mrs. Henry Rosenberger, Janet—Mrs. Dan Gerber, and Connie—Mrs. Wilbur Mamer). She was a member of Washington Mennonite Church. Funeral services were held at Duluth, Minn., Sept. 18, in charge of Elizabeth Oettinger, Royal Shepard, and Robert Hartzler.

Jantzi, Daniel Jacob, son of John B. and Mary (Conrad) Jantzi, was born in Wood River, Neb., July 12, 1910; died of heart failure at Seward Memorial Hospital, Sept. 15, 1981; aged 71 y. On Jan. 14, 1932, he was married to Taphena Stauffer, who survives. Also surviving are 2 daughters (Lillian—Mrs. Percy Gerig and Beverly—Mrs. Bob Beckler), 3 sons (Phillip, James, and Lonnie), 20 grandchildren, 13 great-grandchildren, 2 sisters (Nettie Schweitzer and Ethel—Mrs. Clarence D. Stutzman). He was preceded in death by 2 brothers (Ezra and Royden). He was a member of Wood River Mennonite Church. Funeral services were held at Bellwood Mennonite Church on Sept. 18, in charge of Herbert L. Yoder and Cloy Roth; interment in Blue Mount Cemetery.

Jones, Edward, son of David and Mary (Miller) Jones, was born in North Dakota, Apr. 23, 1906; died at the Meadows Nursing Home, Fremont, Mich., May 13, 1981; aged 75 y. On Aug. 22, 1935, he was married to Cleo B. Nussbaum, who survives. Also surviving are 3 daughters (Carol—Mrs. Howard Burkholder, Ila Jones, and Ruth—Mrs. Clyde Stoner), 2 sons (Ivan E. and Roger F.), 14 grandchildren, 5 brothers (David, Levi, Albert, Manasses, and Neal), and 3 sisters (Amelia Jones, Katie Carver, and Esther Horst). He was preceded in death by one son (Carl David) in 1955. On Apr. 21, 1935, he was ordained to the ministry and served the White Cloud Mennonite Church. Funeral services were held at the White Cloud Church on May 16, in charge of David Kuhns and Thomas Miller; interment in the Big Prairie Cemetery.

Kaufman, Donna, daughter of Carl and Sara (Kirk) Brubaker, was born in Rickton, Pa., Mar. 9, 1927; died of cancer at Orrville, Ohio, Sept. 15, 1981; aged 54 y. On Apr. 5, 1947, she was married to Paul Kaufman, who survives. Also surviving are 3 daughters (Sandra Penner, Karen Meyer, and Ruth Lance), one son (Kevin Kaufman), and her parents. She was a member of the Wooster Mennonite Church, where funeral services were held on Sept. 18, in charge of Sanford Oyer and Glen A. Horner; interment in Maple Grove Memorial Park.

Maust, Amanda, daughter of George and Malinda (Hess) Martin, was born in Elkhart Co., Ind., Mar. 5, 1886; died at the LuAnn Nursing Home, Nappanee, Ind., Sept. 19, 1981; aged 95 y. In August 1909, she was married to Douglas Maust, who died

obituaries

Beachy, Joas, son of Simon and Mary Ann (Helmuth) Beachy, was born at Arthur, Ill., June 2, 1918; died an accidental death in a factory at Middlebury, Ind., Sept. 22, 1981; aged 63 y. On Nov. 4, 1943, he was married to Marie Troyer, who survives. Also surviving are 3 daughters (Mrs. Naomi Walters, Mrs. Mary Lou Jennings, and Lois—Mrs. Dan Stimax), 5 sons (Leonard, Glenn, Dewey, Nelson, and Willard), 3 sisters (Alpha—Mrs. Noah Otto, Sovilla—Mrs. Levi Hersberger, and Nettie—Mrs. Howard Yoder), and 4 brothers (Harvey, Floyd, Clarence, and Aden). He was a member of First Mennonite Church, where funeral services were held on Sept. 25, in charge of Samuel J. Troyer and Orvin Hooley; interment in Ivens Cemetery.

Brydge, Paul Roosevelt, son of Edward and Isabelle (Henderson) Brydge, was born in Augusta Co., Va., June 27, 1909; died in University of Virginia Medical Center, Charlottesville, Va., as a result of a highway accident, Sept. 21, 1981; aged 72 y. He was married to Kathryn Bell, who survives. Also surviving are 4 daughters (Wilda—Mrs. George Morris, Barbara—Mrs. Grayson Tomlin, Judy—Mrs. Dale Via, and Patty—Mrs. Ray Wright), 6 grandchildren, 2 brothers (George and Vance), and 3 sisters (Bessie—Mrs. Joe Hailey, Edna—Mrs. Harry Willis,

and Viola—Mrs. David Tisdale). He was a member of Lysinde Mennonite Church. Graveside services were conducted on Sept. 23, in charge of Roy D. Kiser and Herman Ropp, Riverview Cemetery.

Classen, Mary O., daughter of Oliver and Rose (Stoltzfus) Byler, was born at West Liberty, Ohio, Dec. 3, 1921; died of cancer at Springfield, Ohio, Sept. 5, 1981; aged 59 y. On Feb. 23, 1952, she was married to Jonas Classen, who survives. Also surviving are 3 daughters (Miriam Ramer, Christine Lisch, and Susan Classen), one grandson, brothers, and a sister. She was a member of Northridge Christian Fellowship where funeral services were held on Sept. 8, in charge of John M. Miller and Walfred J. Fahrner; interment in Oak Grove Cemetery.

Fisher, Annie E., daughter of Amos U. and Leah (Umble) Flaud, was born in Salisbury Twp., Pa., Apr. 4, 1906; died at Lancaster, Pa., Sept. 17, 1981; aged 75 y. On Feb. 20, 1927, she was married to Ben Fisher, who survives. Also surviving are 8 daughters (Mary Nestlerode, Sarah—Mrs. Lewis L. Dake, Leah—Mrs. Isaac K. Zook, Emma—Mrs. Orie Koerner, Ruth—Mrs. William Schrock, Annie—Mrs. Harold Swarr, Lydia—Mrs. Leon H. Martin, and Eva—Mrs. Robert Hershey), 3 sons (John F., Amos F., and Chris S.), 53 grandchildren, 41 great-grand-

on Sept. 12, 1959. Surviving are 3 daughters (Bernice—Mrs. Henry Short, Arvilla—Mrs. Forrest Anglemeyer, and Anabel—Mrs. Lowell Hartman), one son (Herb Maust), 15 grandchildren, and 16 great-grandchildren. She was a member of Yellow Creek Mennonite Church, where funeral services were held on Sept. 21, in charge of Bob Detweiler and Steve Chupp; interment in Yellow Creek Cemetery.

Risser, Elsie, daughter of Allen F. and Lizzie (Frank) Brubaker, was born in Lancaster Co., Pa., May 20, 1895; died at Landis Homes, Lititz, Pa., Sept. 13, 1981; aged 86 y. On Feb. 10, 1921, she was married to Noah W. Risser, who died on Mar. 3, 1964. Surviving are 6 grandchildren, 12 great-grandchildren, 4 brothers (Harold F., Warren E., Charles E., and J. Arthur), and 4 sisters (Florence F.—Mrs. Elam Longenecker, Helen F.—Mrs. Raymond Nissley, Fannie E.—Mrs. Ivan Martin, and Arlene C.—Mrs. Luke Mosemann). She was preceded in death by one foster son (Walter Habecker). She was a member of Stauffer Mennonite Church. Funeral services were held at Risser Mennonite Church on Sept. 16, in charge of Russell J. Baer, J. Frank Zeager, and Carl Snively; interment in Risser Mennonite Cemetery.

Slaymaker, Lester Milton, son of Milton M. and Susan (Harsh) Slaymaker, was born in Lancaster Co., Pa., Feb. 18, 1912; died in Lancaster General Hospital, Lancaster, Pa., Sept. 13, 1981; aged 69 y. On May 18, 1932, he was married to Anna E. Newswanger, who survives. Also surviving are 2 daughters (E. Jean—Mrs. Martin G. Sauder and Lois M.—Mrs. John J. Reretyman). He was a member of Kinzer Mennonite Church, where funeral services were held on Sept. 16, in charge of Clair Eby and Ben Clark; interment in Kinzer Mennonite Cemetery.

Steinman, Beana, daughter of Daniel and Catherine (Stricher) Lebold, was born in Wellesley Twp., Ont., Jan. 10, 1907; died at St. Mary's Hospital, Kitchener, Ont.; aged 74 y. She was married to Elmer Steinman, who died on Dec. 21, 1978. Surviving are 6 sons (Ray, Harold, Earl, Wayne, Ervin, and Bruce), one daughter (Marjorie), 24 grandchildren, and 4 sisters (Nancy—Mrs. David L. Erb, Catherine—Mrs. Chris Albrecht, Edna—Mrs. Norman Zehr, and Erma—Mrs. Irvin Erb). She was preceded in death by one daughter (Reta—Mrs. Leonard Cressman), 5 brothers, and one sister. She was a member of Maple View Mennonite Church, where funeral services were held on June 18, in charge of Alvin Leis and Jacob Roes; interment in the church cemetery.

Cover by Barb Sahli

calendar

Fall Festival, Eastern Mennonite College, Harrisonburg, Va., Oct. 16-18
 Black Leadership Seminar, Laurelville, Pa., Oct. 19-23
 Comite Administrativo, New York City, N.Y., Oct. 22-24
 Southeast Convention, Sarasota, Fla., Oct. 23-25
 Fall Mission and Service Week, Eastern Mennonite College, Harrisonburg, Va., Oct. 26-30
 Mennonite Board of Missions Board of Directors, Cedar Grove, Green-castle, Pa., Nov. 4-6
 Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Nov. 6-7
 Gulf States delegate body, Nov. 7
 Mennonite Church General Board, Lombard, Ill., Nov. 12-14
 Franconia Conference fall assembly, Nov. 14
 Board of Trustees meeting, Eastern Mennonite College, Harrisonburg, Va., Nov. 19, 20
 Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 20-21
 Northwest Conference fall conference, Duchess, Alta., Nov. 20-22
 Southwest Conference annual meeting, Trinity congregation, Glendale, Ariz., Nov. 26-27
 Mennonite Board of Education Board of Directors annual meeting, Chicago, Ill., Dec. 3-5
 Ministers Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 18-21, 1982
 Moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982
 MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23, 1982

items and comments

Mothers belong at home, says encyclical, while children are growing up

Pope John Paul II in his new encyclical has reiterated his firm conviction that mothers belong at home while their children are growing up. However, the head of the Catholic Church appears to be saying that women should not be forced to stay home but rather should be given the freedom of choice to do so if they prefer.

In a passage sure to be quoted by those opposed to forcing welfare mothers to work, the pope said the state should provide women with sufficient income to carry out their "primary . . . mission" of raising their children.

Church relief ship departs for Poland with cargo of food

Catholic Relief Services has sent off 1.1 million pounds of nonfat dry milk in a second food relief shipment to Poland. It is CRS's largest emergency food shipment to date and the first of a projected 20 million pounds of dairy products it is buying from the U.S. government.

In a letter to CRS, President Reagan noted that the milk would be distributed by Polish Catholic bishops, "based on need, rather than on religious or political considerations."

Prostitutes' playground is purchased by church as refuge for Christians

A row of so-called "hooker hotels" has been turned by Christians in Fresno, Calif., into what they now call "God's street." Fresno's South G Street has been a "playground for prostitutes for 25 years," but no more, said John McClain, pastor of the Central Valley Christian Center. McClain's church is paying \$800,000 for four motels once frequented by prostitutes which it plans to turn into a religious center.

When completely renovated, "God's Street" (as church members like to call the strip) will be flanked by a thrift shop, a religious bookstore, a religious library, a craft shop, a barber shop, and rehabilitative housing for reformed drug addicts and alcoholics, street people, and recently released prison inmates. Mr. McClain said he expects the project to be funded by individual donations and by other Fresno churches.

Church leaders join Solidarity Day protest against Reagan budget

Church leaders associated with the National Council of Churches were among those who joined the Solidarity Day protest against President Reagan's social program policies. The protest rally drew 260,000 marchers from more than 125 organizations, making it one of

the largest demonstrations of any kind in 20 years.

Organized by the ADL-CIO, the demonstration united workers from all over the country for a march on the capital to protest cutbacks in social programs. The largely blue-collar crowd was joined by a number of religious leaders, at least one of whom hailed the march as a rebirth of the coalition between labor and religion that helped bring about civil rights change in the 1960s.

Colson prison ministry invited 9,000 'alumni' to join in fellowship

Prison Fellowship, an international Christian ministry to inmates, ex-offenders, and their families, already claims to have "graduated" 9,000 inmates from its discipleship programs. Now its founder, Charles Colson, who served a federal prison term for his Watergate role as former President Nixon's special counsel, says fellowship alumni can join an effort to help others like themselves.

Central to the group's success in rehabilitating inmates, Mr. Colson said, is helping them "maintain family ties." A network of Christian prison alumni will provide invaluable aid to the families of fellow offenders still in prison, he added.

Some 6,800 volunteers in 130 American cities currently assist in fellowship rehabilitation programs. In addition to the 9,000 graduates, another 8,900 inmates will have attended fellowship seminars this year.

Minister recalls preaching to U.S. president

Clarence W. Cranford, a former minister at the First Baptist Church in Washington, said that preaching to a president was "not too different" from preaching to anyone else. He added that Mr. Carter was "almost too much of a religious man to be a good president. He had tremendous ideals but didn't always have the political techniques to achieve them," the minister said.

North Carolina road map replaces driver prayer with a safety message

North Carolina's latest official road map will carry a safety message instead of a prayer, in compliance with a U.S. Supreme Court ruling that the prayer was unconstitutional.

"We hope as you take the wheel of your car that you will have a safe passage throughout your travels," says the safety message on the 1981-82 state map. "Use a steady hand and a quick eye to protect others from harm. Be guided to your destination through darkness and light, sunshine and shower with the confidence and knowledge that our good wishes go with you."

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World Food Day

Of the making of special days there is no end. It seems that soon all 52 weeks and every one of the 365 days will be set aside for at least one if not multiple celebrations. There is Pickle Week, Secretaries' Week, Bosses' Week, and Memorial Day, to mention only a few. Recently I learned about Grandparents' Day and our granddaughter sent us a card (with a little help from her parents).

Now I learn there is to be World Food Day on October 16 on the anniversary of the organization of the U.N. Food and Agriculture Organization (FAO). Coincidentally this comes near to Credit Union Day when we in our office get free coffee and doughnuts courtesy the local credit union.

So what is the point of World Food Day? As interpreted by Joetta Handrich Schlabach of Mennonite Central Committee in a set of three releases supplied to *Gospel Herald* it is a time to celebrate and a time to weep. As Schlabach observes, in our climate this is the time to harvest and to celebrate the harvest. Both in Canada and the U.S., the celebration of the harvest has been institutionalized in an official civil-religious day of Thanksgiving (another special day).

But as our North American societies have evolved, the link between harvest and an annual holiday has become quite tenuous. Many people do not harvest at all and the average city child would assume that "carrots come from plastic bags and beans from tin cans." There is an economic factor at play here. For many it is easier if not cheaper to obtain food that way and it is available all the time—not just in the harvest season. Why go to the trouble to plant, cultivate, and reap in your own garden and face the vagaries of the weather when the local supermarket offers more than you need?

The answer is that the North American food system is on a shaky foundation, it is inordinately dependent on large doses of energy. According to Schlabach, nearly half the vegetables consumed in the U.S. are grown in California. Transporting western produce to East Coast markets consumes 475 million gallons of fuel each year. The production and delivery of canned food may consume as much as 16 times the energy supplied by the food. These are some of the ironies that develop from a simple-minded reliance on the law of supply and demand. To add to the common misery, the price of land and agricultural machinery is being so inflated that it is predicted that by the

year 2,000 a farmer will need \$2 million to start a moderate-sized operation.

Some good things are happening. For example, more North Americans are producing food for themselves. A Gallup poll has shown that between 1971 and 1980 gardening households in the U.S. increased from 25 million to 34 million. Gardeners save energy by raising food for consumption on the spot instead of transporting it across the continent. A related hopeful sign is the increase in the prevalence of farmers' markets. These are good starts, but a lot more will need to be done if the vision of Food Day is to come to pass. For Schlabach reports that 500 million people in the world suffer from hunger. That is more than twice the population of the United States.

So what can I do? I wonder. I already plant a big garden and sometimes ride a bicycle to work—when it isn't too cold or rainy and when I feel up to it. Schlabach offers no dramatic solutions—just a list of modest conservation practices. Like adjusting the valve in the water closet to cut down on water use, none of them alone can do a lot, but each can accomplish something.

Faithfulness in this new day calls for astuteness. "Be ye therefore wise as serpents," Jesus told his disciples when sending them on a crucial mission "and harmless as doves" (Mt. 10:16). In our day it would appear we lack responsibility as much for the failure to inform ourselves about the issues of food and energy as for failure to act.

Astuteness is required these days just to get information. One would not know from reading most of the ads that a problem really exists. All will be well, we are given to understand, if we just smoke Winstons. But here and there, if we look, are those who provide a clearer view of reality. Among those concerned about food issues are the FAO Liaison Office for North America, 1776 F Street, N.W., Washington, DC 20437, and Bread for the World, 32 Union Square E, New York, NY 10003.

To write about the shortage of food is to write about a subject I cannot really comprehend. For although I have been poor, I have never been hungry. Yet I can comprehend enough to join in the campaign of those who seek to reverse the priorities of our society. We seek a new definition of prosperity—not whatever money will buy—but whatever promotes responsibility in the use of energy and the production and distribution of food.—Daniel Hertzler

Gospel Herald

October 20, 1981 OCT 21 '81

Sell 'em, sell 'em

The story of Daniel Troyer's cows

by Marion Bontrager



Why were Daniel S. Troyer's cows sold at the auction in the fall of 1918 without his knowledge? Why was his pickup painted yellow? The editor of the *Protection Post* (Protection, Kansas) explains why in the edition of October 24, 1918.

"Last Saturday afternoon, at the J. C. Young Livery Barn, four Jersey cows and a heifer of Daniel S. Troyer of south of Protection were sold at public auction, to buy bonds for him of the Fourth Liberty Loan, he having refused to voluntarily buy the bonds.

"The plan for handling the bond sales for the Fourth Loan was conducted as was the sale of the War Savings Stamps—by school districts, the school board conducting the sale of the bonds, and the people of the district were to voluntarily present themselves to the board and offer to buy the bonds they were financially able to handle. When the reports went in to the county directors, some of the districts were short their quotas, and it was explained that some who were able to buy bonds, had not done so.

"The county directors refused to accept the reports as sent in from some of these districts and directed the members of the school board together with E. G. Tharp, general director for the district south of Protection, to take steps to make those who should have bought bonds but had not done so, buy bonds and thus bring up their quotas.

"On Thursday of last week, E. G. Tharp, Alex Thornhill, John Hale, Warren Bearley, O. C. Lund, A. C. Ezell, Eli Harbaugh and Walt Bragg went to see those who had not purchased bonds, and received the promise from all but two that they would buy bonds. Of these two, one gave his check for \$100 to the Salvation Army War Fund, and Mr. Tharp agreed to buy his bond. The other of these two, D. S. Troyer, refused to buy bonds or to give to any of the government recognized war activities. Mr. Lund, a member of the school board in the district where Mr. Troyer lives, together with the others, attempted to explain to him that by refusing to buy bonds he was prolonging the war and thus causing unnecessary death, starvation and hunger and suffering in Europe. The men pleaded with Mr. Troyer, using all the argument they could, in the effort to induce him to buy bonds, and when asked by A. M. Thornhill if it was because of financial stress that he would not buy, he answered, 'No, I have the money in the bank, but not to buy bonds with.' He also added that he had been bluffed into buying bonds of the Third Loan, but that he was not going to be bluffed into buying again.

"The men saw that it would be useless to try to persuade him to voluntarily buy bonds, so they loaded three of his cows and a heifer into his own truck and brought them to town to be sold.



Daniel Troyer in 1932 at the age of 69. He died the next year.

"At the sale last Thursday Mr. E. G. Tharp explained to those present the exact circumstances under which the cattle were being sold and said that if the crowd felt that what he had done was wrong or had in any way overstepped his authority, he would take all the responsibility, pay all the expenses there had been, and return the cows to Mr. Troyer. After cries of "sell 'em, sell 'em!" from the crowd, the cattle were sold at auction and brought \$297.50. The expense of feed and hauling, auctioneer and clerking the sale consumed \$47.50 of this amount and the remaining \$250.00 were turned to the bank and application made for Fourth Liberty Bonds to that amount, which will be delivered to Mr. Troyer.

"Feeling ran high at the sale and after it was over the crowd got Mr. Troyer's truck, and driving it out into the middle of the street by the flagpole, painted streaks of yellow on it.

"It is lamentable that such a procedure as this should be necessary, but the community cannot tolerate the presence of a slacker, and many feel that the treatment accorded is not as severe as really merited. He has been hauling wheat this fall with his truck and for such services receiving \$17.00 per hundred bushels. Before the war this same hauling would have brought \$7.00 per hundred bushels. Anyone who is willing to make personal gain by the war, and is not willing to contribute to the successful prosecution of our fight, is not better than any other profiteer. And the person who enjoys the right of citizenship in this free America of ours and is not willing to help defend those rights with his dollars, when already six Comanche County young men have given up their lives for them, is not an American in spirit, and can expect no leniency from his fellowmen."

Erma Troyer Zimmerman (now 86) of Protection, Kansas,

Marion Bontrager is chairman, Peace and Service Committee, South Central Mennonite Conference.

remembers the incident. She was 25 at the time and married. "Mother and father discussed the buying of war bonds and decided it was not right, even though most of the other Mennonites who had the money purchased bonds."

Only Mrs. Troyer was at home and saw the men take the cows. The children were at school. The two oldest sons had gone as conscientious objectors to Camp Funston at Fort Riley, Kansas. From there they had been assigned to farms near Fort Dodge, Iowa.

Erma, the oldest of nine children, recalls that her parents did not talk about the war bond incident with the family afterward. She guessed the reason was that they were concerned how it might affect the younger children.

Paul Troyer of Goshen, Indiana, a younger son, recalls the occasion also. "I didn't know about it until I came home from school. The men took all but one cow, the poorest of the bunch!" Later, one of the men brought the truck back. He came to the door and said to Mrs. Troyer, "I want to thank you for the use of the truck." Mrs. Troyer replied, "Well, you didn't ask for it." The man replied, "Uncle Sam did!" He turned and left.

"The experience was difficult for my parents," Erma recalled. "The community looked down on them and called them German sympathizers because they could speak Pennsylvania Dutch." The Troyers became discouraged, partly because they didn't get much support from the church. The church was divided on the issue, and the Troyer experience was never brought up for discussion.

Anti-Mennonite feelings were common in Protection, Kansas, during World War I. A local barber shop sign read "Dogs and Mennonites Stay Out." During the war four local young men brought a large U.S. flag into the Mennonite church house during the evening service and nailed it to the front wall. They had some difficulty, so Enos Miller, the deacon, helped them a bit. The flag stayed up for several months until Howard Miller, then a young man and now deceased, took the flag down one day on his way to town and disposed of it. Out of concern about reactions, Howard waited for two years before telling his brother confidentially about what had happened to the flag. He never told anyone else. (Ten years later, the four men apologized for their act.)

Partly because of the incident and discouragement from a seeming lack of support the Troyers moved to North Anderson Street in Newton, Kansas, in the spring of 1919. There they attended the Pennsylvania Mennonite Church (now Whitestone). In 1920 they moved to Yoder, Kansas, where they owned and operated a general store until 1927, when they moved to Clarence Center, New York. (They were originally from the Walnut Creek Mennonite Church, Holmes County, Ohio.)


What kind of man was Daniel S. Troyer, who took a stand most of his church did not take? Their daughter Erma expressed the belief that Daniel thought the church had decided that members should not buy war bonds. Daniel's assertiveness is perhaps evidenced by several illustrations. For some reason, after the first church house was built at Protection, the Daniel S. Troyer and John Schrock families began holding services at the nearby Baker Schoolhouse and did so for over a year. Later they came back to the Protection Church. Daniel taught the older men's Sunday school class and thought a Bible map on the wall would be helpful.

The class didn't think so! Daniel bought a map himself and put it up which created controversy in the church for awhile. Another person recalled Daniel Troyer as his "own type of person, not easily persuaded to change his mind."

Daniel's son Paul recalled that his father "often had differences with the preachers and thought there ought to be more life in the church—he didn't like dead preaching." Daniel studied his Bible a great deal and read commentaries. He felt the preaching was often too shallow. His daughter-in-law, Louella Hooley Troyer (Mrs. Paul), recalled that he "got tired of the preaching against cars with rumble seats at Clarence Center, N.Y." Daniel wrote articles for the *Gospel*

Herald—many which were rejected.

Paul Troyer remarked how surprised some of Daniel's grand- and great-grandchildren were when the war bond story was told at a family reunion.

It is shared here with the hope that it will prompt others to write stories of faith from their churches and their families before they are forgotten. A second hope is that we will be able to support persons who take a more conservative or radical (radical comes from the Latin word "radix," meaning root) stand on war taxes and selective service registration. Will we support them or just not "bring it up" because not everyone in the church agrees? 

Answers without questions

by Katie Funk Wiebe

"I feel nothing when I pray. Does that mean I'm not a Christian?"

"I hear people saying, 'God told me to do this,' or 'God spoke to me this morning.' God never speaks to me that I know of. What do these people mean when they say God told them to donate \$500?"

"Why did God allow me to make that foolish statement which ended my marriage? I prayed for wisdom, love, and forgiveness."

"Why does the church sometimes seem more like a political body intent on survival rather than on looking after the needs of its members?"

"At times I feel as if the theologians are working overtime to change the Bible to suit them. Why can't we just believe what it says there in black and white?"

In our midst are people looking for a place to lodge such questions. They aren't cynical, not even judgmental, just looking for an answer, or at least a listener. They have doubts about numerous matters.

From time to time they succeed in convincing themselves that Christianity must be all right, or it wouldn't have lasted so long or so many intelligent people wouldn't stick with it. They accept also that the church, for all its failures and problems, represents something good and true. Still they have questions, often rising from experience, which are sometimes uncomfortable to ask, often embarrassing to themselves, and frequently without definite answers.

Some of these people feel pressured to say they believe certain things about the Bible, yet deep inside they know they don't believe everything they say. What they wish for is not more facts, more doctrine, but help in interpreting how faith works itself out in life after twelve o'clock on Sunday. Some of them, members of the church for forty to fifty years, die convinced their unanswered questions were their own fault.

Most educators agree that adult learning takes place when adults ask questions. However, the climate for honest ques-

tioning has to be present. Helen Khoobyar in *Facing Adult Problems in Christian Education* writes that some adults never voice a question because their classes are mostly "telling," which encourages passive and dependent persons. Or, in a situation where most members are oriented to the "good old days" and are present mostly to confirm their views that all is well with the world rather than to face the disturbing message of the gospel, the person with questions is out of place.


There are several ways to study the Bible. One is propositionally, that is, to study the lesson for its doctrinal statements (God is love, the Holy Spirit indwells the believer, Christ's death frees from the guilt and penalty of sin). Such a class frequently works on reiterating or sharpening doctrinal statements.

Another kind of class works at applying Bible doctrine to life—at finding the bridge between teaching and life.

The first group tries to determine what the Bible teaches about God's love. The other looks for a way to help the person who asks, "What difference should it make that God is love when the boss tells me I'm the lousiest secretary he ever had?"

I believe that the best teaching and learning combines both approaches, doctrinal and practical. Too much emphasis on the first produces class members who become unwilling to reflect on hard questions of how faith relates to the world around us. Since they are studying the Bible, anything more seems unnecessary. As a result they keep accepting answers to questions they have never asked and may resist questions about suffering, injustice, poverty, and similar issues as "unchristian" because they don't seem directly related to doctrinal statements.

Too much emphasis on life situations, however, without reference to Bible teaching, can lead to seeking answers from within oneself only, and result in even greater confusion.

For growth there must be balance between answers and questions, for a person cannot receive an answer to a question he or she has not asked. Maybe, not even give it. 

Katie Funk Wiebe teaches English at Tabor College, Hillsboro, Kansas.

My personal journey through the Mennonite Church

by Anne Allen

This is a journey for me that travels back 27 years, considerably over half my life. I have experienced joy, encouragement, and fulfillment, as well as pain, frustration, and disappointment. As your mind travels with me I want you to know it is because of this journey that I am who I am today.

During the time that I was growing up in the small village of Lincoln University, I cannot remember going to any church except the Sunday school at the University at the age of 8 and 9 and that consisted only of play activity.

One hot summer day, the Mennonites from a nearby Mennonite church in southern Lancaster County were canvassing the village and invited my sister and brothers and me to Bible school. Being only a fifth-grader, this meant a new adventure for me, so I was eager to go.

A year or so later, my family moved near the church where I was still attending on a regular basis. I had accepted Christ as my Savior and had gone through instruction class and was now a member of the Mennonite Church. I was not aware then of what impact this would have on my life.

My Sunday school teacher took a great deal of interest in me and influenced me enormously. She was very conservative and "plain." Being plain in this congregation 21 years ago meant hair parted in the middle, prayer veiling with a band of 1 and $\frac{3}{4}$ inches, veiling, ribbons, cape dress without a collar, long sleeves, black stockings, brown cotton stockings for the younger girls, and black shoes. I became a carbon copy of her in attire and thinking. I vividly remember being very proud as a 12-year old in my "plain" garb.

My mother was not very pleased with my appearance and even more shocked that my regular clothes had very quickly become obsolete, as far as I was concerned. With my new instructions of how my life as a Christian should be different and separate from the world, she could not possibly persuade me to wear anything but my "plain" garb to junior high school or to go with the family to activities and occasional parties that played worldly music, such as jazz or rock 'n roll, or where anyone was engaging in any form of dance.

This created tension between my family and me. Then, I did not understand fully what being different from the world meant. To me being so-called "plain" was my savior.

The laughingstock. My little world of "conservatism" came crashing down on me during my junior high school years. I became the laughingstock of the school. No one else, especially among the few blacks in the school, looked like

me. Mennonites were not known very well at that time in the area where the school was located. The next year I enrolled at Lancaster Mennonite High School and I fit right into the mode of attire there and that problem was solved.

Thinking back over my years at Lancaster Mennonite High School, I think of it as the place where most of my Christian principles were formulated. The community of Christian teachers and students did leave a great impact on me in various ways. I lost my black identity. I wished to be like them in all aspects. Yet I knew deep within that I could never become a white ethnic Mennonite no matter how hard I tried.

Being so conservatively influenced in church and school, my high school years were so restricted that during my teenage years I missed many good activities a teenager should have been involved in such as seeing good films—Christian and non-Christian—roller skating, bowling, the beach, or amusement parks. My only social event was attending Christian Youth Retreat at Camp Hebron one week every summer. But I struggled through racist attitudes and slurs at Lancaster Mennonite High School and managed to graduate as the only black in the upper half of my class of 115.

As a Christian young person of 18 I suddenly realized that I had never really thought out or questioned anything that I had been taught. My secret idea I kept in the back of my mind was that I would leave this church when I graduated from high school and go out entirely on my own. This never happened because I realized later that the church had become my whole life. But I had to settle some of this teaching and Mennonite tradition in my own mind. Being so carefully taught that Mennonites are a quiet, humble, peace-keeping people (which are all good qualities), one thought long and hard before starting any confrontation with anyone

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Anne Allen is a member of the Diamond Street Mennonite Church, Philadelphia, Pa. This article is reprinted from United Action Newsletter.

who was teaching and leading. If one had any urge to do so, it was quickly suppressed.

In 1959 I received a call from Luke Stoltzfus asking if I would like to work in Philadelphia. So being a country girl I suddenly found myself at the age of 18 journeying to the large city of Philadelphia into another Mennonite setting which was almost identical to the conservative environment I had just left, although this has changed through the years. The main exception in this Mennonite setting was its situation right in the middle of a large black ghetto-type residential area.


Quite an adjustment. Thus far, all my associations had been with white Mennonites except my immediate family. I left home at age 14 to go to Lancaster Mennonite High School, a boarding school, and never spent very much time living at home after that. So living in a totally black community and working in a totally black office was quite an adjustment for me.

Many things began to happen inside of me as I really began thinking for myself. I began to really question some of the Mennonite rules and traditions that I had been taught so well over the years. For example, why was it wrong for a Mennonite to marry a Christian from another denomination? It appeared to be a sin because a public confession had to be made. However, I can see both the advantages and disadvantages of this. I also struggled with the question, Why it is wrong for me to appear in public without my

prayer veiling? Or why is it right for a Mennonite Church to be located in the middle of another culture and neglect to incorporate any of that culture into their worship services or use any of the gifts of the church members who are a part of that cultural setting?

As I began slowly to find my identity as a black person in a black environment, I had to break away from some of these traditions and rules. As a result, I fought an ongoing battle within myself for several years.

Regained my identity. Over the past 21 years I have had my membership at Diamond Street Mennonite Church. I have had some good experiences there, but I have taken advantage of various opportunities to become aware of as much as possible about the total Mennonite Church. I have made efforts to get to know my black brothers and sisters in the Mennonite Church, and the Black Caucus has been the main channel for this. I have also made special effort to get to know Christians from other denominations. They have a lot to offer too. I am still learning, but through my experiences thus far I have regained my identity and the self-awareness that I need. I have settled to a great extent in my mind what I believe God is saying that we as the church and as Christians should be doing.

I have a deep appreciation for the Mennonite Church and what it stands for. It is because of the Christian principles that were taught to me in the early years of my life that I am what I am today. 

I'm listening, Lord, keep talking

Spiritual Indigestion. He sat down beside me at a noontime meal during church conference, greeting me with the words, "I've just started writing, getting published. How do you live in this limelight?"

I almost choked on my celery. This question I could do without.

It was a quick meal, frankly, a little painful. Not because of my friend, but because of the memories he brought back, memories of pride, egotism, a feeling that I was someone, that God had placed me on a pedestal carved from genuine Italian marble.

Basically I told the inquirer, "Don't worry about the limelight. If you bask in it too much, God has some pretty embarrassing and effective remedies for swollen heads. The best advice I have for living in the limelight is to reflect it, and if you can't, run like mad from it."

After we separated, I said to God, "I don't think that was very nice of you, bringing that all up again. There I had to sit, eat, talk with him and try to deal with all those regurgitated memories. Everything came flooding back, the times you rapped my knuckles, set me back, stood me in the corner, let me make a fool out of myself. That's past, Lord, and you forgave me. I know I acted like some kind of a creep back then, ate up the compliments, maneuvered to get more, put on the humble act when I was really intensely proud. And now his question dredges up all the past, my immaturity. I've improved, got over those pride hurdles, ran a

quieter race, forwarded the praise to you, even wrote anonymously, surrendered the byline."

The Lord steered me out of the church and we wandered over to the cemetery adjoining and walked up and down, touching tombstones. You can bury people, but you can't forget them. Sometimes the blunders they made alive are more memorable than any piece of engraved granite when dead.

God said, "In the first place, his question was real. I would like to have him avoid some of the egg you got on your face. True, I promised to remember your sin no more, and that means I no longer hold it against you. Yet once in awhile I think it's good for you to recall where you've been, the miry clay through which you've slipped and slid. I don't want you to get proud of your humility."

That night I read Psalm 40 again. I recalled the past, the early days of writing. Instead of God placing me on a pedestal, I had dug myself a "horrible pit" and tumbled into it. From that, God lifted me. As I read through the psalm, I confessed again to him that at times it was still hard to "do thy will," to reveal "thy righteousness," to declare "thy faithfulness." I still had a tendency to replace those "thys" with "mys."

I ended the day thanking God for the spiritual indigestion, the Alka-Seltzer psalm he gave me. Better a temporary indigestion than a permanent ulcer.

—Robert J. Baker

Passing the big buck to God

by Donald B. Kraybill

Passing the buck is nice. It puts the heat on someone else. There are many shared bucks—ambiguous situations that are not exactly clear on where the responsibility ends. And there are many of us who in a jam have backed off from responsibility and tossed the problem in someone else's lap.

The nuclear war buck gets passed around quite a bit these days, sometimes to the generals and often to the U.S. president and his men. Secretary of State Haig has a big lap exceeded in size only by the shoulders of Defense Secretary Weinberger—and then there are always the Russians—certainly they will need to bear the brunt of responsibility in this one. Moreover, I now hear a lot of talk about passing this big buck on to God.

As bucks go, the threat of nuclear war is a big one. Various estimates of U.S. fatalities alone range from 20 to 165 million immediate deaths in a major exchange between the U.S. and the USSR. Such destruction of human lives would be a big buck when compared with the fact that slightly over 1 million Americans were killed in all the wars from the Civil War to Vietnam. The threat of such a holocaust grows as the accuracy of weapons increases and as the bomb pops up in other countries outside the control of the superpowers. It's tempting to pass the buck of moral responsibility off to someone with a big lap in the face of such mind-boggling terror.

Passing the big buck to God often goes something like this. If God wants us to have a nuclear war, he will allow it to happen. If such utter devastation is not within God's will and plan for the human race, then he will intervene and stop it. So it's all in God's big lap. It's up to him and about all we can do is sit back, wait, and see if he lets it happen. Unloading the whole thing on God takes the heat off us. We can wash our hands, walk by on the other side, and pretend that it's not our fault. In short, passing this buck to God is an irresponsible spiritualized cop-out.

Consider two of your neighbors. They live side by side in separate houses across the street from you. They are bickering over their property line. The dispute grows into a legal battle and finally one evening you see your neighbors carting automatic rifles and pistols into their houses. The basements become arsenals loaded with hand grenades, ammunition, and dynamite. In the early evening there is target practice on the back lawns. A concrete wall is built on the property line and guards are hired for 24 hour surveillance. The outcome of this deliberate buildup is clear—someday,

somehow, something will trigger a fight which will certainly demolish your neighbors and their homes.

As observant neighbors across the street, what would we do? Would we sit back and pass the buck to God by saying "If he wants them to have a fight, he'll allow it." "After all, he's in control and the neighbors can't do anything that he doesn't allow." Is that what we would say? Would we toss it in God's lap, shrug our shoulders, and go about planting shrubs and fruit trees on the back side of our home so we didn't have to think about it? Would we say that since we didn't start it and since we aren't in the middle of it—the fight's none of our business? If children were playing with matches, would we also quietly sit by and watch? Or might we think that Christian responsibility begged us to venture across the street and offer to mediate between our hostile neighbors. Would we understand that the children of God—the peacemakers—do whatever they can in whatever way possible to help the cause of peace. If we were afraid of walking across the street, would we at least call the police, or the crisis intervention center? Would we make any moves or do anything to stop the fight?

The only difference between this example and the growing threat of nuclear war is that we happen to live in a room in one of the houses. Our home is at stake. And even so we piously shuck off responsibility by passing this one on to God. Now God does have a big lap, but is it really fair to pass this entire buck on to God? Since God created humans with free will and choice, perhaps he must share the buck when they choose to make bombs that can destroy his creation. But doesn't some of the responsibility fall in our laps when we realize that it was our country that developed and used the first bomb and it was our country that has accelerated and led the arms race over the past 30 years. Can all of the buck go in God's lap when our tax dollars and our national enthusiasm for being "number one" fuel the nuclear arms marathon?

I don't mean to suggest that we are totally responsible to control history nor can we know God's designs or intents on history. But I do know the biblical record portrays God as a God of peace. War is not part of his will or way. It results from deliberate human choices. The children of the Prince of Peace are responsible to work for peace. We cannot throw the nuclear war buck in God's lap and innocently look the other way. Simply because we haven't designed the bombs and missiles does not excuse us. We must ardently plead the cause of peace with the fellow occupants and residents of our house, for it is our home and God's garden that's at stake.

And as the caretakers of his garden, part of this buck stops with us.

Donald B. Kraybill, Elizabethtown, Pa., is making a study of the effects of nuclear war in Lancaster County, Pa.



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Slain Coptic churchman in Egypt friend of Mennonites

Bishop Samuel, spokesman for the Coptic Orthodox Church in Egypt in recent weeks, was among those who died during the Oct. 6 attack on President Anwar Sadat. The bishop, a well-loved religious figure in Egypt, had been deeply involved in acting as an advocate for the church with Egyptian Islamic and government leaders.

He was a close friend to Mennonite workers in that country. He helped develop programs in cooperation with Mennonite Central Committee and insisted that the volunteers gain an understanding of the Coptic Church. He became better known to North American Mennonites in 1979 when MCC hosted him in the U.S.

Samuel became the recognized spokesman for the Coptic Orthodox group in mid-September when Sadat withdrew state recognition of Coptic Patriarch Shenouda III. At the same time, Sadat dissolved 13 Muslim and Christian extremist groups, banned a number of religious or political publications, and arrested over 1,500 people in moves said to be aimed at bringing an end to hostilities between Christian and Muslim communities.

When Bishop Samuel traveled in North America in 1979, he talked of the history and mission of the Coptic Church, which he deeply loved, but also stressed the common bond among all Christians. In an address before an audience of Mennonite, Coptic, and Greek Orthodox Christians in Akron, Pa., he stressed the Coptic view of the church as a community of believers and as a group "alien" or separate from the world.

He talked of the Christian's love for service, saying that the "notion of the whole body as community does not mean that we serve only members of the community, but that we follow the example of the Good Samaritan and serve everyone who is in need."

He told of the importance of Bible study and prayer in Coptic Orthodox congregations, describing weekly Bible studies attended by thousands.

Froese elected MPB president

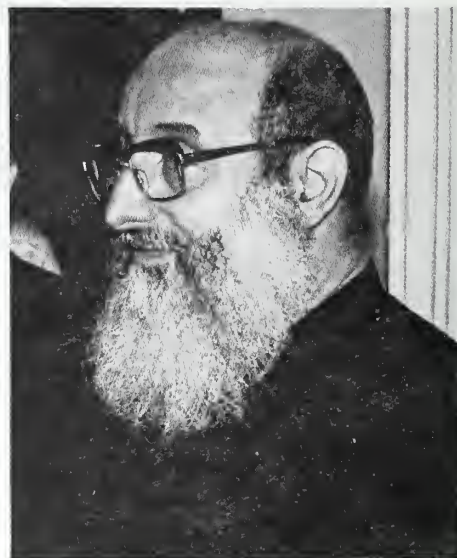
The Mennonite Publication Board passed a milestone Oct. 9 and 10 when it elected the first sister to its presidency. Letha Froese, La Junta, Colo., representative appointee from Region II, will lead the board for the term of her election. J. Robert Ramer, Region I appointee from Edmonton, Alta., was elected vice-president. Keith Schrag, Region III appointee, will continue as secretary. E. C. Bender was the first layman to be elected to the Publication Board, and perhaps to any of the official boards, nearly 30 years ago.

church news

Building bridges of understanding was part of the everyday work of the bishop. Urbane Peachey of the Akron headquarters noted that Samuel was a peacemaker between individuals and between groups of peoples and was a supporter of President Sadat's international initiatives. He was an active member of the National Planning Council.

"We called him 'our bishop,'" recalled Peachey, who had been closely associated with Samuel for the past 11 years. "For MCC the bishop has been an interpreter, counselor, and adviser."

Among others who had personal links with Bishop Samuel were John A. Lapp and Stanley Shenk, of Goshen College, Goshen, Ind. Both became acquainted with the bishop during MCC-sponsored trips to Egypt. For them, the assassinations caused special sadness. Lapp is provost and professor of history, and Shenk is professor of Bible at the college.



Bishop Samuel on his visit to North America in 1979

Christian leader murdered, another abducted in Lesotho

On Sept. 8 assailants abducted and then killed Edgar Motuba, editor of a popular newspaper published by the Lesotho Evangelical Church. Motuba is only one of several prominent critics kidnapped or murdered during a period of heightened tensions in Lesotho, an independent enclave within South Africa's borders.

The bodies of Motuba and two of his friends were found 60 miles from his home the morning after the abduction. Mennonite Central Committee volunteers had worked closely with Motuba and the Christian Council of Lesotho (CCL) in setting up a project to assist migrant laborers. At the time of his death Motuba was chairman of the migrant labor commission of the CCL.

The same week assailants also abducted Lesotho Council chairman Ben Masilo, shooting and killing his five-year-old granddaughter in the process. No trace of Masilo has since been found.

A spokesman declared the government was "profoundly disturbed" by the abductions. But the Sept. 17 *New York Times* reports, "Those who dare to express any opinion at all on the subject seem uniformly convinced that the abductions and murders are the work of a paramilitary force called the Police Mobile Unit, which functions as Lesotho's army."

The apparent drive to silence critics comes at a time of increasing incidents of anti-government violence. In the last three weeks a series of bombs have exploded at various locations around the capital city, Maseru, including the Hilton Hotel, the airport, and the U.S. Cultural Center.

Living standards in Lesotho, an impoverished country heavily dependent on foreign aid, have deteriorated in recent years.

At any given time up to 30 percent of its population is living and performing menial work in South Africa.

Fourteen MCC volunteers are now serving in Lesotho, working in education, community development, and with migrant laborers. Africa Inter-Mennonite Mission also has eight workers there involved in agriculture and Bible teaching with independent churches.

Alliman inaugurated sixth Hesston College president

The inauguration of Kirk G. Alliman as the sixth president of Hesston College, Hesston, Kan., took place on Oct. 11 at 2:00 p.m. on campus.

Atlee Beechy, professor of psychology and peace studies at Goshen College, Goshen, Ind., spoke on "Education in a Global Community." This signaled an interest in international affairs. Saturday afternoon activities included folk games and exhibits prepared by Hesston's international students, faculty, other staff, and community persons with international experience.

The weekend was planned to reflect Kirk and Jean Alliman's style, and that meant an informal, family-centered weekend. The Allimans wanted to meet as many people as possible, so the weekend included eight different receptions or gatherings in addition to the general reception following the installation service.

Four former presidents were on hand for the weekend: Milo Kauffman (1932-51), Roy Roth (1951-59), Tilman Smith (1959-68), and Laban Peachey (1968-1980).

Inter-Mennonite federation plan shelved in search for more inclusive structure

Moderators and secretaries of four Mennonite denominations have laid aside a proposal for an inter-Mennonite federation in favor of discussions concerning the formation of a more inclusive structure, possibly a North American chapter of Mennonite World Conference (MWC).

Although there was unanimous agreement concerning the need for a common witness to other Christian denominations and to government, at least two representatives to the Council of Moderators and Secretaries (CMS) at the Sept. 25 meeting expressed doubts that the federation proposal would gain acceptance in their denominations.

"The Brethren in Christ (BIC) already cooperate with other Mennonite groups in Mennonite Central Committee, Mennonite Mutual Aid, and Africa Inter-Mennonite Mission," said Arthur Climenhaga, BIC General Conference secretary. "Unless the agenda and participation in another super-structure were sufficiently broad and encompassing, involvement by BIC churches would probably not be approved."

Henry H. Dick, moderator of the Mennonite Brethren (MB) General Conference, voiced similar reservations on behalf of his group. Both Climenhaga and Dick were responding to a "Proposal for an Inter-Mennonite Federation," originally conceived nearly two years ago by Ross Bender, current moderator of the Mennonite Church (MC).

After more than three hours of debate regarding the type of organization which could provide a strong, unified witness yet still be acceptable to a wide spectrum of Mennonite groups, denominational representatives of the above three groups plus the General Conference Mennonite Church (GC) gravitated to two alternative models for inter-Mennonite cooperation.

Their preference, outlined by Dick, was a North American chapter of MWC, a congress in which the broad range of Mennonite groups on the continent could plan for fellowship and relate jointly to other denominations as well as governments, both at home and overseas. The strength in such a model, according to the MB moderator, would lie in its ability to utilize an already extant organization, complete with a large number of participating Mennonite groups. CMS charged Dick and Marvin Hein, MWC vice-president (North America), with the task of investigating and firming up such a proposal for discussion at next year's meeting.

The group's second preference, first advanced by Climenhaga, was the creation of a North American Association of Anabaptist Churches (NAAAC), a body which might serve as the voice of a number of denominations, not necessarily all of which would be strictly Mennonite.

"There is a need for a larger church movement which will articulate neither right-wing

fundamentalism nor left-wing humanism. If NAAAC were to happen, it is conceivable that a number of non-Mennonite church groups which have sympathies with Anabaptist theology might join," said Myron Augsburg, moderator-elect of the MC. "Who knows what might happen in 20 years?"

Climenhaga and Augsburg agreed to work on the NAAAC idea further in the coming year.

In other business, further consideration was given to the sponsorship of regional Bible conferences on an inter-Mennonite basis at various locations across North America. After CMS had given much of its 1980 meeting time to discussing the viability of a continental conference, denominational secretaries scuttled the idea in favor of regional conferences at their meeting in December of last year.

Responses from various geographical regions to the proposal came back mixed; only Ontario, Kansas, British Columbia, and Indiana responded with active interest. MC moderator Bender reported on plans for a tentatively titled "Great Lakes Bible Conference" to be held Oct. 17-19, 1982, at College Mennonite Church in Goshen, Ind. CMS authorized a loan of \$300 to the Goshen conference planning committee for the purpose of covering initial expenses related to the event.

However, moderators and secretaries refused to give up on the idea of a North American conference, and 1985 was seen as a

good year in which to attempt an inter-Mennonite conference on the themes of faith and evangelism, with a format similar to that of Probe 72.

Oct. 21-23, 1982, was set as the date for a "Consultation on Inter-Mennonite Agencies" to be held in Chicago, Ill. The purpose of such a consultation, according to CMS, will be to achieve a greater measure of clarity regarding the mandate and future projections of nearly two dozen major inter-Mennonite organizations.

Most moderators and secretaries voiced concern over increasing confusion regarding lines of responsibility. It was hoped that next year's meeting could help answer questions such as: "Are inter-Mennonite agencies responsible to denominations, or vice versa?" "With what major questions are these agencies wrestling, and how will response to those questions affect denominational bodies in the years to come?"

It was agreed to invite moderators of smaller Mennonite groups to the consultation as well, and to encourage them to attend next year's CMS meeting, scheduled in conjunction with the consultation.

Ross Bender will serve as chairperson of CMS for the coming year, while Vern Preheim, general secretary of the GC, was elected secretary for a three-year term. Ivan Kauffmann, general secretary of the MC, will remain as treasurer.—Larry Cornies (Meetinghouse)

Rice seed distributed to Kampuchea from Canadian IDA

An \$80,000 donation from Mennonite Central Committee helped farmers in Kampuchea plant a rice crop before the start of the monsoon rains. World Relief used the money to purchase some of 1444 metric tons of rice seed distributed to Kampuchean farmers in May and June.

Using funds from the Canadian International Development Agency, MCC assisted the effort after World Relief reported seed shortages near the capital of Phnom Penh and other areas of Kampuchea.

"We were ... convinced that the good progress toward self-sufficiency in Kampuchea made in 1980 was in danger of being lost without timely aid to deficit areas in 1981," said Reg Reimer, Southeast Asia director of World Relief. The organization serves as the international relief and development arm of the National Association of Evangelicals.

In distributing the seed the Kampuchean Ministry of Agriculture concentrated on seed-short areas having the potential for good crops. Farmers brought their ox carts to designated locations to pick up from 130 to 160 kilograms of seed, depending on the size of their families.

The \$80,000 donation by MCC brings to

approximately \$600,000 the amount it has contributed or channeled for food, seed, and tool kits for Kampuchea since December 1979. Food deficits in Kampuchea are expected to total from 100,000 to 180,000 tons in 1981. Some officials, however, believe the country could become food self-sufficient in 1982.





Children and grandchildren of the New Holland Re-Uzit Shop's board

New Holland Re-Uzit Shop celebrates five years

Volunteers at the Re-Uzit Shop here gathered at the New Holland Mennonite Church on Sept. 28 in the evening for an annual banquet.

The shop's many clothes sorters, pricers, cashiers, ironers, cleaners, and other volunteers celebrated the shop's fifth anniversary, hearing special music and speakers, and watching board members model fashions from the shop's racks.

The Re-Uzit Shop is a Mennonite Central Committee store that sells used items such as clothing and SELFHELP Crafts items made by needy people in 21 countries.

At the banquet, board member Laura Voran presented a \$43,000 check for the shop's last year earnings to John Hostetler, MCC Material Aid director.

Hostetler told the group that the nearly 70 similar shops in the U.S. and Canada together support about 75 of the 800 workers MCC has around the world.

The evening's guest speaker was Lois Kreider, who is serving as an adviser to the shops. Kreider was on the board of the first shop in Bluffton, Ohio, and was manager of a shop in Newton, Kan., for five years.

Targeted missionary couple left before Troyer death

Just a few weeks before the murder of Conservative Mennonite Fellowship missionary John Troyer, missionaries from another small Mennonite mission left Guatemala. Unlike Troyer, they had a warning and some idea why they were suspect.

The couple, with 15 years experience in Guatemala, left the country several days after learning that the man's name was included on a "hit list" put out by a right-wing death squad, one of a number of paramilitary groups operating within the country. He was suspected of flying supplies to guerrilla groups in the northwestern state of Quiche.

The missionary, who hopes to return to Guatemala after a temporary leave, was directing the Mennonite Air Mission and using a single engine airplane to visit congregations in three distinct areas outside of the capital. In the past six months Guatemalan civil air authorities questioned him twice following flights to visit those congregations.

Though authorities filed no formal complaint on either occasion, they questioned him about flying supplies to areas north of the Mennonite churches. Groups trying to overthrow the military government control parts of some of those areas. Following the second round of questioning, he was advised to leave.

The couple, who come from Wisconsin, first went to Guatemala in 1966 under the Conservative Mennonite Fellowship. Since 1971 they have directed the Mennonite Air Mission. They leave behind a work with 150 members and additional participants, with 10 U.S. and Canadian workers and additional Guatemalan leaders.

Mission to the 'immune' affirmed, Turner at Eastern Mennonite Seminary

"Mennonites are uniquely suited for missions among those 'immune' to the Christian gospel."

So said Harold W. Turner, an expert on new religious movements in primal societies, at an Eastern Mennonite Seminary colloquium on Tuesday morning, Sept. 29. Using the example of North American Indian Society, Turner said a "new missiology" is needed to reach peoples who have been "constantly bombarded" over four centuries with a multitude of variations of the Christian faith.

Noting that the gospel is carried through language and culture, Turner cited the Mennonite resistance to and rejection of integral American values as part of the reason for their "natural vocation" in native American ministries.

"Your own history of persecution and rejection, your love for the simple and agrarian life, and your distaste for American militarism and

materialism makes you fit for this task," he said.

Turner traced the progress of the Indian response to the gospel over the years. He pointed out that the native Americans themselves had tribal religions that were "earnest" and emphasized strong moral standards. "And yet their initial response to our faith was extremely positive. Why then, after 400 years of intensive and extensive efforts, is there virtually no viable indigenous church among these people?"

Two reasons emerge, he said. "First, we made the terrible mistake of assuming that the Indians would be swallowed up by American culture and language—as indeed they should have been by all odds against them—and we never got the Scriptures into their vernacular."

The second reason, according to Turner, is more complex: "The Indian has not been idle in response, but has been busily integrating the

Christian faith in his own 'do it yourself' process."

In response to "what do we do now" questions from the colloquium, Turner urged lifelong commitments on the part of missionaries. None of these 3-year stints, where you rush anxiously back home, he said. Hard work in translating Scripture and a willingness to "get inside" these churches are also vital.

Turner conceded that "we might have to back off for a while," but he quickly added that there is a continued hope for the situation which now seems so gloomy. "For God always works through, in spite of, and beyond us."

A native of New Zealand and a former Old Testament professor, Turner has authored a two-volume study on the African Independent Church movement and a *Bibliography of New Religious Movements in Primal Societies*. The fourth volume of the *Bibliography*, on Latin America and the Caribbean, is still in process.



Unloading of Canadian Food Bank wheat in Nazareth, Ethiopia.

International concerns focus of MCC committee work

An improved food situation in Somali refugee camps will allow Mennonite Central Committee to redirect some of up to 15,000 metric tons of grain being collected in major food drives this fall. The MCC executive committee approved a revised distribution plan during meetings at Akron, Pa. on Sept. 18 and 19.

Executive committee members also considered future MCC involvement in Vietnam, discussed continuing problems with the Polish Agriculturists Visitor Exchange program, and acted on a variety of spending and program proposals during the quarterly meeting.

Corn for Africa. The executive committee voted to reallocate some of the corn being collected in fall drives in Ontario, Great Lakes, and East Coast regions, based on the recommendations of MCC associate executive secretary Edgar Stoesz. Stoesz, who had just returned from a visit to the Horn of Africa countries of Somalia and Ethiopia, reported that refugee camps have promises of sufficient cereal grain through December 1981, and that

other needs are now more pressing.

The committee voted that 3,000 tons of the remaining corn go to Ethiopia and 3,000 to Somalia. MCC will set aside up to 7,000 metric tons for later use wherever needed most, inside or outside the Horn.

Stoesz recommended and the committee approved that MCC sell 2,000 metric tons of the grain—which with the help of a Canadian International Development Agency grant may total 15,000 tons—and use the proceeds to buy high protein foods such as beans and milk for distribution in Ethiopia and Somalia.

In earlier publicity for the corn drives MCC had said that most of the corn would probably go to Somalia, although a final decision would be made at the time the grain was available.

Said MCC chairman Elmer Neufeld in supporting the modified plan, "Our basic concern is that the corn go where it is needed."

Committee members did express disagreement with a proposal that MCC sell some of the corn to help with freight costs, which could total several hundred thousand dollars. They approved the recommendation that non-farmers who want to support the drives should contribute cash instead of buying corn.

Aid to Vietnam. Committee members discussed further assistance to Vietnam after hearing Willard Krabill of Goshen, Ind., speak of the severe problems faced by that country. Krabill, who recently returned from 11 days in Vietnam, reported: "I didn't see abject starvation, but I saw a whole population undernourished." He also noted serious health care needs.

Krabill reported that it is unlikely that the Vietnamese government will allow MCC resident representation in the country. He noted the extreme housing shortage in Vietnam and the reluctance of the government to have outsiders distributing material aid inside the country.

Committee members Siegfried Bartel of MCC (Canada) observed that Vietnam seemed to have housing for Russian advisers. He also expressed concern at the inability or unwillingness of Krabill's Vietnamese hosts to grant his request to attend a church service.

Krabill responded that the best way for North American Mennonites to develop ties with the church in Vietnam is for MCC to maintain a working relationship with the government.

Committee members expressed a willingness to respond to some of Vietnam's needs, and will act on some of Krabill's specific recommendations for medical-related and other kinds of assistance at a later date.

Polish Exchange Program. "We ought not to desert our friends now," said Peter Dyck, former MCC Europe Secretary, during discussion on whether to continue the Polish Agriculturists Visitor Exchange program. "They are

Repress or confess, Detweiler at EMC renewal week

Quarters, a shovel handle, and a can of Budweiser were among the images and props used by Bill Detweiler in a series of talks during Eastern Mennonite College and Seminary's fall spiritual emphasis week, Sept. 28-Oct. 1.

Detweiler, pastor of the Kidron (Ohio) Mennonite Church, compared unconfessed sin to a jammed quarter in a vending machine—a seemingly small problem that can cause major disruption. In an evening talk based on the story of Jesus and the woman at the well, Detweiler noted that "we can't really get on with what God wants to teach us or with what God

wants us to become, until we deal with our pasts.

"We can repress our past, or we can confess it," he said. Confession should not be paraded, he emphasized, but should not be avoided either.

In a college assembly presentation later in the week, a shovel handle reinforced Detweiler's comments on the story of Moses. A rod in Moses' hands was just a stick, Detweiler said. But when Moses made himself available to God, the same stick became "the rod of the Lord" and could turn into a snake or part the Red Sea.

"The only way you can really move through life the way God wants you to move through life" is to be similarly open to God, the speaker said. "How humble the tool when praised for what the hand has done," he said, quoting Dag Hammarskjöld.

Detweiler's most dramatic use of props came during a college assembly talk on the use of alcohol. The 1951 EMC graduate began his presentation to the students, who must sign a commitment to refrain from drinking, by pouring a can of Budweiser into a goblet.

"I don't believe, of course, that a beer here and there is going to harm you," he said. "But I don't know and you don't know who among us will be the one person of 12 that begin drinking very innocuously who will become an alcoholic."

Noting that "you and I only go around once," Detweiler said he would not want to do anything that might impair his ability to be "at my best" for God or present a bad witness to others. "I would ask that you give serious consideration to not drinking," he told the students.

Harold W. Turner at EMS



having serious problems and this is when they need us."

Commented executive secretary William T. Snyder, "I don't like to pull up any bridges to the Poles." But Snyder acknowledged that the exchange program "has had as many difficulties as any MCC program."

Among these difficulties have been dissatisfaction of some of the participants at not being able to earn more money, and a few cases of participants leaving their assignments and attempting to settle illegally in North America.

The committee voted that staff members discuss problems faced by the program, and the advisability of continuing it, with representatives from the sending agency in Warsaw, Poland, this fall.

Other Reports. Returning country representatives reported on MCC programs in Transkei and Bangladesh. Suzanne Lind, now

of Akron, spoke of the appreciation people working for nonviolent change in Transkei and other areas of southern Africa have for MCC's involvement in the region. She said MCC's ministry of encouragement and support for South African conscientious objectors alone "would have made the program worthwhile."

Lind noted that theologically Anabaptist-oriented fellowships have formed in South Africa, and that there have been requests for MCC to start a Mennonite church in the country. The policy of Mennonite mission agencies in the area is to support independent churches instead of starting a new denomination.

Paul Myers, who returned from Bangladesh to take up an administrative position in Akron, said the situation in that country had improved significantly in the six years he and his family served there.

mennoscope

The Meserete Kristos Church (MKC) is busy helping distribute grain from a 3,000 metric-ton Canadian Food Bank wheat shipment in several food-short areas of southern and eastern Ethiopia. The shipment, valued at over \$1 million, arrived at the Ethiopian port of Assab in mid-July after leaving Montreal on June 12. "The initial process of bringing it to the highlands from Assab has gone quite smoothly, and is nearly complete," wrote Mennonite Central Committee Ethiopia country representative Herb Kraybill of Elizabethtown, Pa., in early August.

Robert Troyer was licensed to the Christian ministry at Protection, Kan., Sunday morning, July 12. Laban Peachey, South Central Conference minister was in charge of the service. Jerry Moore, Greensburg, brought the message. Troyer's address is: Robert Troyer, Box 185, Protection, KS 62127.

Eastern Mennonite College and Seminary is receiving applications for director of college and seminary relations to begin on Jan. 1. Send résumé to and request details from Vice-President Lee M. Yoder, EMC&S, Harrisonburg, VA 22801, or call (703) 433-2771.

Recipe Error. The response has been overwhelming to Family Mission Thanks-Giving of Mennonite Board of Missions, Elkhart, Ind. Nearly 1,000 orders for the packet were received by the Sept. 30 sign-up deadline—four times more than expected—and inquiries continue to pour in. The MBM Auxiliary and other volunteers have been enlisted to help prepare the packets for mailing. The orders represent families, congregations, and other groups. MBM estimates that up to 10,000 Mennonites may participate in this mission experience, which centers on meals from around the world. One error has been noted, however. Persons who prepare curry for the Indian meal should use *two* pounds of meat instead of eight. Other errors, such as incorrect packets, should be reported immediately to MBM.

Dennis and Nancy Becker of Fresno, Calif., have been appointed coeditors of *Rejoice*, the inter-Mennonite devotional magazine printed by the Mennonite Brethren Publishing House. The Beckers are an active husband-wife writing team who have been especially involved in producing materials relating to Christian education and the family. Dennis, former pastor of Mennonite Brethren churches in Cordell, Okla., and Chicago, Ill., is executive secretary of the U.S. Mennonite Brethren Board of Christian Education. He also serves as editorial representative for the youth and adult curriculum of The Foundation Series. They succeed Wally Kroeker, who has edited *Rejoice* since 1978 and who earlier coedited the magazine with Orlando Harms. Previous editors had been A. J. and Betty Klassen, and George Konrad. *Rejoice*, with a combined circulation of about 18,000 is published jointly by



The partially completed Patan Hospital in Kathmandu, Nepal

Hospital building project in Nepal government approved

A crew of some 200 workers has completed the main structure and is now installing partitions for a new \$4 million United Mission to Nepal (UMN) hospital in Kathmandu, the capital city. When completed, Patan Hospital will help alleviate a severe shortage of medical facilities in Nepal.

Mennonite Central Committee, one of 32 mission agencies making up UMN, donated \$10,000 to the project after a lack of funds earlier this year threatened to bring construction to a halt. UMN is responsible to provide 25 percent of costs for building the hospital, with the Evangelical Central Office for Development Aid of West Germany guaranteeing the rest.

"All hospitals have experienced a big increase in work load this year," reports MCC

Nepal worker Ron Layman of Harrisonburg, Va. Layman says the government has even asked UMN to reconsider its plan to close Shanta Bhawan, an old and inadequate facility that the Patan Hospital was to replace.

Nepal, one of the world's poorest nations, has only one hospital bed for every 6,630 inhabitants. By contrast India has one for every 1,465 inhabitants, and Canada one for every 127. Life expectancy in Nepal is only 40 years.

Patan Hospital will have 90 beds when it begins operation in early 1983.

Twenty MCC workers are currently serving in Nepal under UMN, involved in community health work, agriculture, appropriate technology, and education. Stuart and Susan Clark of Brockville, Ont., arrived recently to take on the duties of MCC country representatives.

the Mennonite Church, General Conference Mennonite, and Mennonite Brethren conferences.

Representing the Board of Governors of the Religious Public Relations Council, national president Tom Brannon of Dallas, Tex., presented a certificate of honorary membership to Boyd Nelson, Middlebury, Ind., at the Michiana RPRC Chapter meeting in September. Nelson, until his retirement from religious public relations, had been a member of the Michiana Chapter. He now pastors Bonneyville Mennonite Church, Bristol. The honorary membership recognizes Nelson's continuing interest in religious public relations, his past efforts in the Michiana Chapter (including its founding in 1974), and his contribution to developing communicators and

promoting public relations while secretary of Information Services for Mennonite Board of Missions.

Special meetings: William R. Miller, North Liberty, Ind., at Grand Island, Neb., Oct. 23-29. Mark M. Leaman, East Earl, Pa., at Bossler, Elizabethtown, Pa., Nov. 8-13. Larry Rohrer, Lima, Ohio, at Leetonia, Ohio, Nov. 1-4. Owen Burkholder, Harrisonburg, Va., at Bayshore, Sarasota, Fla., Nov. 1-15. Richard Kling, Atmore, Ala., at Hershey, Kinzers, Pa., Oct. 31—Nov. 8. Nathan Showalter, Salunga, Pa., at Maple Grove, Atglen, Pa., Oct. 25-28. Mahlon D. Miller, Morton, Ill., at Watertown and Woodville, New York, Oct. 18-25, and at Pinto, Md., Nov. 1-4.

New members by baptism: Alvin and Teresa Bontrager by baptism and Jody Cagle

by confession of faith at Bayshore, Sarasota, Fla.; Mr. and Mrs. Leroy Reeves by affirmation of faith at Perryton, Tex.; L. N. Spurgeon, Dell Spurgeon, and J. L. Spurgeon by confession of faith at Protection, Kan.; LuAnn Quillen and Wayne Hostetler by baptism and Ernie and Carol Azar, and Scott Martz by confession of faith at Hartville, Ohio; Daniel J. and Lois B. Yoder by confession of faith at Rocky Mount, N.C.; Karen Landis Alderfer, Lisa Bergey Landis, Bryan Miller, and Beverly Snyder Musselman by baptism at Salford, Harleysville, Pa.

Change of address: Ray L. Landis from Middletown, Pa., to 2341 N. 2nd Street, Harrisburg, PA 17110. Tel.: (717) 236-4978. Robert M. McKelvey, from Milford, Neb., to R. 1, Ashley, MI 48806.

readers say

I am writing in response to "My Alcohol Run" by Robert J. Baker (Sept. 15). I am giving it a hearty yea and amen! It is not only non-Mennonite families who have alcoholic members. It has been and is present in an alarming degree among us. Also I know of a Mennonite community that says that social drinking is acceptable and is practiced. This same group has wife swapping as one of its activities. I suppose alcohol removes normal inhibitions.

Bless you, brother Baker, for standing tall and sober.—John S. Wenger, Harrisonburg, Va.

• • •

In response to Glenn Miller in "Hear, hear," Sept. 22, I want to inform you that our religion at Hope-well is better than our shoofly pie!

The Lord has blest by his Holy Spirit and brought new blood to enrich our fellowship. Hence we have names such as Croson, Hydock, Dry, Julian, Lindbloom, Sipprell, Borgman, Barlagallo, De Guardi, Nicolas, Shauer, Schwager, and Golembiski added to the roster of Stoltzfus, Kurtz, and Beiler.

Join us for a Sunday morning celebration of our faith. This is a personal invitation to stay in our home and witness for yourself our morning service and see if the sudden influx has threatened our faith.—Helen B. Kraybill, Elverson, Pa.

• • •

Our sincere appreciation to Mr. Robert Baker for the many excellent articles he has shared with us over a number of years.

We believe that Mr. Baker deserves special recognition for a very timely masterpiece "My Alcohol Run" (Sept. 15).

We hope that Mr. Baker and others will be gracious enough to point out other moth holes that appear in the central fabric of our Mennonite theology. We do tire of the much jousting with windmills. Write on.—Clayton and Myrtle Gingerich, La Junta, Colo.

• • •

I've just finished reading your article about the registration resisters who addressed the General Assembly at Bowling Green. Your account of the entire assembly rising to its feet to show their support toward these young men must have certainly captured the spirit of the moment. I chose to keep my seat, however, and I perceive that others also have misgivings about their actions.

By refusing to participate in war we honor God's

word. But to refuse filling out a form bears little witness to a world without peace and is a defiant gesture to an entity that God has ordained to govern us.

If we were to refuse to take part in anything related to the military system, we would have to divorce ourselves completely from this country and any other government that uses force or the threat of force to ultimately back up its laws and regulations.

I pray that we would have the courage of these young men if ever God's law and man's regulations conflict, but I see little sense in becoming a premature martyr and question the church's acknowledgment of their stance.—Martha Osterdahl, Souderton, Pa.

• • •

As I have done for almost 40 years, I anticipate the coming of *Gospel Herald*. I would like to comment on "Letter to the President" (9/8/81, p. 679). The letter is certainly well written. I have personally written at least 30 cards and letters to decision makers re the issue of war and armaments. Certainly we must speak out on these issues although I think a flood of personal letters to the large variety of decision makers may be more powerful than one written on behalf of thousands of people.

But I am disturbed at one aspect of the whole question. There are some things related to peace that governments cannot do. God has chosen that he will do some things only through his people. Is it not true that in placing very strong blame on the people in Washington we may unconsciously excuse ourselves of our responsibilities?

We are told by secular and religious leaders that peace cannot come to the world with the massive disparity. At the World Conference of Mennonites in 1978, we were challenged by Third World leaders. I feel badly that we feel so comfortable in our wealth.

I don't know how much the Lord wants the government to do in alleviating hunger, but I do know he wants to do vastly more through his people. At the very least the group to which I belong could have given 15 million dollars more last year. In fact, it is possible for voluntary relief agencies to reach accessible people. And, buying the surplus grain would help in the economic climate of our country.

Of course, we will continue to work on long-range solutions. But if it has not rained for one to ten years in large areas of the world, emergency help is obviously necessary.

Then, what of the Bible famine? It has been said that only one in five families in the world has access

to a Bible. Mennonites have really not been shining very brightly in our support of the Bible cause. Of course, we have been supporting various groups, but how much more we could do! The Bible societies of the world are equipped to do vastly more in filling in the Bible gap.

And doctors? Compared to some areas of the world Kansas (3,600 MDs) would have three or four doctors!

Yes, let's write to the president and let members of all our groups write courteous and strong letters to decision makers. But, then let's also prove our sincerity by greatly expanded giving and service.—Andrew R. Shelly, Pastor, First Mennonite Church, Newton, Kan.

• • •

Thanks, Robert Baker for "My Alcohol Run" in the Sept. 15 issue of the *Gospel Herald*. I concur—we need to hear loud, clear, and often that drinking alcohol in any form is wrong, wrong, wrong! How can a Christian support an industry which produces a myriad of grief, sorrow, sickness, suffering, and death?

As a medical transcriptionist in a hospital for seventeen years, I have access to the past and present details of every patient admitted. It is astounding the frequency of alcohol related problems patients are admitted for: suicide attempts, depression, anxiety, psychoses of various types, gastritis, cirrhosis, pancreatitis, husband/wife/child abuse, injuries and deaths incurred from automobile accidents. It is difficult for me to ignore the cause of these problems when exposed to them on a daily basis.

In the recent past, I have heard Mennonite brothers and sisters casually comment regarding their pleasure with liquor. At first I was too shocked to respond. When I heard these comments at a later time, I was too saddened to speak up at that moment, and perhaps, didn't trust myself in how I might respond. But Baker is right. Do we "... condone social drinking with our silence...?"

I for one, unapologetically vote for total abstinence! Moreover, I will teach my children likewise.—Judy Hall, Molalla, Ore.

• • •

Regarding "Hear, hear," Sept. 22, the fourth paragraph, I think it is well not to criticize our forefathers. In that day it was the same as in our day. There are those who are faithful and those who are

not, and God knows which they are. When it comes to Bible doctrine, we should take heed to do that. There are those who came to our church from non-Mennonite background and were happy until the fast drift of Bible doctrines and now have left again.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.—(1 Jn. 2:15).

Eventually it will show outside of us of what is in our hearts.—Alma Mast, Hesston, Kan.

births

Conley, Richard and Joyce (Kandel), Wooster, Ohio, first child, Aaron Richard, Sept. 28, 1981.

Dreyer, Jack and Linda (Hostetler), Katy, Tex., third and fourth daughters, Lindsay Leigh and Lesley Anne, May 25, 1981.

Eicher, David and Sue, Archbold, Ohio, first child, Rebekah Sue, Sept. 23, 1981.

Eshleman, Leon and Dianna (Burkey), Albany, Ore., third child, first son, Scott Burkey, Sept. 13, 1981.

Groff, Marlin and Susie (Aeschliman), Goshen, Ind., first child, Josiah Aeschliman, Sept. 18, 1981.

Hamsher, Arthur and Linda (Gerber), Sugar-creek, Ohio, third child, first daughter, Michelle Lynn, Sept. 22, 1981.

Hartzler, Dwight and Beverly (Murray), Smithville, Ohio, first child, Nolan Randell, Sept. 7, 1981.

King, Jerry and Stephanie, Archbold, Ohio, second child, first daughter, Jamie Elizabeth, Sept. 12, 1981.

King, Ray and Marsha (Lewis), Pekin, Ill., second son, Kevin Samuel, Sept. 22, 1981.

Kuhns, Lloyd and Goldie (Plank), Recife, Brazil, second child, first daughter, Michelle Renee, Aug. 25, 1981.

Landis, Glen and Laureen (Nice), Earlington, Pa., second daughter, Stephanie Ann, Sept. 18, 1981.

Markel, Peter and Margaret, Pennsburg, Pa., first child, Margaret Ellen, Apr. 6, 1981.

Martin, Paul and Sandra (Prang), Atwood, Ont., third child, first son, Steven Andrew, July 30, 1981.

Miller, Dale and Donna (Day), Alliance, Ohio, first child, Bryan Keith, Sept. 5, 1981.

Miller, Eldon and Larie (Whitehead), Amboy, Ind., a son, Matthew Lynn, Sept. 26, 1981.

Osterdahl, Martin and Pat, Souderton, Pa., first child, Andrew David, Aug. 2, 1981.

Ropp, Phil and Luanne (Van Der Eems), Harrisonburg, Va., first child, Jennifer Lynne, Sept. 26, 1981.

Shoup, Duane and Louise (Wiesgarber), Dalton, Ohio, first child, Audrey Louise, Aug. 2, 1981.

Tran, Khoanh and Hong (Nguyen), Orrville, Ohio, fourth child, second son, Tri, July 24, 1981.

Wert, Jim and Kathy (Martin), Toronto, Ont., first child, Sarah Kathleen, Aug. 17, 1981.

Yoder, Tim and Dorothy (Simpson), Harper, Kan., third child, first daughter, Misty Marie, Sept. 23, 1981.

Yousey, Terry and Jane (Matynka), Akron, N.Y., second daughter, Kelli Lynelle, Sept. 22, 1981.

\$233,855.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$233,855.91 as of Friday, October 9, 1981. This is 31.2% of the total needed. Contributions have been received from 307 congregations and 132 individuals. Individual gifts represent \$43,037.76 of the total.

Goal: \$750,000

marriages

Beckwith—Richards.—Jon Beckwith, Hillsdale, Mich., Episcopal Church, and Kathy Richards, Toledo, Ohio, Lombard cong., by Gary Dotson and Don Reber, Sept. 26, 1981.

Buschert—Schlabach.—John Buschert and Lyn Schlabach, both from Assembly Church, Goshen, Ind., by Norman Kauffmann, Aug. 8, 1981.

Byler—Lehman.—Daryl Byler, Zion cong., Broadway, Va., and Cindy Lehman, Salem cong., Kidron, Ohio, by Orlo Kaufman and Jesse T. Byler, July 18, 1981.

Byler—Meyer.—Mark Byler and Anne Meyer, both from Assembly Church, Goshen, Ind., by Harold Bauman, May 30, 1981.

Glick—Weaver.—John Glick and Sally Weaver, both from Assembly cong., Goshen, Ind., by Norman Kauffmann, Aug. 1, 1981.

Kauffman—Wert.—Richard S. Kauffman, Columbia, Pa., Landisville cong., and Sharon Wert, New Holland, Pa., Groffdale cong., by Charles Wert, father of the bride, Sept. 5, 1981.

Landes—Zook.—Michael L. Landes, Mainland, Pa., and Diane Y. Zook, Souderton, Pa., both of the Franconia cong., by Earl Anders, Jr., and Floyd

Hackman, Sept. 26, 1981.

Martin—Kilheffer.—Curtis L. Martin, Ephrata, Pa., Church of the Brethren, and Dorothy Jean Kilheffer, East Petersburg (Pa.) cong., by Glenn R. Martin and H. Raymond Charles, Sept. 26, 1981.

Roth—Ours.—Kenneth Eugene Roth, Harrisonburg, Va., St. Johns Mennonite Chapel, Logan, Ohio, and Barbara Marie Ours, Harrisonburg, Va., Harrisonburg cong., by Lester Roth, father of the groom, Aug. 29, 1981.

Schmucker—Short.—Daniel Jay Schmucker, Hesston, Kan., Hesston College cong., and Dee Ann Kay Short, West Unity, Ohio, Lockport cong., by Peter H. and Sheryl J. Dyck, Aug. 15, 1981.

Shoup—Lemon.—Darrel Shoup, Orrville, Ohio, Martins cong., and Julia Lemon, Canton, Ohio, Owl Creek cong., by Bob Lemon, father of the bride, June 27, 1981.

Tappin—Gerber.—Jack Tappin, Arlington, Va., and Barbara Gerber, Dalton, Ohio, Martins cong., by Dave Gerber, brother of the bride, Sept. 5, 1981.

Weaver—Kandel.—Dennis Weaver, Millersburg, Ohio, and Susan Kandel, Orrville, Ohio, Martins cong., by Vincent Frey, Aug. 21, 1981.

obituaries

Brenneman, Alvin G., son of Henry and Miriam (Hilty) Brenneman, was born in Baughman Twp., in 1898; died at Smithville-Western Care Center on Sept. 27, 1981. On Sept. 12, 1923, he was married to Sadie Hunsberger, who survives. Also surviving are 2 sons (Paul and Alvin), 2 daughters (Esther—Mrs. Chester Yoder and Mildred—Mrs. John Peachey), 11 grandchildren, one great-grandson, and one sister (Mrs. Alice Leichty). She was a member of Crown Hill Mennonite Church, where funeral services were held on Sept. 30, in charge of Lester L. Sutter, Noah Hilty, and David Yoder; interment in Crown Hill Mennonite Church Cemetery.

Eigsti, Ada M., daughter of Christian and Susan (Wolber) Heiser, was born in Goodfield, Ill., Mar. 17, 1910; died at Morton, Ill., Sept. 18, 1981; aged 71 y. On July 6, 1934, she was married to Willis Eigsti, who survives. Also surviving are 2 sons (Ronald and Kenneth), 4 grandchildren, and one sister (Mabel—Mrs. Clayton Eigsti). She was preceded in death by one sister. She was a member of Trinity Mennonite Church. Memorial services were held in charge of Mahlon D. Miller and Sanford K. Yoder.

Heise, Minnie E., daughter of Oscar and Amelia (Ackerman) Seidel, was born in Philadelphia, Pa., May 11, 1887; died on June 12, 1981; aged 94 y. She was married to Charles Heise, who preceded her in death. Surviving are one daughter, 3 sons, 12 grandchildren, and 14 great-grandchildren. She was the oldest member of the Finland Mennonite Church. Funeral services were held at the C. R. Strunk Funeral Home on June 17, in charge of Claude M. Shisler and David K. Benner; interment in the North Cedar Hill Cemetery.

Jordan, Charlie Laurence, son of William and Ellen Jordan, was born at Chelsea, Okla., July 8, 1908; died at Pryor, Okla., Sept. 22, 1981; aged 73 y. On Mar. 11, 1939, he was married to Gaylis Woods, who survives. Also surviving are one brother (Denny Jordan). He was preceded in death by one sister (Clara Rhodes) and a brother (Clarence Jordan). He was a member of the Oak Grove Mennonite Church. Funeral services were held at the Assembly of God Church on Sept. 26, in charge of Richard Birky; interment was in the Dawes Cemetery, Chelsea, Okla.

Smoker, Samuel B., son of Daniel and Elizabeth (Beiler) Smoker, was born in Upper Leacock Twp., Mar. 22, 1885; died at his home at Atglen, Pa., Sept.

25, 1981; aged 96 y. On Feb. 19, 1923, he was married to Salome M. Stoltzfus, who died on July 24, 1957. Surviving are 6 sons (Daniel, D. Nevin, Norman L., Lloyd, Lee R., and Marcus H.), 5 daughters (Marie E.—Mrs. Eli J. Yoder, Miriam S.—Mrs. Martin M. Brendle, Mrs. Lena R. Lapp, Mrs. Amanda Beiler, and Reba A.—Mrs. Paul H. Hershey), 36 grandchildren, 34 great-grandchildren, and 2 sisters (Mrs. Rebecca Mast and Gertrude—Mrs. Chris King). He was a member of Maple Grove Mennonite Church, where funeral services were held on Sept. 29, in charge of Herman Glick; interment in Maple Grove Cemetery.

Yoder, Phebe Ethel, daughter of Charles D. and Susanne (Heatvole) Yoder, was born in McPherson Co., Kan., Jan. 26, 1903; died at Schowalter Villa, Hesston, Kan., Sept. 9, 1981; aged 78 y. Surviving are 5 brothers (Lawrence, Tillman, Willis, Emerson, and Rollin), 4 sisters (Ada Miller, Leah Loucks, Vera Schrag, and Ruth Miller). She served as a missionary in Africa for 35 years. Memorial services were held at the Hesston Mennonite Church on Sept. 19.

credits: p. 784 by Jim King, p. 786 by Gerald Handrich Schlabach; p. 787 (top) by Herb Kraybill, p. 788 by G. Bonnedal.

calendar

Black Leadership Seminar, Laurelville, Pa., Oct. 19-23
Comite Administrativo, New York City, N.Y., Oct. 22-24
Southeast Convention, Sarasota, Fla., Oct. 23-25
Fall Mission and Service Week, Eastern Mennonite College, Harrisonburg, Va., Oct. 26-30
Mennonite Board of Missions Board of Directors, Cedar Grove, Greencastle, Pa., Nov. 4-6
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Nov. 6-7
Gulf States delegate body, Nov. 7
Mennonite Church General Board, Lombard, Ill., Nov. 12-14
Franconia Conference fall assembly, Nov. 14
Board of Trustees meeting, Eastern Mennonite College, Harrisonburg, Va., Nov. 19, 20
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 29-21
Northwest Conference fall conference, Duchess, Alta., Nov. 20-22
Southwest Conference annual meeting, Trinity congregation, Glendale, Ariz., Nov. 26-27
Mennonite Board of Education Board of Directors annual meeting, Chicago, Ill., Dec. 3-5
Ministers Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 18-21, 1982
Moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982
MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23, 1982
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8, 1982

World Council of Churches sends condolences to Egypt

The World Council of Churches has sent a representative to Cairo for the funeral of Bishop Samuel, a member of the WCC central committee since 1954 and the Coptic Church's bishop for public, ecumenical, and social services. The WCC representative, Father George Tsetsis, deputy director of the WCC Commission on interchurch aid, carries with him a message of condolence from WCC General Secretary Philip Potter.

Bishop Samuel was among those killed during the assassination of Egyptian President Anwar Al-Sadat. He was a member of the five-bishop commission appointed by the late president last month for the administration of the Coptic Church. The late bishop has visited Mennonite institutions in North America.

Baptists report increase of 740,347 in worldwide membership in the church

More than 30 million Baptists in 122 bodies are now affiliated with the Baptist World Alliance, the organization reported in Washington.

The total represents a net gain of 740,347 members during 1980. The two newest members of the organization, the Baptist Unions of Zambia and Wales, joined at the General Council meeting in July.

While officials of the alliance hailed the growth, they cautioned that the statistics are not precise for individual countries.

Communications director Reinhold J. Kerstan noted that some figures reported "seem rather unlikely as to their accuracy," and a number of affiliated groups did not respond to the 1980 questionnaire, in which case the 1979 figures were used.

Good came out of bad for inner-city church robbed by two bandits

Bad has turned to good for a tiny Pentecostal mission church in Los Angeles whose Bible class one night last June was robbed by two young bandits wielding shotguns. Eleven women, including one elderly blind woman, were robbed of about \$30. The audacity of the act, even in the crime-fraught inner city, led to news coverage, which in turn brought contributions to Pastor Kathryn McFarland of the Garden of Power Church.

The 46-year-old minister said one man mailed a check for \$600, and two television evangelists from Burbank gave \$100 and a tape recorder. Other donations from well-wishers brought the total to \$1,000. The 75-member congregation, largely because of the donations, will be renting a larger facility.

Report disputes charges that exempt church land erodes New York tax base

A report by the bar association in New York contradicts claims that the city's tax base is being eroded by exemptions on property owned by churches, schools, and charitable organizations. The tax base is being eroded, the report asserts, by an increase of tax-exempt property held by government.

Government-held tax-exempt property in the city has grown from 12 percent of the assessed value in 1910 to 36 percent in 1979, says the report.

"Only about 4 to 5 percent of the assessed value of all property in New York State is charitably exempt and the percent is decreasing."

Baptist hunger magazine helping to bring church more than it can handle

Prompted by a series of disasters in the 1970s, Southern Baptists are flooding their denominational agencies with so much hunger relief money that church officials have fallen behind in disbursing the funds. Relief contributions in the Southern Baptist Convention, the largest Protestant body in the country with more than 14 million members, increased more than 50-fold over the past decade.

One driving force behind this grassroots surge has been *Seeds*, an independent hunger-oriented magazine published by Oakhurst Baptist Church in the Atlanta suburb of Decatur, Ga.

"There has been an almost irresistible upwelling within SBC groups of a very deep concern about that group of issues called world hunger," *Seeds* coeditor Gary Gunderson said.

Turin researchers say resurrection of Jesus explanation of shroud

That Jesus Christ rose from the dead in a burst of heat and light is the only plausible explanation for the Shroud of Turin, argue two authors who are the first to draw fully on the findings of 1978 scientific research into the venerated relic. Kenneth E. Stevenson, an engineer, and Gary R. Habermas, a Baptist philosophy professor, acknowledge that few of those on the investigating team go as far as they do in their conclusion.

But they say that supernatural intervention is the only hypothesis left to deal with the baffling, explicit depiction, on a 14-foot piece of linen, of a Jewish man who had undergone an excruciating crucifixion in Roman fashion. All evidence indicates that the linen, venerated as Jesus' burial cloth, had a first-century origin in the Middle East, they say.

Catholic rights league asks booksellers group to oust comic publisher

The Catholic League for Religious and Civil Rights says the Christian Booksellers Association

(CBA) should expel an allegedly anti-Catholic publisher from the organization. The appeal is the latest move in the league campaign against Jack T. Chick, the Chino, Calif., publisher of comic book series purportedly based on the true life experiences of a former Jesuit priest.

The so-called "Alberto" series, which is sold in Christian bookstores around the country, charges that the Vatican keeps the names of all Protestants in a giant computer, that Jesuits take an oath to kill on command, and that the Roman Catholic Church is part of a conspiracy to destroy Christianity.

Michael Swartz, a league official, wrote to John T. Bass, executive vice-president of the booksellers association, telling him that "it is now incumbent upon the CBA to expel anti-Catholic publisher Jack Chick from the association." The league official added that if the CBA does not expel Mr. Chick, "it will be giving its tacit approval to what is perhaps the most formidable and vicious campaign of sectarian hatred in the last 50 years."

New Torah commentary is first ever produced by North American Jews

The first Jewish commentary ever produced in North America on the Pentateuch—the first five books of the Bible—has been published by the Union of American Hebrew Congregations. It took the Reform Jewish agency 18 years to complete "The Torah: A Modern Commentary."

Rabbi Alexander M. Schindler, president of the union, described the commentary as "a reverent but not Orthodox approach to the Pentateuch." He said it is "unique in that it treats the Torah (Jewish law) both as a literary document subject to critical examination and as the bearer of a sacred message. No other Jewish commentary on the Torah ever approached the text in this way."

Anderson asks churches to lead a new campaign to halt armaments race

If the church is to be a revolutionary force in the modern world it will have to cope with the challenge of massive military spending, said former Illinois Rep. John B. Anderson at a seminary convocation in Pittsburgh.

In an address entitled "Religion, Politics, and the Church," the former independent presidential candidate said he was "deeply burdened" by the social responsibility of the church. In liberal churches, he said, he sees a "blurring of what the agenda for social reform should be."

Anderson asserted, "We will never feed the hungry or clothe the naked unless we are united in our determination not to win the arms race but to halt it." Budget deficits, he said, are not due to fraud or waste, but to the trillion dollars the United States has spent on armaments since the close of World War II.

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Let's stop kidding ourselves about Mennonite community

As I was growing up, I sincerely wanted good relationships with everyone around me. I'd been willing to do almost anything to attain this end, including, on occasion, the repressing of my own feelings or, even, the compromising of my convictions. I was extremely sensitive to whatever might cause another person pain or pleasure.

Part of this situation might be attributed to a youthful need for acceptance, respect, or love. Maybe it was a question of security or cowardice. Another part, perhaps, grew out of the way I was wired. But I would also like to believe that a significant motivator was the inborn need for harmonious community.

It took me years to learn—and I'm still learning—that it's simply not possible to get along with everyone. No matter who you are, there will always be someone who doesn't like something about you or the way you do things. In other words, everyone has enemies. Jesus predicted, even assured, this would be true for his followers.

But it was a matter of shocking disillusionment for me to learn that "brothers" and "sisters" in the faith could be enemies, could literally detest (hate) one another, could take advantage of one another, and that they could disrespect one another in so many ways. As the Bible says, they "devour" one another. Or they could simply ignore one another when the feelings were too hot or deep to handle. Worse yet, I learned how easy it was to get involved in all this myself. As a matter of fact, I have been guilty, to some degree, of all the above. I have to repent, regarding my attitudes, almost daily.

Nevertheless, the desire for harmonious community refuses to fade away. Perhaps the vision for true community has stood behind the notion that Mennonite community is roughly synonymous with Christian community. If that was ever true, it is not necessarily so now. It cannot be assumed that the two are one and the same thing.

The characteristics which used to identify Mennonites are rapidly fading—simplicity, humility, truthfulness in all situations, refusal to resort to law, separation, and even nonresistance, may all be sloughed off in exchange for acceptance by society, or by assimilation. Though the whole Mennonite value system were to go, however, we might discover that what we had did not add up to true Christian community.

For, with all our insistence on our values, we find ourselves to be a worldly people, though not everyone, of course. At the congregational level, our churches often live with unhealthy and seemingly unresolvable tensions.

Competition and animosities riddle the peace.

On a wider scale, there are those individualists who in the name of orthodoxy or some rationalized theological position will sanctimoniously fly into an orbit of their own, attacking or competing with the church at will.

Our institutions compete with one another for the dollar despite their efforts to the contrary. There is evidence of institutional arrogance in some places. And, again, our institutions, in the main, are organized hierarchically with the temptation to resort to power tactics in all of them. Comparatively, Mennonite institutions may come off pretty well with relation to business corporations, yet implicit or raw power and intimidation may be used to keep people in line.

On the other hand, there is much caring in the church. Through small groups and otherwise, many human needs are met. In spite of the bleak picture painted above, our people and institutions are reaching out to the needy in their communities and beyond. Maybe the broader picture reflects the daily struggle in our own lives.

So let's stop kidding ourselves about community. At best, it is a mixed situation. And so-called Mennonite community may be a poor substitute for true Christian community. We can add up all the values we want, traditional and otherwise, and the sum will not necessarily equal Christian community. Christian community has to be built solidly on one foundation, Jesus Christ and his rule. And his rule is love. He has made it crystal-clear: there is only one law, and that law is love. "By this shall all men know that you are my disciples," he said, "that you love one another."

Dissension, animosity, treachery, backbiting, in other words, anything that erodes or destroys the unity of the body in love, must be anathema. We are to love one another at any cost. This means we will care enough to be honest with our convictions and feelings. It may mean friction and some quarreling, but whatever happens, we always have to get back to the foundation—loving God, each other, and the world through Jesus Christ.

Then, all the other values will fall into their rightful place. And we dare never forget that community occurs whenever two or three come together in the name (presence) of Jesus. Such love cannot be institutionalized.

Christian community is God's instrument of salvation and nurture. It is planned by God to offer hope to a world full of hate and fear. How can we offer hope if we ourselves are full of harmful attitudes. May God give us the courage to keep growing toward radical Christian community in love.

—David E. Hostetler



Gospel Herald

October 27, 1981

What does it
mean to be a
Mennonite in
1981?



by Robert Kreider

At the Mennonite World Conference in Wichita in 1978 we all got the clear message that not all Mennonites look alike, sing the same songs, have German-sounding names, or talk about their faith in the same way. Our president was black and uttered not one word of German.

Mennonites are now in 40 nations, speak 100 languages, and have been shaped by 100 cultural traditions. Ethnic definitions of Mennonitism should now be dead. There are Mennonites in many places who sense in their bones they are Mennonites but who would not use the Seven Articles of Schleithem or the Riis Confession or the three themes of "the Anabaptist Vision" or some 10 points from a Mennonite history book if they attempted to explain what it means to be Mennonite.

Last summer in travels in Paraguay, Africa (including attendance at the General Council of the Mennonite World Conference), and Europe we asked questions such as these: "What is a Mennonite?" "What is a Mennonite kind of Christian?"

The more I pursued the thread of this questioning, the more I was haunted by the thought that the identity question may be more of a concern of those who are losing their sense of identity or have



At Mennonite World Conference, Wichita, 1978. Brothers and sisters in faraway places are helping us to understand what it means.

lost it. We Westerners seem to need to talk about it. Some Westerners who don't seem to care scarcely talk about it.

In the Chaco we were told that the Chulupi, Legua, and Guarani Indians do not call themselves "Mennonite," but "Evangelical Brethren." There "Mennonite" is an ethnic classification.

One noon we sat by a waterhole in the Chaco bush on logs and rusty buckets with a Chulupi Indian leader. He and our translator friend passed a horn mug of mati tea back and forth as he responded to our questions. We asked him to tell his life story. This took him a full hour to unfold. We then asked: "What is a Mennonite? How do they differ from other Christians?" His answer did not come out of a Mennonite history book: "Others teach one to be a Christian one day a week. Mennonites teach one to be a Christian seven days a week." A simple but eloquent way of stating the theme of discipleship.

Migration evangelism. In Asunción we met a Mennonite family from Lancaster County, Pennsylvania, who has been clearing forest in East Paraguay and building a congregation. Now after 11 years the family and three others are moving on to a remote forest area of South Paraguay to repeat the process. Theirs is a kind of migration evangelism. How do they explain to their Paraguayan neighbors what Mennonite Christianity is? They answered, "Mennonites don't go to war. They can see we are plain. They see we don't smoke and do those kind of things. For us the turning point in getting across our kind of faith came when we didn't retaliate against thieves who stole from us. We didn't go to the police. They saw something that was different."

We asked the same question of a Mennonite leader who

Can one find a modest and authentic answer to the question, What is a Mennonite Christian?

grew up in the Chaco and has traveled widely among the Mennonites in East Paraguay. He explained, "Mennonites are known for their integrity. When they say 'yes' they mean 'yes.' When they say 'no' they mean 'no.' Second, for the most part they are hardworking and clean living. Third, they are looked on as a special kind of German."

In the mountain kingdom of Lesotho we met a Bible Society official who has studied in South Africa and England and is a leader among the black independent churches. Having the gift of storytelling he told us of how the gospel came to his people. We asked him what the word "Mennonite" means to him. He told of a Mennonite mission executive coming to his office and saying, "We want to help the existing churches." He recalls, "I have so many visitors, but this one rang a bell. I never heard of this before. This is the thing we have wanted. I proposed that they could help in Sunday school education." He continued, "Mennonites seemed different. I liked their conscientious way of life. They are like the Quakers. I had attended the Friends school at Selly Oak in England. I felt comfortable with their peace teaching."

He then proceeded to tell the story of the founder of the Lesotho nation, King Moshoeshoe I, "who said we must be a peaceful nation. We grew up with stories of peace. My father had told us an old story of our people looking for a man who would be a king of peace and committed to the rule of peace."

In one of the early sessions of the Mennonite World Conference General Council meeting an East African brother was asked publicly, "What do you understand it means to be Mennonite?" He groped for an answer and it came out something like this: "Mennonites are those who were evangelized by Mennonite missionaries." Sensing that this was not an adequate answer, a wiry little colleague from Tanzania leaped to his feet and ticked off in staccato fashion and with conviction a half dozen distinctives: "peace, believer's baptism, authority of the Bible, discipleship, helping one another, evangelism, integrity in conduct. . . ."

I asked a brother from Zaire what are the marks of a Mennonite Christian. His response took an unexpected turn: "In Zaire Mennonites are those Christians who do not believe in education." He explained that missionaries have taught them to be on guard against the dangers of higher educa-

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Robert Kreider is recording secretary, Mennonite World Conference.

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Gospel Herald



At the Mennonite Church General Assembly in 1981. From left: Gerald Hughes, song leader; Ivan Kauffmann, general secretary; Duane Beck, planning committee chairman.

tion. He had attended university and had written a dissertation of Karl Barth's conception of the state. In response to my question he could give an answer full of understanding of the Anabaptist genius. He, however, preferred to turn the tables on me and to ask of me, "What is a Mennonite?"

Servanthood the essence. A woman who had been active in missions sought to distill the essence of Mennonitism. She suggested that "servanthood in Christ is what distinguishes Mennonites."

A Dutch brother and sister, who had been missionaries in Indonesia, responded to my question by saying, "First, Mennonites view the church seriously; second, they take the New Testament seriously; third, they have a strong desire to stick together, that is, to preserve the unity of the body of Christ."

The brother went on to tell of being introduced at a session of the Dutch Council of Churches as a Mennonite thus: "A people which has taught the Dutch church so much about suffering humbly for the faith." The speaker encouraged him to tell his people to continue "to keep alive the theme of suffering for Christ."

A German Mennonite explained that if one were to ask an *Umsiedler*, a recent Mennonite immigrant from Russia, what is a Mennonite, his answer would be "those who speak Low German." If the *Umsiedler* were more broadly acquainted he would say that "Mennonites believe in the new birth and believer's baptism."

An Asian brother stated that Mennonites are evangelical Christians who emphasize the first-century model. He added that he has to do much explaining when he travels: "Mennonite? What's that?" He told of recent riots in his district and much destruction of property. Mennonite churches organized a kind of "Mennonite disaster service," helping their own people and their neighbors alike. He sensed that people, thus, could better understand what it meant to be Mennonite.

A Mennonite mission leader who has spent much of his life in Africa posed his own question: "How do Anabaptist themes find expression in the variety of African cultures?" He then proceeded to answer it: "The absolute necessity of conversion, the dependence on the Holy Spirit to exalt Christ in the brotherhood, the importance of living the life

of Christ in community, the view of Scriptures with the New Testament precedence over the Old Testament, leadership in servanthood, Christians as pilgrims who do not use violent means to protect their rights on earth, their engagement in a spiritual battle with the powers of this world." He added that the Mennonite view of Christian community made a crucial difference.


I asked a Kenya Mennonite, who has been a personnel officer for five years in a business firm and has had Bible school training, "What is the Mennonite difference?" We were seated in a crowded community center with members of a Mennonite choir nearby singing at the top of their lungs. We held our supper plates on our laps and our heads close together to hear each other. He spoke of "nonresistance . . . baptism after adult conversion . . . Jesus as Lord in a special way . . . trying to show what it is to live like Jesus . . . not that we are so good."

A Dutch brother spoke of Mennonites, unlike many communions, being able to embrace fundamentalists and liberals in their fellowship without breaking apart. "Nonresistance and discipleship, yes," he said, "but there is also an affirming brotherhood, seeking for unity in Christ among us."

A pastor who has lived through the painful years of civil war in Zimbabwe explained that being a Mennonite and Brethren in Christ draws persons together because of "the new birth, living out every day as the day of the new birth." He continued, "This nonresistance is enormously important to us, to me. It permits me to go anywhere in the world and in any situation to feel free."

I asked of someone working with the independent churches in Africa, "What is their perception of Mennonites?" The answer, he said, was incarnated in persons: "Mennonite is Ed and Irene Weaver, John Kliever, Ron Sawatsky. . . . That is being a Mennonite."

Relational, not propositional. A missionary in Africa observed that "the essence of Mennonitism in Africa or anywhere is relational, not propositional. Keith from Jamaica meets Abraham of Ghana. Abraham meets Kiseli of Tanzania. Kiseli meets Ndlovu from Zimbabwe." Another from East Africa reflected on it in a similar manner, "Mennonites have a special view of the church. 'Trust' is the essential word in describing it." Then came to mind the woman from Kenya who stood up in a meeting of the General Council of the Mennonite World Conference and asked in Swahili one simple question and then sat down: "Why do you men not trust us women with responsibility in the church?" She seemed to sense acceptance from her brothers and sisters which gave her freedom to speak with candor. Strong conflicting statements from men and women followed. I felt good about it. There was diversity and trust.

What are the irreducible and distinctive elements in being Mennonite when these people come from a hundred cultures, speak a hundred languages, and live in forty nations? Can one find a modest and authentic answer to the question, "What is a Mennonite Christian? I am pleased that brothers and sisters in many faraway places are helping us to understand what it means to be Mennonites and Christians. They have gifts of putting into fresh and diverse words their sense of Mennonite peoplehood in Christ." 

Festival of Evangelism: a personal reflection

by Myron Augsburger

The American Festival of Evangelism in Kansas City was in a real sense a celebration of faith. A gathering of 10,000 people from a wide variety of cultural and theological differences meant avoiding the differences and focusing on the common center of our faith; our commitment to Jesus Christ. This was the joyous and positive common ground of the meeting, even recognizing that we did not all understand the meanings of Christ's lordship in exactly the same way. Attendants included a range from Princeton faculty to day laborers, together rejoicing in Christ and asking how better to make him known.

Of the 200 seminars on ways to do evangelism or how to share our faith, not all were of the best quality, but the variety met the wide range of interests. Attending as many as possible, Esther and I came to the same conclusion, that method is not most important for that is only a means of moving people into relationship; the important thing is to be with people and share the love of Christ. The field is the world, and we are seed sown into the world. One doesn't expect a harvest if the seed is still in the granary.

Of the various groups of Mennonites there was a good representation; approximately 150 persons. These included pastors and lay persons, college and seminary professors, mission board personnel, professional people, and day laborers. The attitude and interest in this group was as positive and enthusiastic about our evangelistic mission as that of any other group. The major regret is that we had not taken deliberate steps to have workshops on evangelism offered by representatives of our denomination. We want to learn from others, that is good, but we also have something to share. The response to the booth shared by Art McPhee and Floyd Bartel gave evidence of this.

In the Mennonite caucus there was general agreement that we must become more involved in evangelism, more open in using the strengths of our heritage to share our faith in Christ, and relate more deliberately and creatively with the "midstream" evangelical church. Above all, we need, as Mennonites, to articulate a clearer plan for evangelism, and to manage by this objective. This means visualize where we want to be, assess our resources, itemize the hindrances, establish an order of objectives, clarify priorities, and implement the plan. Having been asked to summarize the implications of this emphasis on evangelism for ourselves as Mennonites I offer the following five points.

1. **We need to reaffirm the basic elements of faith** which gave birth to our community of faith. The believers' church means a responsible, personal understood commitment to Jesus Christ; resulting in a covenant relationship with other such believers. This was not and is not an ethnic identifica-

tion, but a new and dynamic fellowship in Christ. As William Temple said, "It is quite futile to say 'go to the cross'; we must say 'come to the cross,' even as we must also 'take up the cross.' Such common identification with Christ places him at the center of faith and enables us to share an understood faith-covenant with him. Discipleship is not really New Testament until it is sharing the gospel of Christ.

2. **We need to discover a self-image in Christ** that will turn our denomination out in active witness. Rather than being an internalized people we must become a "people for others." There is no place for an inferiority feeling on the part of one who can say, "Abba, Father." And so long as we are representing Christ, we are not intimidated over sharing our understanding of Christ as God's expression of reconciliation in grace and a call to love, peace, witness, and justice. But we must be careful lest we create a "gospel of simple life," or a "gospel of peace," or a "gospel of justice" instead of sharing the gospel of Christ, who is love, who is peace, etc.

3. **We must emphasize the holistic aspects of service**, the spirit level as well as the physical level; modeling the relationship of discipleship to Christ. We must be careful lest we abstract principles from Jesus and teach ethics without the Savior who redeems and enables us to live the new life. As Jacques Ellul writes of our role in the kingdom of Christ: we "plunge into social and political problems in order to have an influence on the world . . . in order that the Gospel may be proclaimed, that all people may really hear the good news of salvation, through the Death and Resurrection of Christ."


4. **We must integrate our interest in educating people's minds with evangelizing their persons.** As a denomination we must match our interest in education with similar energies and creative intelligent programs of sharing the gospel with moderns whose lives are full but empty of meaning. The intellectual challenge of evangelism must come back to the fore in our communities, lest we be enamored with our achievements in the "class scale" of society and fail to be the "salt of the earth." Even being the "quiet people of the land" wasn't all bad when the salt still had some bite, some distinctness. As Theodore Wedel says of Christian witness, "It involves presence, service, and communication, and in that order."

5. **We need to transcend our pattern of being ethnic communities and carry our faith-values into population centers.** This does not simply mean a change of lifestyle, for I do not mean repudiating the values of our heritage but simply working from them as a foundation, reaching beyond. This will call for further care in our publications in preparing writers who understand the thought and life of the world beyond us. It calls for a more positive and evangelistic articulation of faith instead of as much defense of our position over against others. This means careful teaching of

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the essentials of Christian faith so that congregations will be liberated for intelligent Jesus-talk. But it definitely means the Jesus-deed must be not only emphasized but expressed, and here the dynamic of a denominational heritage based on the way of love and the cross in human relations comes into its own.

These reflections are an attempt to share something of the impact of the American Festival of Faith with those who were not privileged to attend. For those of us who attended this may preserve something of the perspective we felt to be

a witness of the Holy Spirit among us. We know that all that glitters is not gold! Many expressions of churches which claim to be evangelistic are not consistent with the Jesus we serve. We should pray that the church clean up her act, that there be other voices than religious hucksterism, civil religion, rightist nationalism, and liberal humanism. We are a part of the "Global Village" and above all of the kingdom of God! With our faith heritage and our faith perspective we have something to share. May the Holy Spirit enable us to do so, for the glory of Christ and of the Father. 

Who will bell the cat?

by Henry Rempel

The Christian Entrepreneur by Carl Kreider: Herald Press, 1980. 222 pp. \$7.95.

This book is as much a defense of the free enterprise system as it is a discussion of the Christian entrepreneur. What limitations there are to the system are to be overcome by means of reformation from within. In the words of the author: "I do not reject the private ownership of productive capital nor of durable consumer goods. I do not reject the profit system. Instead, I believe that these features of capitalism must be brought under the judgment of Christ so that they serve Christ's purposes in promoting his kingdom in the world" (p. 170).

The way capitalism will be reformed from within is through Christian entrepreneurs serving Christ. What this means in practice is spelled out in considerable detail. First, entrepreneurs must recognize God as the owner of all wealth. Second, the Christian entrepreneur is to avoid the production and sale of those goods which serve only the luxury demands of the wealthy. Third, advertising is to be used to inform and educate the buyer. It is recognized that there is only a fine line between advertising that informs and advertising that promotes. As a result, it is recommended that a reference group be set up to advise on this matter. Fourth, goods are to be produced in such a way that Christian entrepreneurs do not contribute to the pollution of the environment.

Further, employees are to be paid a just wage and customers are to be charged a just price. A just wage is defined as that wage level which maintains mutual respect between employer and employee. Such respect is seen to arise from each side recognizing the importance of the contribution of the other to the productive effort.


What constitutes a just price is not defined clearly. Rather, the author discusses how Christian entrepreneurs are to spend their income. Personal consumption is to be controlled to such an extent that entrepreneurs will not have a lifestyle different from either the members of their church or their community. Excess income is to be channeled to charitable causes. The proportion of income donated is to increase as income rises. Mere tithing is not adequate.

The author considers these recommendations as radical. We certainly agree. The use of these principles by Christian entrepreneurs would create islands of activity very different from the way goods and services are produced and delivered in North America today.

But are these principles realistic? The author does not address himself to the question of how these principles are to be implemented. Therefore, one must presume that society will have to rely on the "goodness of the hearts" of Christian entrepreneurs to put these principles into practice. This reminds one of the mice who agreed it would be nice if the cat had a bell but none of them would or could bell the cat. Alternatively, as observed by John F. Sleeman: "For the majority, the Christian worldview has lost acceptability and even the Christian ethic is widely criticized, especially since it is felt that its practical applications are too much concerned with defending the status quo. Therefore an appeal in terms of 'Thus saith the Lord' and calling for an acceptance of traditional laws based on the Ten Commandments is liable to fall on deaf ears" (*Economic Crisis, A Christian Perspective*, p. 4).

Even if Kreider's message does not fall on deaf ears, it must be questioned whether small businesses are free to adopt such principles. The author assumes that individual entrepreneurs are free to decide how profits are to be earned and used. Further, entrepreneurs are seen to be sovereign: their actions actually shape what goes on in society. Whether these assumptions hold in an economic environment dominated by a concentration of wealth, and hence power, in the hands of corporations is open to serious question. A practical solution must confront the system itself; it cannot depend only on good behavior by Christian entrepreneurs.

Finally, Kreider implicitly raises two fundamental questions for the church. He assumes the day-to-day decisions of entrepreneurs cannot be made subject to the direct scrutiny and control of the church. To do so would dampen the creative drives of entrepreneurs. If so, we must consider anew both what is creativity and what is the place of various forms of creativity in society. Second, there is a need to reexamine the nature of the church and to confront those structures that inhibit desirable forms of creativity.

In my opinion the honesty with which Kreider makes his concerns known and the sincerity with which he puts forward his thesis requires this kind of response. 

Henry Rempel is visiting professor in the department of economics at the University of Guelph, Ontario.

Mennonite Church giving—1980

by Ivan Kauffmann

In 1980 Mennonite Church members gave an average of \$456.80 to the total church program including the local congregation, the district conference, and the churchwide boards and agencies. This is a 13.2 percent increase over the 1979 average giving of \$403.49 (compared to an 11.7 percent increase of 1979 over 1978). It is gratifying to see this trend in increase continue.

These statistics are based on reports received from treasurers in congregations. Congregational treasurers sent reports to their conference stewardship representative who then sent a conference report to the General Board office at Lombard, where the reports were compiled into a total churchwide report.

Contributions by individuals given directly to a Mennonite (or non-Mennonite) cause which are not handled by or reported to the congregation's treasurer are not included in these statistics. This report reflects only the figures turned in by congregational treasurers. The actual per-member giving figure is likely somewhat higher.

Each year the General Board office in Lombard, Illinois,

compiles financial statistics to report the giving performance of the Mennonite Church for the previous year. This is done with the hope that it will challenge the church to be faithful in its stewardship of financial resources. It provides information for an evaluation of ourselves. Are we giving as God has prospered? Should we be giving a tithe? Are we improving, or going backwards? Inflation prevails and income is up. The amount of contributions is up, too. How do they compare? The information in Table I can help each of us take a realistic look at the giving performance as it compares with per capita income.

Mennonites in Canada are contributing about 6 percent of their income for the work of the church—in the home congregation, the district conference, and through churchwide agency—as revealed in the financial compilation for 1980. Mennonites in the U.S. are not keeping up with the Canadians—theirs is only 4.7 percent. For the Mennonite Church 10 percent of the members live in Canada and 90 percent in the U.S.

Table I—Comparison of Per Capita Income and Per-Member Giving for 1980

	Average Per Capita Income	Average Per Member Giving	Percent of Giving
Canada	\$8,743 [°]	\$526.65	6%
United States	\$9,458 ^{°°}	\$440.03	4.7%

[°]from *Financial Post Survey of Markets—1981* for province of Ontario

^{°°}from *Survey of Current Business*, April issue

The congregation and its mission is a primary emphasis of the present Mennonite Church organization. Congregations used 64.6 percent of their expenditures on the local program in 1980, 14.5 percent was used for district conference programs, and 18.6 percent went to churchwide programs. It is always appropriate to consider whether these proportions are as they ought to be. Congregations should invest resources in their own local programs, but at the same time they

should not forget the churchwide programs or ignore world-wide needs.

Mennonite Church giving continues to increase. See the following Table II for a comparison of giving and distribution of expenditures for 1980 and 1979. Some of this increase is likely a result of inflation but growing stewardship convictions have likely also influenced the increase.

Table II—Mennonite Church Giving and Distribution of Expenditures—Comparison of 1980 with 1979

	1979	% of Total	1980	% of Total	+increase -decrease
Number of members reporting	76,860		80,222		+3,362
Percent of members reporting	76.47%		79.7%		+3.23%
Total contributions (reported)	\$30,953,987		\$36,645,602		+\$5,691,615
Total contributions (projected)	40,494,488		45,979,425		+5,484,937
Per-member giving	403.49		456.80		+53.31
Home congregation	20,539,252	47.2	23,105,269	45.3	+2,566,017
Capital funds	6,323,247	14.5	9,888,721	19.3	+3,565,474
Total for home congregation	\$26,862,499	61.7	\$32,993,990	64.6	+\$6,131,491
District conference causes	\$6,718,443	15.4	\$7,440,107	14.5	+721,664
Mennonite churchwide causes	8,914,702	20.6	9,523,642	18.6	+608,940
Non-Mennonite causes	1,015,806	2.3	1,154,940	2.3	+139,134
Total expenditures (projected)	\$43,511,450	100.0	\$51,112,679	100.0	+\$7,601,229

Ivan Kauffmann is general secretary of the Mennonite Church.

One area which could be questioned in the above statistics might be the amount of money given to non-Mennonite causes. Even though 2.3 percent may seem small, the Mennonite Church is contributing \$1,154,940 to non-Mennonite causes while some of our own are not adequately supported.

Table III lists the per-member giving by conferences and

compares 1980 with the previous year. In compiling a report of this kind one has to recognize that it is only as accurate as the figures reported. Some congregations keep more detailed records than others. But it is a fair glimpse of where we are in our giving practices.

Table III—Per-Member Giving by Conferences

Conference	1979 Percent Members Reporting	1979 Per-Member Giving	1980 Percent Members Reporting	1980 Per-Member Giving
Allegheny	94.3	\$307.66	99.1	\$345.89
Atlantic Coast	88.0	389.66	78.1	463.48
Conservative°	78.4	396.35	85.2	419.11
Franconia	100.0	527.14	99.6	598.28
Franklin	31.0	372.71	31.3	384.80
Gulf States			86.5	342.84
Illinois	83.0	486.59	94.0	553.54
Indiana-Michigan	70.4	385.80	70.8	431.17
Iowa-Nebraska	61.3	377.21	76.9	397.01
Lancaster°	81.3	387.73	89.3	464.53
NY State Fell.	95.3	253.41	91.1	308.21
North Central	93.3	342.73	82.0	425.94
Northwest	98.1	741.37	95.2	1,122.76
Ohio	65.6	344.06	65.4	387.08
Ontario	100.0	447.84	93.5	519.34
Pacific Coast	85.2	464.47	62.5	570.19
Rocky Mountain	78.7	457.70	78.9	481.30
South Central#	84.5	343.72	69.0	468.55
Southeast Conv.	68.3	565.03	86.2	583.10
Southwest	84.5	581.93	77.1	595.41
Virginia	80.0	375.16	95.3	364.62
Western Ontario	98.0	348.13	100.0	387.37
Unaffiliated	7.7	566.95	16.1	391.64
Average	76.44	403.49	79.7	456.80

°does not include NYSF or SEC congregations

#does not include congregations in Mexico

The Mennonite Church in Canada and the U.S. has been blessed with abundant resources. We need to challenge one another to greater dedication to Christ, a more simple

lifestyle, and joyful, sacrificial giving to the work of the kingdom. Consider what could be accomplished if more members would give a tithe or more to the church.

What shall I say?

Someone is driving in my driveway. Will it be another salesman, or does someone want to buy potatoes? Could it possibly be another Jehovah's Witness man?

As they get out of their car, I now notice there are two individuals. What could they possibly want? Oh yes, they are carrying a book bag and some pamphlets. I have heard of other mothers running away from the window and hiding. Is that what I should do?

No, my answer is that I can at least be courteous and answer the doorbell. Breathing a prayer to my heavenly Father, who always gives us what we need in such a time as this, I open the door.

"Good morning," the young man says. "Would you have a little time to let me show you a few of my booklets?"

"May I first ask you a question?" I reply. "Are you from

the Jehovah's Witnesses?"

"Yes, we are," they both respond.

Then with fervency in my voice I proceed with my personal testimony that I have given at communion time: "I love the Lord with all my heart and enjoy serving him, and want to love my fellowman and even those who might feel ill toward me. I have peace with God and my fellowman, as far as I know. I also love the Mennonite Church to which I want to be faithful until death. Should death come to me, or the Lord return first, I know I will have a home in heaven, prepared for me. Do you have anything better to offer me?"

Dejection shows on the young man's face and he turns to the elderly man behind him. He, too, doesn't know what to say, and so replies, "Madam, are these potatoes that you have growing out here in the field?"

"Yes, they are," I reply.

Suddenly they turn around and disappear into their car.—**Rhoda Longacre King, Cochranville, Pa.**

A gathering and a scattering of people seeking to be Christian and to learn the significance of the label.

The missionary people of Waterford Mills

by John Bender

Once there were no Mennonites worshipping in Waterford Mills. For the last two decades a congregation has been growing there. Even while nurturing their own fellowship they have had a hand in planting two other churches. Beyond home and conference base they are involved churchwide. They, like Mennonites elsewhere, face the challenge of being and doing a Christian witness in the community style of their believers' church heritage. In short, they're about being a missionary people.

You won't find Waterford Mennonite Church by looking for Waterford Mills, Indiana, on a map. The community lies within the city limits of Goshen. Bounded by state highway 15 and the Elkhart River, the church building sits on a 60-acre tract half a mile south of Bethany Christian High School and two miles south of Goshen College. This area has been one of the fastest growing in Goshen.

A mission undertaken by members from Yellow Creek Mennonite Church in 1959 brought 79 charter members to plant the congregation. For 15 years they worshiped at Bethany High School. When construction began on their new church building in spring 1972, membership had reached 251. People were not only finding Waterford Mills, Mennonites and other community people were finding Waterford Mennonite Church.

From the beginning of services in the new building the congregation realized that they had provided for too little Sunday school space. Partly through wanting to economize and partly because the architect had not realized the extent of Mennonite Sunday school attendance, the classrooms, library, and sanctuary (400 seating capacity) were filled from the start. People kept coming. Membership growth has come mostly from Mennonites moving into the area; however, the congregation has become home base for about a dozen first-generation Mennonites, too. Membership reached 310 in 1976.

In a statement of "Goals Yet Before Us," written by the pastor in 1976, the congregation faced the challenge: "Our outreach must be more zealous and our stewardship commitment more sacrificial." No idle words these. The original



Copastors Charlotte and Del Glick with (from left) Agnes Martin, Joy Beiler and Stacy Beiler.

missionary vision that sparked the church into being in the late fifties flickered alive and well in the late seventies.

"Soon after we moved in here in 1972 we began looking at another fast growing area west of Goshen," said Pastor Elno Steiner, who concluded 15 years with the congregation last June 1. Why not help start a church west of Goshen? the Waterford folks began asking five years ago. After 2½ years of deliberation and consultation with Indiana-Michigan Mennonite Conference, the conference convened a number of meetings of leaders and pastors. The conference missions commission, Elno said, affirmed the idea: "We're leaving it in your hands. It looks like a good project. There's lots of potential. Why don't you move out and solicit interest."

A year later a group from Waterford (eight families) as well as people from East Goshen and College congregations began worshipping together. In the fall of 1980 the group organized as the Berkey Avenue Fellowship with Art Smoker as pastor. They bought a church building on Berkey Avenue and this last summer moved into it. During renovation the congregation met at Mennonite Mutual Aid Offices on North Main Street in Goshen.

Attendance already stood at 180 at the time of formal organization. "It's rewarding to see how the Berkey Avenue congregation developed," Elno said. "It shows five years of bearing fruit." Other families have filled the gaps at Waterford.

Waterford members also had a hand in helping the Spanish-speaking Iglesia del Buen Pastor (Church of the Good Shepherd) get started in 1970. That congregation has since moved from New Paris six miles distant to a vacant church in Goshen. Its membership stands at 41.

At Waterford one Sunday. A visit to Waterford on a February Sunday morning gave a glimpse of what's stirring in the congregation. Greeters made themselves known. Extended visiting in the spacious back foyer preceded the service. During visitor introductions a member took the initiative to welcome a new family in the community. Announcements ran the usual range: MYF sledding party, hospital patients, carry-in dinner as part of the discussion series on leadership and role of women in the church.

John Bender is a Mennonite writer from Elkhart, Indiana.



Kindergarten class at Waterford Mennonite with teacher Anita Myers.



Waterford ushers Bob Beiler (left) and Dale Miller; vision within, beyond.

Usher Bob Beyler led in the offertory prayer. Children of the primary department sang three songs. This morning Del Glick preached on leadership and authority. In October 1980 Del and Charlotte Holsopple Glick were installed at Waterford as copastors. Del began his message by citing examples of authority drawn from the political field: Warren Christopher, Jimmy Carter, Ronald Reagan. Whether hostage negotiations, the Camp David accord between Sadat and Begin, or the military spending and budget cut proposals of the Reagan government, each individual acted on some kind of authority, Del said, adding, "But the church must not borrow and automatically label such authority Christian."

A role play on committee decision-making illustrated the sermon. It pinpointed the contrast of high-handed individualistic decision-making to the practice of the early church in making decisions under the guidance of the Holy Spirit. "Submit yourselves to each other out of reverence for Christ," Del continued. "Authority is made genuine by the way we use it."

The sermon and other parts of the worship made the point that the church is not to be conformed to the world even in its leadership and authority patterns. In an interview later, Charlotte said the congregation has undertaken the study to find ways to make gift discernment apply to all—women and men, young and old. So-called lay leadership, nevertheless, has been a hallmark of the congregation, reflecting the normal—and fruitful—results of the struggles and tensions occasioned by growing pains or vital signs.

Del and Charlotte welcome the chance to build upon the foundation others have laid. The congregation has approximately 60 members in retirement careers, 30 schoolteachers, six farmers, other professional and business-people, factory workers, church agency employees—especially Mennonite Mutual Aid—students, and homemakers. There are 35 MYFers, 15 young adults on the Sunday school roll, and 102 infants and children up to MYFers.

Earlier Waterford pastors were Virgil Brenneman and Theron Weldy. In 1973 the congregation called LeRoy and Sherry Mast to serve as youth directors, a position they held

until 1978. That year they called Steve and Shirley Bauer to serve as an assistant pastoral team with major responsibilities with youth. These staff members were instrumental in raising and responding to peace issues, among others, faced by youth.

In the commissioning service for the Glicks last October 19, the congregation said to each separately, "Waterford Mennonite Church is calling you to the pastoral ministry to serve in the areas of worship, nurture, visitation, administration, resourcing, outreach, and counseling. Do you, Charlotte, believe that you are called of God to this assignment, and are you prepared to give yourself fully to the leadership and service of this congregation? Do you commit yourself to be a servant among us in the spirit of Christ through the guidance of the Spirit and of his people?"

"I do, God being my helper."

"Del, Waterford Mennonite Church is calling you to the pastoral ministry to serve in the areas of worship, nurture, visitation, administration, resourcing, outreach, counseling, and preaching. Do you, Del, believe that you are called of God to this assignment, and are you prepared to give yourself fully to the leadership and service of this congregation? Do you commit yourself to be a servant among us in the spirit of Christ through the guidance of the Spirit and of his people?"

"I do, God being my helper."

The worship leader read the common charge, "Charlotte and Del, Waterford Mennonite Church is calling you to serve as a team and as copastors. Do you as individuals, as a Christian sister and brother, as wife and husband, and as servants of God, commit yourselves to serve among us in the spirit of Christ so that Christ will be formed in our lives and his Spirit will create a community of love in which we are seen as his disciples?"

"We do, God being our helper."

Mobilization of gifts. A woman in leadership is new for the congregation. Charlotte sees this rooted in "the very positive way the congregation moved in accepting me when we started attending here in 1979." She taught a young



Waterford meetinghouse. It was filled almost as soon as it was built. So a group left to begin the Berkey Avenue Fellowship.

adult class, helped with vacation Bible school, worked with Del on devotionals, and was the first woman voted song leader. For Charlotte, consideration of the gifts of women has integrity and purpose only "if the gifts of all persons are being used." Del graduated from Associated Mennonite Biblical Seminaries in 1980, Charlotte at the end of May 1981.

Mobilization of gifts in the congregation affects the way the Glicks will use their own gifts. "Pastoring can take place in Sunday school classes as we serve as resources to leaders," Del said. In Christian education they are focusing on the area of faith development. How can we help parents help their children accept faith and discipleship as their own?

The congregation provides a climate in which church life, mission, and service flourish. Congregational groups include small sharing units of four to five families each, Sunday schools meeting for other than study time, WMSC, a Men's Fellowship which reaches into nonchurch homes for the annual father-son banquet, and MYF. Once a week the church is used for a neighborhood group called Waterford Community Women's Bible Coffee Hour. Groups such as the area Inter-Mennonite Developmental Disabilities Committee have used the church for meetings free of charge. All parts of the building are accessible to handicapped persons.

Two families from the congregation are involved in overseas mission and service, a number are serving in Voluntary Service, and at the beginning of 1981 the congregation undertook support of a Vietnamese family. Waterford has been the only congregation in the conference to be involved in the Teacher-Disciple program of Indiana-Michigan Conference each of the last six years.

While the congregation has stressed the Anabaptist-believers' church perspective, said Elno Steiner, "We have been incorporating the renewal movement in a healthy way. We've been able to absorb it so that it has been good for us."

At Waterford, Elno said, "I found it exciting to observe how a new congregation has been able to work through and receive change in a healthy way, especially considering the church's wide diversity. I feel that we've been able to make changes at about the right speed."

Change affects the Steiners, too. Their decision and announcement to the congregation to conclude their pastoral

term with 15 years came on the Sunday Mount St. Helens blew its stack. It wasn't planned that way, but the effect of change in leadership was not lost on the congregation. Since that Sunday in May 1980, the congregation has become more ready to speak up on issues, whereas earlier a majority mood prevailed, for instance, in business meetings. Now the minority perspective can be raised and heard. The result has been encouraging. The congregation is better able to respond on issues and seek resolution of differences. Recently two classes got together to air their response to a sermon brought by a visiting minister on the war taxes issue. The exchange was thought provoking, a member said. It would not have been possible, or would have been more difficult to raise earlier, she said. "Now there are things we can discuss without needing to agree right away."

Revamping the constitution. Currently the congregation is considering revamping its constitution to form a church council. The move would free elders from administrative detail to do more spiritual oversight. The space problems have been alleviated with construction during winter and spring of a new Sunday school and fellowship hall addition.

To a congregational member this story about her church sounded "so easy and so perfect." Even as members are able to read between the lines, as any alive fellowship must, so an outsider can glimpse a congregation's vitality by observing criteria of a missionary church, such as those given by Hans-Werner Gensichen.

Gensichen speaks of a church "(1) in which outsiders are welcome and made to feel at home; (2) which is not merely an object of pastoral care with the pastor enjoying the monopoly; (3) whose members are equipped for involvement in society and who are, in fact, actively involved in it; (4) which is structurally supple in order to meet new needs and challenges; and (5) which does not defend the privileges of a select group."

The outsider may venture that the people at Waterford are maintaining the spirit that brought them into being. Their vision takes expression within and beyond the village of Waterford Mills, Indiana. Once there were no Mennonites worshiping in Waterford Mills, now a people raises its voice to God and to each other there. Others are hearing.

School kits for Kampuchea

Back to school

For children of Kampuchea, classrooms were dark during years of war and repression. Pol Pot's forces killed many teachers. Schools were used for prisons and government buildings. Children worked long hours in the fields and in construction. Today Kampuchean are rebuilding their country. Families are returning home. Hospitals are open. And children and teachers are returning to school. But starting over after years without school is very hard. Pencils and slates, papers and textbooks, MCC needs your help to collect school kits for 86,000 children. Parents, children and older friends can all lend a hand. Bring real joy this holiday season by making school kits your family or church giving project! Send \$3 with each kit to purchase bulk supplies like chalk and slates and to cover shipping costs.

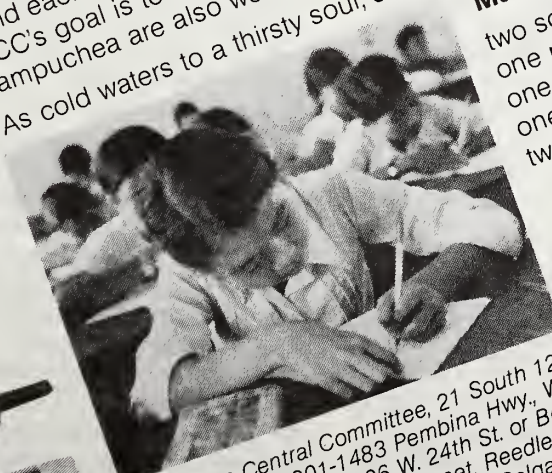
Send each kit and \$3 to the nearest MCC office between now and Christmas. MCC's goal is to receive the 86,000 kits by January 1982. Additional cash gifts for Kampuchea are also welcome.

"As cold waters to a thirsty soul, so is good news from a far country." Prov. 25:25

Make a school kit:

- two soft lead pencils, No. 2
- one medium ball-point pen
- one wooden metric ruler
- one eraser (ink/pencil combination)
- two composition books (8 x 6 inches or 8 x 10 inches with about 50 pages;
- thread or tape bound, no spirals or tablets)

Place all these in a 10 x 14 inch drawstring bag, made of brightly colored denim or other sturdy material.



Mennonite Central Committee, 21 South 12th Street, Akron, PA 17501
MCC (Canada), 201-1483 Pembina Hwy., Winnipeg, MB R3T 2C8
MCC Central States, 106 W. 24th St. or Box 235, North Newton, KS 67117
West Coast MCC, 1108 G Street, Reedley, CA 93654
MCC (Alberta), 337B-41 Ave. N.E., Calgary, AB T2E 2N4
MCC (British Columbia), Box 2038, Clearbrook, BC V2T 3T8
MCC (Manitoba), 101-1483 Pembina Hwy. Winnipeg, MB R3T 2C7
MCC (Ontario), 50 Kent Ave., Kitchener, ON N2G 3R1
MCC (Saskatchewan), 2206 Speers Ave., Saskatoon, SK S7L 5X7





Loans that made a difference

How many remember this program of post-World War II reconstruction?

by Rebecca Burkholder

Nineteen hundred and forty-five signaled the end of World War II, and the return of thousands of men to their home communities. Some 2,000 young men of the Mennonite Church in the United States were among them. Instead of serving in the armed forces, the 2,000 had fought forest fires, built dams, planted trees, and served in mental hospitals while in Civilian Public Service.

Upon their discharge from the CPS camps, many of them needed financial assistance to reestablish themselves. Housing, education, and business ventures all required funds. Some people in the Mennonite Church recognized the need and wanted to do something about it. Guy F. Hershberger of Goshen, Indiana, was one of them.

Hershberger was secretary of the Committee on Industrial Relations, which was appointed by the Mennonite Church General Conference in 1939 to study the relationship between Mennonites and emerging labor unions. The committee also looked at the larger problem of changing economic and social trends in Mennonite communities.

New forms of mutual aid, including the sharing of hospital bills, supporting survivors, and financial assistance, were needed to preserve the Mennonite way of life. Hershberger recalls, "After several years of study, the committee finally had concluded in 1943 that we needed a new church board to promote mutual aid."

In 1944 the General Conference of the Mennonite Church accepted the Industrial Committee's plan for a new church board. Mennonite Mutual Aid was born. Assisting the returning CPS men in the form of loans was one immediate way the new board could help the church practice mutual aid. Later they would return to the original objective of "providing aid in case of property loss, sickness, or death."

Capital for the loans to the ex-CPS men was obtained

from individual contributors in the church. People could loan money to MMA through the purchase of participation certificates, preferred certificates, or debenture notes. This fulfilled one of the stated purposes of the new board: "to provide means by which brethren with money can invest it where it can be used to aid other brethren who are in need."

Why were the loans needed? "We had no income during CPS," explained Eldon King, now of Dalton, Ohio, who worked in CPS base camps for almost two years. "Lodging and food were provided for us. But other personal expenses—like toothpaste, transportation, even shoe-strings—were all on our own." Eventually the Mennonite Church gave the men \$5.00 a month to help with their expenses. But, recalled King, "You don't get very rich on \$5.00 a month."

After their discharge, most of the men found they definitely were not rich. "I had nothing!" exclaimed Howard Wenger of Adair, Oklahoma. Wenger served in CPS for four years. "When I got out, the little money I had had decreased in value. My dad had sold my 1937 Ford for \$300. That car was in good shape, too. I ended up paying \$600 for an old junker when I got out."

But when the men applied for loans in their home communities, they often ran into problems. "There was no way people could get local credit without collateral or security, and I didn't have anything. I was very conscious of getting out of CPS and not having money," said King. "Economically, times were tight. I just had this feeling of 'What can I do? Where can I go?'"

MMA's loan program helped these peace veterans reestablish a livelihood. All loan applications were reviewed by the MMA board. Only a few were discouraged from taking out loans when the projects they were pursuing seemed financially unsound.

The former CPS men used their MMA loans for a variety of purposes. When Eldon King was granted \$500 in 1947, he knew where it could be used best. Recently married, he

Rebecca Burkholder is a senior English major at Goshen College.



Far left: Civilian Public Service buddies Dan Bender, Howard Landis, and Eldon King at Denison, Iowa, in 1946. Left: Eldon King as part of tractor crew at Denison, Iowa, CPS camp.

Above left: Howard Wenger and son Rex in front of house he built with MMA loan. Right: D. C. Myers with daughter Vada.

spent most of it to set up housekeeping.

King first read about the loan program in *Gospel Herald*. But he was skeptical. "I wasn't sure how much integrity the church had at that time. I was looking for assistance and wondered if the church would help. When I read about the loan program, I asked myself, 'Do these people really mean what they say?'"

King learned they did. "I was impressed with the sensitive caring and the helpfulness I was shown when I applied and later received the loan." Because of the loan, King felt as though the church believed in him. That feeling has stayed with him. After farming for four years, King became a pastor and is now the minister of evangelism in the Ohio Conference.

Howard Wenger used his MMA loan to build a house. After his CPS discharge, he returned home to Goshen, Indiana, to help his father farm. A year later, Wenger was married. At that time his father gave him a half acre to build his house on. He applied to MMA in 1946 for a \$1,000 loan to help finance the project. "I thought I could build the house for \$1,800, but prices kept going up," Wenger recalled. He eventually borrowed \$1,500 more from MMA.

Wenger built the block house almost entirely by himself. "I learned how to lay blocks, which is something I had never done before. I really made a mason of myself."

With hard work, Wenger finished the house in a year. He and his wife promptly moved in. Four of their five children were born there. The Wengers lived on the farm until 1968 when they moved to Oklahoma, where they continue farming today. "I still appreciate that loan," said Wenger. "That's really how I got started in farming."

Mennonite Mutual Aid's loan program also helped finance D. C. Myers' college education. When Myers returned home to Kokomo, Indiana, after serving four years in CPS, he decided to return to college and finish requirements for a teaching degree.

During that first year of school, he and his wife, Pauline,

had their first child. To pay for maternity expenses and school, Myers turned to Mennonite Mutual Aid for help. He received it in the form of a \$300 loan. "That loan helped us swim through that period of time when I didn't have any work, had a family to support, and was trying to finish school," said Myers. He was able to graduate in 1948 and has been teaching in elementary school ever since.

Paul Hertzler used his loan from MMA to establish himself as a professional photographer. While in CPS, Hertzler had learned photography. He enjoyed it and even had the opportunity to work with a professional from *Life* magazine. After this Civilian Public Service experience, Hertzler moved to Goshen, Indiana, to attend college and to set up his own photography business.

Hertzler went to MMA for some assistance in his venture. He applied for \$900 to buy a house trailer, and planned to construct a darkroom in the trailer. The loan was granted and for four years Hertzler snapped children's portraits, yearbook photos, and pictures for local businesses.

Hertzler recalls his time as professional as "quite an experience. Because it was my first experience in business, there sometimes were problems raising money to pay bills." But Hertzler managed until 1950 when he began working for a local industry.

Looking back on his days as a shutterbug, Hertzler said he is "grateful for the loan from MMA. I tried other places but was unable to raise enough money anywhere else." Photography still is a hobby for Hertzler, now a data processor for a Goshen corporation.

Altogether 321 ex-CPSers received loans totaling a little more than \$600,000 from 1946 to 1955. The average loan was \$1,500, although an individual might have borrowed as much as \$5,000. Mennonite Mutual Aid set a 5 percent interest rate, a low rate even at that time. Most of the loans were paid off, on a monthly or yearly basis, within five years.

The CPS loan program was phased out gradually in the late 1950s because its unique usefulness was coming to an end. By 1976, MMA had "forgiven" the few delinquent accounts and closed the books on the loan program.

Harold L. Swartzendruber, president of Mennonite Mutual Aid from 1954 to 1978, says "the record really is exceptionally good. Less than one percent of the men were delinquent on their loans. Banks that loaned money at that time expected 5 to 8 percent not to repay."

Why were Mennonite men good risks? Swartzendruber believes "through Civilian Public Service they experienced something that made them men of integrity. To be in CPS in the first place you had to have a high level of ethics and morals. Their word was as good as a bond."

The CPS men had financial needs and intended to put what money they had to good use. "I think we were pretty serious about making up for lost time and in getting started again. For that reason we were good risks," said Paul Hertzler.

After working several years in CPS camps because of their beliefs, these Mennonites witnessed the care and concern of their church through the MMA-CPS loan program. With the financial assistance, they were able to reenter society and to establish a livelihood. As Eldon King said, "I had heard the loan program was to help young men get back on their feet. It certainly got me back on mine!"





Conferees intent on church-founding discussion in Elkhart

Conference reps tackle expansion

Church planting was the main topic at the 1981 Home Ministries Consultation, Sept. 22-24, in Elkhart, Ind. "How to start churches" and "what kinds of people should do it" were the key questions.

Sponsored annually by Mennonite Board of Missions, this year's event attracted home ministries leaders from 22 conferences of the Mennonite Church.

The representatives ranged from full-time staff members of large programs like Lancaster Conference's Eastern Mennonite Board of Missions to the non-paid leaders of smaller efforts like Northwest Conference's commission on missions and service.

Allan Yoder of Southwest Conference and Adonna Nissley of Virginia Conference presented case studies for church planting. Allan said his conference is small but growing and can tackle the many outreach possibilities only with help. Adonna said his conference has learned the importance of setting goals (two new congregations per year, for example) to keep its people mission-minded.

In a workshop session led by home missions director Edward Taylor, participants spent several hours discussing one model of church planting and the qualifications of a good church planter. "Expectations are great," one participant commented. Everyone agreed on the basic skills needed.

Some persons reacted to the assumption by the male-dominated group that church planters are males with supportive wives. Others reminded the group that "seed families" who agree to move to a new community and get jobs there can be effective in planting churches. All agreed with Ed, however, on the importance of a job description and regular evaluation.

Henry Paul Yoder of Franconia Conference and Galen Johns of Indiana-Michigan Conference reported on their work in developing and providing resources for church planters.

The consultation also spent time on mission vision and on a possible expanded role for the group in planning and coordinating Mennonite Church mission efforts throughout North America.

Representatives discussed the possibility of

formalizing themselves as a home ministries council for the Mennonite Church and perhaps meeting twice a year to inspire each other and conduct home ministries business.

"MBM is currently overhauling its home ministries structures to better serve the church," said Rick Stiffney, MBM vice-president for home ministries and moderator of the three-day consultation. "Generally, we are moving out of direct home ministries program administration into consultant services for conferences."

Amid the long hours of discussion, participants were also given a chance to "keep the joy of the Lord alive" through singing, stories, and Bible studies led by Nate Showalter, a home ministries leader in Lancaster Conference.

"We have made significant progress in our willingness to work as a team and identify the issues facing us, although we are reluctant to really solve some of the issues," said Menno Heinrichs of New York State Fellowship. "But we are definitely building trust relationships."

Rick Stiffney said one of the big unanswered questions is how the consultation group can assist in overall churchwide mission development. "But the most significant thing about this week," he said, "is that we have an emerging common vision and a deepening conviction that we must build toward a shared plan of action."

Anabaptist resource center to open in England

London Mennonite Centre in England is phasing out its international student housing program in favor of an Anabaptist resource center, according to Robert and Marianne Zuercher, missionaries returned from England. The Zuerchers recently completed a four-year term of service at London Mennonite Centre as director (Bob) and bookshop manager (Marianne).

"One of the reasons for phasing out our student housing is that the need for it is not as great as it was when we started in 1953," Bob said, "mainly because tighter immigration laws have kept many poorer students out of the country."

The new resource center, which will incorporate the current bookshop and library, among other things, will be part of London Mennonite Centre's expanded Anabaptist witness to English society under the leadership of Alan and Eleanor Kreider.

The bookshop already handles mail orders from all over Europe, Marianne said. Specializing in Anabaptist studies and peace and justice concerns, the bookshop stocks about 300 titles from Herald Press and other publishers that can't be bought anywhere else in Europe.

The current library, organized by MBM worker Rose Wiebe, is already the largest collection of Anabaptist materials in England.

The Zuerchers said the resource center makes sense because a major goal of London Mennonite Centre is to influence the many people of other traditions who are seeking new life as Christians.

"For our witness to have integrity, some people think we must also be able to *show* what Anabaptism looks like when it is actually lived out," Bob said. "We have not been so successful yet, however, in presenting a living Anabaptist model in London."

Zuerchers noted that London Mennonite Fellowship enjoys good Sunday worship attendance at London Mennonite Centre but that long-term members are few. MBM workers still make up the core of the fellowship. The Zuerchers said their role in the fellowship and relationships with its leaders were the most discouraging aspect of their work in London.

Bob and Marianne said their four years in London were difficult and painful in many ways, but also a life-changing and enjoyable experience.

This fall Bob began graduate studies in psychoeducational processes at Temple University in Philadelphia. He is interested in how groups are formed and maintained and hopes to perhaps work as a consultant in this area. Marianne plans to stay home for at least the coming year with their three children.

P.C. young adults see opportunity in congregations

Swimming, fishing, hiking, rock climbing, golfing, singing, study—all this and more happened at Crooked River Ranch, Oregon, site of a Pacific Coast Conference young adult retreat the first weekend in August. Twenty-six persons representing 13 congregations participated in the activities designed to help individuals explore lifestyles of service.

Al Burkey, pastor of Logsdan (Ore.) Mennonite Church, led several teaching and discussion sessions. He addressed the responsibility of all Christians to practice Christ's example of serving others daily. He pointed out that as individuals we must see our involvement with the church, the body of Christ, as our primary activity.

Al then pointed out the many talents and skills needed to keep a congregation functioning smoothly. Sunday school teachers, ushers, ground keepers, and witnesses in the community are just a few of the opportunities each

congregation provides.

Doug Basinger, Western regional codirector for voluntary service and student and young adult services for Mennonite Board of Missions, provided information on service to Christ through that agency.

Doug shared MBM's current policy of locating and sending volunteers to areas and situations where congregations need specific assistance in operating local programs. The objective of such assistance is to facilitate church growth, increase community awareness, and nurture individuals in the body of Christ.

One major activity of the retreat involved small groups working through the responsibilities and details of church operations. The activity was helpful in understanding the dependence a church has on its members to be filled with Christ and to use their talents in and through the church.—Mike Baker, youth minister for Pacific Coast Conference

Communicators get 'on line' with new technologies

The impact of new communication technologies was the topic of a two-day, ecumenical conference at Toronto, Ont., on Sept. 30-Oct. 1. Over 70 religious communicators attended the event, sponsored by the National Council of Churches.

The thrust of the conference was an introduction to the coming technologies and an examination of how the new developments will affect religious communication. Guest speakers included John Bachman, author and former communication executive for the American Lutheran Church; Hazel Henderson, author and renowned futurist; G. A. B. Moore, ordained minister and professor at the University of Guelph, Ont.; Ted Peters, associate professor of systematic theology at Pacific Lutheran Theological Seminary in Berkeley, Calif.; and Joseph Roizen, president of TELEGEN, an international television consulting firm.

Conference participants were introduced to current technological developments, many of which have been made possible by the micro-processing chip, and how the new developments may converge. Cable TV, direct broadcast satellite, home computer systems, and new audio and video capabilities are expected to converge in the next 15 years, creating the "home information center."

Such a system would allow North Americans to shop, bank, gain education, transact business, be entertained, and participate in religious experiences from the privacy of the home. Current forms of communication, like radio, TV, and telephone, could be drastically altered.

The social impact of such new communication technologies will be basically twofold. First, they will provide media consumers with

more choices in the assortment of programs currently available on traditional radio and television. They will also allow two-way communication, in which viewers could use the systems to communicate information.

Ted Peters cautioned the conference not to equate increased choices with increased freedom. He said, "As consumers we have no control over production. The responsibility for who determines what choices are available may be left to big business. In that case, consumer freedom is illusory."

In responding to the question of the impact of new technology on the church, Peters remarked that the new information age "can't be avoided." He suggested that churches begin to educate their members on how the new systems operate, that they begin to build congregational networks for using the new media, and that churches concentrate on pre-evangelism. Peters indicated that attempts at evangelism through the media usually aren't effective.

John Bachman added that the churches must respond to the new technology in two ways. First, they must work at counteracting what is a dominant use of media in the U.S. and Canada, referring to current forms of entertainment offered by commercial radio and television. Second, Bachman urged churches to advocate the right to present religious views through the new media.

Mennonite delegates attending the consultation were Ken Weaver, Mennonite Board of Missions, Elkhart, Ind.; William Miller, Goshen (Ind.) College; Laurence Martin, Mennonite Publishing House, Scottdale, Pa.; and Barth Hague, General Conference Mennonite Church, Elkhart, Ind. Further study of the new technologies by the Mennonite churches is planned.—Barth Hague



Eugene and Louella Blosser

Japan missionaries say rural church planting difficult

How do you establish a church in a small town that keeps losing people to the cities? That is the question that veteran missionaries Eugene and Louella Blosser have struggled with for many years in Japan. They returned recently to North America for a nine-month furlough.

Workers with Mennonite Board of Missions, Elkhart, Ind., for over 30 years, Blossers started three congregations—two of them in small towns—on the northernmost Japanese island of Hokkaido.

"In one recent year, we lost nearly half of our members in Hiroo," Gene said. "We have the problem that almost every small-town church has, with many people going to the cities for schooling and jobs."

The Hiroo congregation, started by Blossers in 1973, is the only church in a town of 11,000 people. A small fishing port surrounded by mountains, scenic Hiroo gets much of its income from fishing, forestry, and agriculture.

"The people are friendly to us, but are just not interested in religion of any kind," Louella said. "They are economically well-off and just so busy with their work and other activities."

The close-knit fishing families are especially difficult to reach, Louella said. One notable exception is Keiji Kameda, who became a Christian while in high school, went to medical school in Sapporo, and hopes to be a missionary doctor in a Third World country some day.

During their six years in Hiroo, the Blossers distributed tracts door-to-door, making a personal contact in each home—not once, but a total of six times. "It was a good way to make our presence known, but there was little direct response to the effort," Gene said. "Friendship evangelism is still the best way to introduce people to the church."

Blossers suggested that perhaps small towns like Hiroo should have "preaching points" in homes, visited by pastors and missionaries from the cities. "It is so difficult to keep a full-fledged church program going," Gene said. "For one thing, it is hard to get pastors, and even if we can get them, it is hard for a small group of Christians to support them financially." (continued to page 812)



First SALT volunteers commissioned

Mennonite Central Committee oriented 36 workers in Akron, Pa., Sept. 8 through 18. Eleven are entering overseas service, 24 are in voluntary service in North America, and one is in a salaried position. Three others have recently begun overseas service but were not in orientation.

Included in the orientation were the first three participants in MCC's SALT (Serve and Learn Together) International program. MCC is conducting the program on a trial basis in 1981 and 1982, encouraging persons between the ages of 18 and 22 to accept short-term assignments in MCC programs, both to offer assistance and to learn about worldwide needs. Back row: Ken and Elaine Stoltzfus, Kidron, Ohio (waiting for Eastern Board assignment); Brian Ebersole, Mt. Joy, Pa., to Bolivia, working at MCC's Training Center and orphanage; Richard Frey, Jr., Wauseon, Ohio, two-year assignment helping to operate MCC's portable meat canner in Mennonite communities in the U.S. and at MCC headquarters, Akron, Jerry A. and Judy Gingerich, Kansas City, Kans., to

serving as directors of MCC's Appalachia service program for two years; Jeannine Spicher, Phoenix, Ariz., to Jamaica as teacher aide; Pam and Phil Risser, Greencastle, Pa., to three-year assignment in Guatemala, she in nutrition and preventive health care, and he in agriculture. Front row: Gary Gautsche, Columbus, Ohio, to helping to operate MCC's portable meat canner in Mennonite communities in U.S. and at Akron headquarters; Beth Alderfer, Lansdale, Pa., to orphanage in Jamaica; Donna Weaver, Elkhart, Ind., to health care worker for Native Americans in St. Paul, Minn.; Barbara Eichorn, Elkhart, Ind., to administrative assistant of MCC's East Africa office, Nairobi, Kenya; Elizabeth Yoder, Elkhart, Ind., to Egypt to study Arabic in preparation for teaching English; Dan Schrock, Goshen, Ind., to program coordinator and church liaison in Miami, Fla.; Susan Widrick, Lowville, N.Y., to headquarters in Akron, Pa., as secretary; Paul N. and Shirley Hoover, Harrisonburg, Va., to service in Haiti, Paul as agriculturist and Shirley as public health nurse.

Walnut Creek hosts evening in mission

"What is God doing in missions?" That's the question Simon Gingerich of Mennonite Board of Missions, Elkhart, Ind., posed as the theme of an "evening in mission" at the Walnut Creek Mennonite Church in Holmes County, Ohio, Sept. 26. The program was presented by MBM and the Ohio Conference.

Cecil Ashley, longtime missionary in Brazil, led the devotions. Using the figure of the potter, he suggested God is shaping us for the future.

Vincent Frey of the Ohio Conference evangelism commission reviewed the commission's goals: church planting, church growth, and other things, such as prison ministries.

Representing the Southwest Conference—Arizona and California—Allen Yoder, Surprise, Ariz., gave a slide lecture on the work of that

conference. The conference has two churches in Phoenix (with a membership of approximately 250 each) and a total membership of about 1,100 last year. There are nine ethnic groups, including two Navajo churches in Arizona. Many of the smaller churches give 15 to 25 percent of their budget to missions, said Yoder.

New adults are being baptized, reported Yoder. In some instances, a fellowship hour follows, bringing friends and relatives together.

In Los Angeles, Calif., a church work was started through the work of a Hispanic church planter, who used his talents as a musician and organizer to found Bible studies and a congregational witness. Margaret Ashley, Brazil, told of experiences she had of relating to people with the Bible.—Delilah Gingerich

Yusuf of Somalia speaks bluntly at CG College

Conrad Grebel College hosted Abdinur Yusuf, ambassador of the Somalia Democratic Republic to Canada on Sept. 24 for the first Peace and Conflict Studies Colloquium lecture of the season, entitled "Big Power Military Intervention in Africa." The ambassador combined the lecture with a publicity effort on behalf of MCC Canada which is hoping to raise 2,000 metric tons of corn for Somalia from area farms through its Food Bank Program.

In a relaxed, personable style Yusuf, who has had extensive experience working at the United Nations, as well as being involved with UNESCO and the African Organization for Unity, stressed the point that the world today is an interdependent global community and must seek global not regional solutions.

When speaking of the current North-South dialogue he asked, "Which South are we talking about?" The superpowers and the industrialized countries of the North tend to dialogue only with resource-rich countries of the South who have something to trade or sell. He cited his own country of Somalia as an example. "Somalia cannot talk to Canada because it has nothing to sell," he stated bluntly.

CG college board approves Smucker emeritus status

The Conrad Grebel College board, Waterloo, Ont., okayed the purchase of a \$20,000 portable Kistan pipe organ at its Sept. 25 meeting. Its portability will make it feasible to take on choir tours. Delivery is anticipated by Christmas of 1981. "This organ will meet the needs of the college and the music department for the immediate future at a fraction of the cost of a stationary organ as we previously discussed," reported Bill Maust. The cost for the organ will be taken from Watfund dollars allocated for capital projects.

Watfund is the twenty-one-million-dollar, five-year-fund drive undertaken by the University of Waterloo, of which Conrad Grebel College could receive \$750,000. Ralph Lebold, president, indicated that the university currently has commitments of five million dollars after one year. The board approved use allocation categories for the funds. Capital projects such as the organ will receive up to \$100,000, endowments for student scholarships will receive \$200,000, and \$450,000 will be earmarked to establish endowments for academic programs such as research, public education, internships.

In another board action, Donovan E. Smucker, a professor in the social sciences who retired at the end of June after serving ten years at the college, was granted the status of professor emeritus of Conrad Grebel College. He joins Winfield Fretz as the second person to receive the emeritus designation.

'I remember the old, but now comes the new'

News editor's note: Jonathan and Fyrne Yoder, former medical workers in India with Mennonite Board of Missions (Elkhart, Ind.), leave for India on Oct. 31 to begin a special assignment at the request of Indian Mennonites through their Mennonite Medical Board. Jonathan wrote the following as he and Fyrne prepared to leave their retirement home in Goshen, Ind.:

I remember the woman in obstructed labor, who was carried 40 miles on a stretcher to Dhamtari Christian Hospital. I will never forget her pleading for us to save her life. But we failed; she was beyond help when she arrived.

I remember the boy who was choking to death with diphtheria but whose life was saved because we opened his windpipe with an operation. Then, five days later, I got diphtheria in my eye, and my eyesight was in serious jeopardy. But I was sure, even while I worried about my own eyesight, that the cause was worth it and that I would do it again.

So it is. I could go on and on and on, relating old stories about grateful patients who had been blind and received their sight or who had been desperately sick and then recovered.

Along with the glamour and the gratitude of being able to save a dying child for a weeping mother, however, there always were many tragedies and disappointments. But I always

felt, without any doubt, that the cause was worth it, and that I would do it again.

And so we have continued to do it again and again. Now we are in the midst of an updating program to provide Dhamtari Christian Hospital with the buildings and equipment it needs so urgently. The hospital must be at least respectable, if not ultramodern. We are basically aiming to update, and not expand.

We still need about one third of the matching funds that we must have before we can receive the full grant of \$750,000 from *Evangelische Zentralstelle für Entwicklungshilfe* in West Germany. We have full faith, however, that this project is of the Lord and that the needed funds will be supplied.

At this point, contracts have been let for about two thirds of the hospital construction. Scarce items like cement and iron have been secured. Good progress has been made on the nurses' hostel and the overhead water tank. The hostel will provide lodging for 50 student nurses and 20 staff nurses.

(continued on page 811)

New volunteers commissioned

In the sixth voluntary service orientation of the year at Mennonite Board of Missions, Elkhart, Ind., 26 persons were prepared for VS assignments, Sept. 28-Oct. 5.

The orientation included sessions on faith sharing, service motivation, communication skills, MBM vision, meal planning, defensive driving, bookkeeping procedures, and lifestyle policies.

The new VSers also played, worshiped, reflected, and spent two days in Chicago under the direction of the Urban Life Center.

The VSers are (front row, left to right): Kathleen Zimmerman, Mechanicsburg, Pa., to Kidron, Ohio; Carolyn Gingerich, Canby, Ore., to Aurora, Ohio; Gloria Schwartz, Goshen, Ind., to Aurora, Ohio; Kristi Torkelson, Manitowac, Wis., to London, Ont.; Carol Steinbach, St. Paul, Minn., to Tucson, Ariz.; Twila Ressler, Powell, Ohio, to Brown- ing, Mont.; Jennifer Yoder, Topeka, Ind., to Elkhart, Ind.; Beulah Roeschley, Flanagan, Ill., to Elkhart, Ind.; and Jill Domer, Dalton,

Ohio, to Philadelphia, Pa.

(Middle row, left to right): Dave Zimmerman, Mechanicsburg, Pa., to Kidron, Ohio; Elizabeth and Sarah Kramer, Grand Rapids, Mich., to Philadelphia, Pa.; James Schwartz, Goshen, Ind., to Aurora, Ohio; Kim Shank, Goshen, Ind., to Champaign, Ill.; Nancy Thiessen, London, Ont., to Elkhart, Ind.; Amy Schrock, New Carlisle, Ind., to Phoenix, Ariz.; Gari-Anne Patzwald, Loyal, Wis., to Elkhart, Ind.; and Brian Gehman, Bechtelsville, Pa., to Elkhart, Ind.

(Back row, left to right): Flek Stoeher, Canton, Ohio, to Carlsbad, N.M.; James Kramer, Grand Rapids, Mich., to Philadelphia, Pa.; Kent Yoder, Canadensis, Pa., to Elkhart, Ind.; Andrew Furtney, Stratford, Ont., to Philadelphia, Pa.; Kevin Swartz, Souderton, Pa., to Elkhart, Ind.; Ernest Baker, Sherwood, Mich., to Browning, Mont.; Bill Kostlevy, Loyal, Wis., to Elkhart, Ind.; Andre Gingerich, Harrisonburg, Va., to Washington, D.C.; and Steve Zehr, Kitchener, Ont., to Philadelphia Pa.

Lancaster historical society employs genealogist



David J. Smucker

At a recent meeting, the Lancaster (Pa.) Mennonite Historical Society board approved the employment of several new staff persons and a leave of absence for the assistant librarian. David J. Smucker of Bluffton, Ohio, will serve as genealogist; Rosa Y. Moshier, Lancaster, Pa., interim librarian; and Lloyd Zeager, Lancaster, granted a leave of absence, will complete his master's degree in library science.

According to director Carolyn C. Wenger, this is the first time in its history that the Historical Society has ever solicited a person to fill primarily the position of genealogist.

Mushrooming interest in genealogy in recent years and attempts to professionalize the society's library and genealogical services, educational program, and historical collections have resulted in this move. In the past, the librarian held responsibility for both the library and the genealogical areas of program, but increasing numbers of requests for service have occurred in the latter area.

Smucker sees the position as an opportunity to make the heritage of the past more accessible, relevant, and interesting to contemporaries in the church and in the public. He notes that his genealogical interests were sparked by family reunions which he attended in the past decade, and he has enjoyed tracing his own lin-



eage, which is to a large extent Amish.

In addition, he brings a reading knowledge of German to the position. He will represent the Historical Society at the sixth annual meeting of the Federation of Genealogical Societies in Decatur, Ill., later this month.

Women's emphasis week clarifies issues

Workshops dealing with sexist language, health care, and other women's issues drew over 120 participants from the community, local colleges, and even from Chicago and Michigan as Women's Emphasis Week at Goshen College drew to a close Saturday, Oct. 3. The conference began Sept. 28.

Anna Bowman, director of social work education, explained some of the myths of women's depression and provided some startling statistics in a workshop on "Women and Depression." One out of six women will be hospitalized for depression in their life, said Bowman, and there are three times as many depressed women as men.

A workshop on "Women in the Church" was led by Dorothy Yoder Nyce of Associated Mennonite Biblical Seminaries and Gayle Gerber Koontz, assistant professor of religion at Goshen College.

Participants shared how they had been limited as women in their churches. Possible resources for growth of women in church leadership were also discussed.

In the afternoon, workshops were held on "Sexist Language" by Gloria Kaufman, director of women's studies at Indiana University at South Bend, and "The Politics of Women's Health" by Wendy Carlton, professor of sociology and anthropology at Notre Dame.

Kaufman discussed the generic term "man" and its implications, the masculine tendencies of the English language, the male emphasis in religious writings, theories about how language affects us and feminists' responses to the subject.

In Thursday's convocation, Josephine Ford, professor of theology at Notre Dame University, dealt with the theology of feminism. She referred to the ancient Jewish mystical tradition in which God had both a masculine and feminine aspect. She also pointed out that God had some feminine attributes in the Old Testament as well.

Student and faculty women read from various Jewish and Christian writings in chapel on Friday. These writings ranged from Old Testament laws declaring women unclean to Jesus' sympathetic treatment of women. A musical trio, "Something About the Women," closed the chapel.

"This week clarified what some of the women's issues actually are," said GC student Anne Martin in response to the activities, "and only by clarifying them can we really work on them."

Is violence ever justified in bringing about change?

What is the effect of foreign economic and military aid on Third World countries? Does the church have a role in transforming society?

Participants in a Mennonite Central Committee-sponsored "Justice-Shalom Seminar" returned eager to discuss these and other questions following a week's exposure to various places of tension and conflict in the Philippines.

The diverse group of approximately 20 teachers, social workers, missionaries, and journalists from several Asian countries and North America also listened to Philippine church and political leaders during the second week of the May 23 to June 7 seminar, held at a religious retreat center near Tagaytay on the island of Mindanao.

After a day for a brief introduction to the Philippines and a visit to the national peni-

tentiary to see political prisoners, participants divided into three groups for a week of varied "exposures."

One group went to an export-processing zone in Bataan, the first and largest of 18 proposed zones set up by the Philippine government for foreign industries. The group also visited the U.S. military bases of Clark Air Field, Angeles City, and Subic Naval Base, Olongapo City.

The aircraft carrier *Midway* was in port at Olongapo, and an estimated 8,000 to 9,000 U.S. sailors were roaming the streets nightly patronizing night clubs, bars, massage clinics, and other entertainment centers. Said one participant, "When I look at Pag-asa, where people have had to build their homes on a garbage dump—the whole thing covered with flies—then look across the bay at the *Midway*

Conscientious Objectors Reunion

Harry Loewen, from the University of Winnipeg (Man.), and William Janzen, of the Ottawa office for the Mennonite Central Committee (Canada), were two guest speakers at a CO reunion held on Sunday evening, Sept. 27 at Springfield Heights Mennonite church in Winnipeg.

The reunion of conscientious objectors from Manitoba was organized by the Manitoba CO Reunion Committee, and chaired by Lawrence Klippenstein, a member of that committee.

One hundred years ago, this spring, the first Forestry Camps opened in Russia as an alternative service for the young men who, for religious reasons, refused to go into the military service. Sixty years ago the communist government of Russia made provision for alternative service, and in 1941 the first Canadian CO service camps were made available for conscientious objectors.

Harry Loewen, who made his remarks in the High German language, spoke of being thankful for the example that the conscientious objectors showed us. He suggested that historically Mennonites are peace people and through the alternative service were trying to be faithful to the government, but also to their God.

Mennonites, he said, have been searching for the right response to the call to serve for many years. The Russian German Mennonites, through this experience of service, began to share their life through stories and poems. We need this peace witness even more today than ever, Loewen concluded.

William Janzen began his remarks by saying that young men, who for religious reasons refused to go into the military when called on to do so, and who chose to render an alternative service instead, have made a contribution that is important not only to Mennonites but also for the larger society. He suggested that



William Janzen

we think about bridges—bridges from one generation to another.

One bridge he mentioned was the bridge between the Anabaptist history, about which we read in books, and the reality that is within the reach of our lifespan. He drew attention to the words of Menno Simons, who said, "The regenerated do not go to war nor engage in strife. Since we are to be conformed to the image of Christ, how can we then fight our enemies with the sword?"

"Those are great ideals," Janzen said, "and you (COs) helped the people of my generation to understand their meaning."

Also, "The people whom you represent served to bridge the idea of conscientious objection with the idea of service."

Then, the young men of World War II built a bridge between church and society. Janzen suggested that Christian people in most every generation struggle with the question of how to bridge these two things.

and think about the price tag of just one of the jet planes on that ship, I can't help thinking there is something very sinister about this whole setup."

Members of the second exposure group traveled to the large southern island of Mindanao, where they observed the situation of workers in multinational agribusinesses. They also learned of the ongoing conflict between the Philippine Army and Muslim rebel units from MCC Philippines worker Patty Wagner of Trotwood, Ohio. An influx of Christian settlers on Mindanao has uprooted large numbers of Muslims from their homes, and tensions between Christians and Muslims are high.

The third group visited the Chico River Valley in northern Luzon, where the Philippine government has been trying to build four large hydroelectric dams. The project, which would flood villages and rice terraces created over hundreds of years, has met considerable resistance from tribal people living along the river.

As the group participants were leaving one of the villages after three days there, they watched as government military helicopters flew in with foot soldiers, who proceeded to search the village from house to house.

"Our exposures deliberately focused on areas of tension and conflict," reported Earl and Pat Martin. "These experiences took our discussions out of the theoretical context and thrust them dramatically into the maelstrom of struggle and surprise that makes up life for so many people."

Back at the retreat center participants spent a day and a half sharing their experiences during the week. During much of the rest of the time resource persons helped provide some perspective for these experiences.

Francisco Claver, bishop of the Malaybalay Prelature, traced the movement of the church in the Philippines from a stance of only seeking conversion, to witnessing to the gospel, to "doing the gospel." The gospel, Claver said, compels us to respond to hunger, but it is not being true to the gospel to respond only to hunger. According to Claver, Christians must also consider developmental needs and problems of injustice.

Aquilino Pimentel, a leading opposition figure in Mindanao, spoke of "Social/Political Alternatives for the Philippines." He painted a stark picture of the political situation under President Ferdinand Marcos—vote buying, tampering with voting tally sheets, harassment and violence, and control of the press.

"Our people are frustrated and feel they have no elbow room," said Pimentel. "I'm just afraid that the path of peace taken by this country since the beginning of the century will be forced to the path of violence by the sheer force of events."

The final of six speakers, Sister Mary John Mananzan, dean of a college in the Philippines, gave a personal account of "A Filipino Pilgrimage in Faith and Action." Noting the



inadequacy of her own early religious training she observed, "It isn't good enough to have a sentimental compassion for the poor. Poverty has roots. When we analyze a situation we must also plan a course of action."

The seminar did not conclude with a final

statement of belief, as participants were unable to resolve differences of opinion on the use of violence and other issues. However, they all agreed, according to the Martins, that "in face of present realities, the greatest obscenity, the greatest violence, is inaction, is unconcern."

Workers study 1 Peter, witness at NATO in Belgium

The Biblique Belgie Institute in Heverlee, Belgium, took on a distinctly Mennonite atmosphere from Aug. 23 to 30, when about 75 Mennonite mission and Mennonite Central Committee workers gathered there for their annual retreat. Preceding the retreat was a meeting of the East-West Fraternity of Mennonite students and workers in East Europe.

A daily Bible study of 1 Peter prepared by Larry Miller, Mennonite Board of Missions in France, focused the discussion in small groups on the topics of Christian community and suffering. The epistle was written to guide and encourage churches suffering because of the hostility of their society, not so much because of persecuting rulers, a situation similar to some trends in Europe.

Through activities and stories, the children also learned about the apostle Peter. For them, the highlight was a daily conversation with "Green Bean," a puppet who had come along from Romania.

At midweek, the group made an excursion to Fort Breendonk, a fortress north of Brussels, which the Nazis had converted into a war prison during their occupation of Belgium in World War II. Following this reminder of man's cruelty in war was a visit to the NATO headquarters, a portent of the same cruelty.

An American staff member of NATO briefed the group on the political considerations and factors of disarmament. The en-

counter was cordial though his perspectives on disarmament were not encouraging. We expressed our pacifist stance verbally and then in a letter to the U.S. Mission at NATO in the hope that the workers in Brussels can continue relating and witnessing to NATO.

Just as each day ended with worship and fellowship through singing and reading the Word, the retreat ended with a communion service, which culminated a refreshing week of studying, resting, singing, and conversing with one another.—Peter and Elsie Rempel, MCC Germany

I remember the old (from p. 809)

Ground-breaking for a new south wing, which will have space for 140 patients, took place in mid-October. A new north wing will have X-ray facilities, business office, laboratory, surgical unit, and sterilizing and central supply room. The upper floor of the north wing will also have private rooms for 25 patients.

In all this, there is a deep sense of fulfillment. The hospital continues to be a strong arm of the Mennonite Church in India.

The Sunday afternoon hymn-sing in the patient wards is still going on. Daily chapel services continue, as well as other Christian meetings. —Jonathan Yoder

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

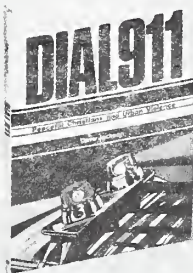
PERSONS

Mennonite Marriage Encounter weekends will be held Nov. 6-8 in Souderton, Pa., and Nov. 13-15 in Boise, Idaho. For more information about the former, contact Margaret Swartzentruber, 201 Maple Ave., Harleysville, PA 19438; (215)256-9401. For the latter, contact Larry and Becky Hauder, 2028 N. 16th St., Boise, ID 83702; (208)345-1942.

"*The Christian Faith and the Nuclear Arms Race*" is the topic of a Peace Assembly to be convened by MCC U.S. Peace Section, Nov. 20, 21, at East Swamp Mennonite Church, Quakertown, Pa. Helen Caldicott, president of Physicians for Social Responsibility, will speak on "The Risk and Consequences of Nuclear War." Three models of response by Mennonites to the arms race will be presented and discussed. Herman Reitz of Eastern Mennonite Seminary in Harrisonburg, Va., will outline the "separation" model; Frank Epp of Waterloo, Ont., will present the "political influence" model; and Mary and Peter Sprunger-Froese of Colorado Springs, Colo., will talk on the "resistance" model. For information and registration, contact MCC U.S. Peace Section, 21 S. 12th St., Akron, PA 17501; (717)859-1151.

PRINT

Dial 911: Peaceful Christians and Urban Violence by Dave Jackson tells the stories of the people in Reba Place Fellowship in Evanston, Ill., who have searched for appropriate alternatives to meeting violence with violence—stories of their struggles, failures, and God-given successes. "While we don't have the answer, we have developed some guidelines, some helpful distinctions," he reports. "We've discovered some creative and effective deterrents to crime which don't threaten anyone's life, and we've seen what an important role our attitudes play in resolving conflicts and promoting peace in



our neighborhood." \$5.95 (U.S.)/\$6.90 (Canada) from Provident and other bookstores.

Six new *Shalom Pamphlets* by Ivan and Rachel Friesen, directed primarily to young people, examine the Christian peace witness. The 16-page pamphlets consider the roots of war, the Bible's teaching on war and peace, and the church's record on the peace issue, and emphasize the centrality of Christ in the peace witness. They also discuss current issues and suggest ways for people, young and old, to make shalom decisions. The titles are: *Why Is Peace Missing? What Is a Christian? What Did Jesus Teach Us? What Has the Church Done? What Are the Issues?* and *How Do You Decide?* The individual pamphlets are each 50¢ (U.S.)/60¢ (Canada) and the entire set is \$3.00/\$3.60 from Provident Bookstores and Herald Press.

The Risk of the Cross: Christian Discipleship in the Nuclear Age by Christopher Grannis, Arthur Laffin, and Elin Schade is an excellent book to combine Bible study with an introduction to the nuclear weapons issue. The five sessions are based on themes from the Gospel of Mark, with suggestions for Bible study, prayer, and discussion. The last half of the book contains five appendices with information about the impact of the nuclear arms race and the response of the church. \$5.95 (U.S.)/\$7.95 (Canada) from Provident and other bookstores.

AUDIOVISUALS

God's Money, Not Mine features Robert Yoder, stewardship secretary for the Mennonite Church. Bob emphasizes that the steward is a manager of what is not one's own. In giving to the church, a Christian is not giving his or her own money but is giving back to God what has been entrusted. Firstfruits giving and resource-based budget building for churches are discussed, as well as the need for loyalty to the congregation and denomination. The 55-min. videotape (in ¾" U-Matic) rents for \$10 from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

Emergency band radio installed at MDS office

Two Mennonite Disaster Service (MDS) communications coordinators were at the national office of the volunteer disaster response organization installing a radio and antenna the last week of August.

The installation will link with a growing network of regional MDS emergency communications stations.

Putting it into place were Richard Weaver of Harrisonburg, Va., and Robert Houser of Willow Street, Pa., national and Region I (East Coast) communications coordinators, respectively. Also assisting was the C. M. High Co. of Myerstown, Pa.

MDS has a permit from the Federal Communications Commission to operate field and regional base communications on emergency frequencies anywhere in the U.S. Weaver and Houser man similar base installations at Harrisonburg and Willow Street. Another is planned for Goshen, Ind.

MennoNet, a group of 255 ham radio operators who sometimes cooperate with MDS at emergency response, is paying for the Akron installation. It purchased the radio last year and tested it.

(continued from page 807)

Blossers are optimistic, however. "The Lord is building his church in Japan," Louella said. "Hokkaido has some really spiritually alive churches, even in the small towns."

During their recently completed five-year term of service, Blossers were able to visit China and South Korea. The latter visit was sponsored by a Japanese Mennonite businessman who wanted Japanese pastors and MBM missionaries to learn from the successes of the growing church in South Korea.

The visit to China was a long-cherished dream for Blossers, who had served briefly there as MBM missionaries before being forced out in 1951 after the takeover of the country by a communist government. Louella (Gingerich), who arrived in China in 1947, and Gene, who came two years later, were married in Hong Kong. Their first child was born in China.

"Life is definitely better under communism for most people in China," Louella said. "We saw none of the poverty, crime, and class distinctions that we knew in the old China."

Gene noted that the churches are being given increased freedom by the government and that Bibles are being published again, a seminary has been reopened, and church properties are being returned. "The churches are overflowing, and many people are being baptized," he said.

Although Blossers are nearing retirement age, they plan to return to Japan in March for a short-term assignment as host and hostess of the Anabaptist Center in Tokyo.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

Media ministries pushes for greater autonomy, reviews budget of 1.7 million

The eight-member media ministries committee of Mennonite Board of Missions met Oct. 1 and 2 and dedicated the new studio/warehouse addition to the office in Harrisonburg, Va.

Some 200 persons joined the committee and staff for the occasion, which was held Friday evening in the new music studio.

Committee chairman Dale Stoltzfus welcomed each one present "for this time of celebration—this time of joy, this time of dedicating a new building to the cause of the kingdom." Following a litany of reflection, praise, confession, dedication, and thanksgiving, Dale said, "At a time like this we could spend many minutes—hours—thanking those who've been part of us and who've been a part of this program for so many years."

Rick Stiffney, vice-president of home ministries for MBM, led the prayer of dedication. A self-guided tour of the facilities was available to participants after the ceremony.

During its day-and-a-half meeting, the media ministries committee affirmed the centralized administrative structure adopted by the directors of MBM in their recent restructuring of the board.

The committee, however, recommended to the directors that they consider conferring upon media ministries a divisional status "because of the specialized nature of media and the way they touch all aspects of the board's activity." Currently media ministries is part of the home ministries division of the board until a final decision is reached concerning its status. The committee noted that significant changes are now taking place in communications technology, and it wants to see the church give more priority to media.

The group affirmed the work of the staff in assisting the broadcast and print media to cover the Mennonite Church General Assembly in Bowling Green in August.

In reviewing a progress report of the TV special being planned by the Inter-Mennonite Media Group, the committee urged that the "Living More with Less" theme come through to viewers as a part of the Christian commitment rather than mere secular concern.

Ron Byler, director of English broadcasting for media ministries, noted that "the various storytellers to appear in the film will speak from the perspective of their Christian commitment."

In other actions the committee:

- Reviewed a balanced budget of \$1,733,280 that will be acted on by the MBM directors in its November meeting.

- Asked staff to proceed with the development of a TV spot on peacemaking, subject to

funding. Fourteen thousand dollars has already been earmarked for the project, including \$5,000 from the Schowalter Foundation.

- Affirmed staff efforts to expand Friendship Evangelism Seminars into major urban

areas in cooperation with other denominations. This strategy will not only make them available to larger audiences, but also to the smaller Mennonite congregations who would be unable to host a seminar by themselves.

MBM newsgrams

The Atlantic Coast Conference of the Mennonite Church is holding a Fall Festival of Missions on Nov. 7 at Hopewell Mennonite Church in Elverson, Pa. The event will be held in conjunction with the annual reorganizational meeting of the board of directors of Mennonite Board of Missions, Elkhart, Ind. Over 40 MBM missionaries, board members, and staff will join an expected 600 local Mennonites for the festival.

Student and Young Adult Services (SYAS) of Chicago opened its fall activities on Sept. 27 with a picnic and softball game at Grant Park. This month's events were a Jesus Seminar, Oct. 3, a rummage sale for the MCC Self-Help Shop, Oct. 10, a vigil and rally during Peace Week, Oct. 18-24. A SYAS fund-raising

Halloween party will be held on Oct. 31. Bob Brunk Harnish is the director of the Chicago SYAS.

Benjamin and Kathleen Kenagy, workers in Israel since 1978, returned to North America in mid-September for a three-month furlough. They are medical workers at the Edinburg Medical Mission Society Hospital in Nazareth. The Kenagys' furlough address is c/o Dave Copley, 1590 Scandia, Eugene, OR 97402.

Carpentry foremen are urgently needed for winter voluntary service in Brownsville, Tex. Persons who are willing to serve from Nov. 1 to Mar. 31 are preferred, but shorter terms are also acceptable. Contact Maynard Kurtz at Mennonite Board of Missions, Box 370, Elkhart, IN 46515.

mennoscope

Larry Rohrer was ordained to the Christian ministry at Salem Mennonite Church, Elida, Ohio, Oct. 4. Kenneth Benner, area overseer and conference leadership commission member, and Ellis Croyle, conference leadership commission representative, were in charge of the ordination. Rohrer has been serving the Salem congregation as a licensed pastor since July 1979. His address is 1171 W. Wayne, Lima, OH 45805.

Rosedale Bible Institute is offering a leadership seminar for pastors and lay leaders Nov. 16-20 on the RBI campus. Speakers are Enos Martin on "The Pastor: a Wounded Healer" and LeRoy Yoder on "The Christology of the Old Testament." Write to RBI at 2270 Rosedale Rd., Irwin, OH 43029.

Mennonite Central Committee U.S. office of criminal justice is suggesting that congregations set aside one Sunday in February as "criminal justice Sunday." The office's director, Howard Zehr, has put together resources for churches wishing to explore Christian responses to victimization. Write to the above office at 115 W. Cleveland Ave., Elkhart, IN 46516, for further details.

Kent Stucky, manager of the Mennonite Foundation, and Delmar King, investment manager for Mennonite Mutual Aid and the Mennonite Foundation, were installed as sectional presidents of the National Fraternal Congress of America at its national meeting in San Diego, Calif., Sept. 27-30. Stucky will lead the NFCA Law Section for one year, and King will direct the NFCA Investment Section for one year. Stucky has been with Mennonite Mutual since November 1978, and King since June 1971.

Mennonite Mental Health Services is increasing the number of its annual scholarships from four to six for persons pursuing mental health services studies. Director Vernon Neufeld has announced that MMHS will award six scholarships of between \$500 and \$1,000 for the 1982-83 academic year. Students may be able to renew them for one or more years. For application forms write to: Director, Mennonite Mental Health Services, 4905 North West Ave., Suite 118, Fresno, CA 93705.

Special meetings: Art McPhee, Harrisonburg, Va., at South Union, West Liberty, Ohio, Nov. 28, 29.

William R. Miller, North Liberty, Ind., at Beemer, Neb., Oct. 30—Nov. 5 and at East Fairview, Milford, Neb., Nov. 6-12. Ivan E. Yoder, Belleville, Pa., at Stumptown, Bird-in-Hand, Pa., Nov. 8-15.

New members by baptism: Eric Plato and Corey Ross at Williamsburg, Va.; Gary and Barbara Vroom by confession of faith at Pleasant View, Mt. Pleasant, Iowa; Tommy Allen Gilliland, Tommy Gilliland, Tammy Gilliland, Joseph Cain, Jason Hollingsworth, Grace Ann Metzler, Dana Jane Sweatt, and Niki Hollingsworth, by baptism at Faith Chapel, Cleavland, Ala.; Daniel Shane Lindsey, James LeRoy Prestige, and Alford Fred Owens at Straight Mountain, Springville, Ala.; Karen Landis Alderfer, Lucille Nyce Detwiler, Susan Brenneman Derstine, Don Gehman, Jesse Hepler, Barbara Slagell Landis, Lisa Bergey Landis, Phil Landis, Brian Miller, Lee Moyer, Beverly Snyder Musselman, and Patricia Wilson Schmid at Salford, Harleysville, Pa.

readers say

Thank you for sending a copy of the September 22 issue of *Gospel Herald*. We noticed one caption was incorrect. Page 715 should have read "Irvin Nussbaum returns the keys of the St. Thomas Catholic Church to Father Thom, who said. . . ." After checking our carbons, we noticed the caption was submitted correctly. Father Turza has been reassigned to another parish, and Father Thom (the current father at St. Thomas) was honored on Dedication Sunday.—**Karen B. Kurtz, Goshen, Ind.**

I would like to express my deep appreciation for the article "On Behalf of Those Who Labor," which appeared in the September 1 issue of the *Gospel Herald*. Having worked for 40 years in industry (in engineering), as well as being active in the United Methodist Church, I feel Mr. Slagel had given us "food for thought" in determining the church's role in a strongly secular world.—**Charles D. Spates, Fairfield, Iowa.**

births

Anderson, David and Susan (Yordy), Gibson City, Ill., first child, Matthew David, July 7, 1981.

Bucher, J. Daniel and Judy (Pierantoni), Harman, W. Va., first child, Luke Daniel, Sept. 7, 1981.

Bustos, Mario and Shirley (Handrich), New Carlisle, Ind., third son, Brian Andrew, Sept. 28, 1981.

Coon, Roland and Grace (Armstrong), Archbold, Ohio, second child, first son, Jeremy Lynn, Oct. 6, 1981.

Eby, Dennis and Ellen (Kauffman), Gap, Pa., second son, James Brian, Sept. 21, 1981.

Haubert, Jeff and LuAnn (Erb), Canton, Ohio, first child, Adam Eugene, Sept. 25, 1981.

Hiller, Steve and Kathy (Shantz), Elmira, Ont., first child, Rachel Louise, Aug. 12, 1981.

Hostetler, Delmar and Margaret (Sommers), Hartville, Ohio, first child, Lisa Marie, Oct. 1, 1981.

Kauffman, Roger and Rachel (Bucher), Bellefontaine, Ohio, third son, Ross Michael Bucher, Oct.

1, 1981.

King, Rollie and LuAnn (Kohler), third child, Jena Lea, Aug. 16, 1981.

Lehman, Daryl and Rhoda (Sollenberger), Guatemala City, Guatemala, third child, John Delton, July 17, 1981.

Lehman, Ethan and Ginger (Brubaker), Dalton, Ohio, first child, Roscoe Jay, Sept. 14, 1981.

Nolt, Wilmer and Jane (Baker), Narvon, Pa., third child, Gerald Lee, Sept. 18, 1981.

Seiling, Ronald and Jeannette (Horst), Elora, Ont., fourth child, Bethany Danielle, Aug. 22, 1981.

Smoker, James and Anna Mary (Redcay), Gordonville, Pa., first child, Tonya Renee, Aug. 24, 1981.

Weiland, Jon and Mary Ann (Lehman), La Junta, Colo., third child, Aaron Charles, Oct. 3, 1981.

marriages

Bauman—Srigley.—Morris Bauman, Bethel cong., Alma, Ont., and Marilee Srigley, Missionary Church, by Rev. Bruce Srigley and Alvin Frey, Aug. 22, 1981.

Bauman—McQuillin.—Ronald Bauman, Bethel cong., Elora, Ont., and Margaret Anne McQuillin, Anglican Church, Elora, by Gerry Vandeworp, May 3, 1981.

Bauman—Shantz.—Stewart Bauman, Alma, Ont., and Gloria Shantz, Elmira, Ont., both of Bethel cong., by Gerry Vandeworp, Sept. 26, 1981.

Beiler—Stoltzfus.—Kevin Beiler, Morgantown, Pa., Conestoga cong., and Pearl Stoltzfus, Honey Brook, Pa., Hopewell cong., by Harvey Stoltzfus, Oct. 3, 1981.

Bontrager—Hershey.—Dale L. Bontrager, Harrisonburg, Va., Church of the Nazarene, and Debra Sue Hershey, Harrisonburg, Va., Blooming Glen cong., by Richard Guizar, Aug. 29, 1981.

Brunk—Swift.—Donald H. Brunk, Toano, Va., Huntington cong., and Laurie Swift, East Brunswick, N.J., by Kenneth Brunk, Sept. 5, 1981.

Hartman—Wall.—Mark Hartman, Park View cong., Harrisonburg, Va., and Sharon Wall, Vine-land cong., St. Catharine's, Ont., by Isaac Block and Hubert Pellman, July 25, 1981.

Herdeck—Schrock.—Rudolph C. Herdeck, Chicago, Ill., Presbyterian Church, and Rebecca Schrock, Chicago, Ill., Zion cong., by Emma Richards, Oct. 3, 1981.

Herold—Christner.—Dan Herold and Donna Lee Christner, both of Bahia Vista congregation, Sarasota, Fla., by Stanlee Kauffman, Aug. 29, 1981.

Hooley—Gibson.—Orvin H. Hooley, Goshen, Ind., and Mary L. Gibson, Valparaiso, Ind., by John F. Murray, Oct. 3, 1981.

Lehman—Johnson.—Donald L. Lehman and Evelyn L. Johnson, both of Mt. Clinton cong., Harrisonburg, Va., by Samuel E. Miller and Wilmer R. Lehman, July 11, 1981.

Martin—Keens.—James Dwight Martin, Mt. Joy cong., and Ruth Ann Keens, Millsport cong., by Joe N. Sherer, Aug. 15, 1981.

Masten—Philson.—Donald Masten, Lexington, Neb., Assembly of God Church, and Debra Philson, Milford, Neb., Beth-El cong., by Robert McKelvey, Sept. 26, 1981.

Shelly—Lehman.—Douglas Lynn Shelly, Manheim, Pa., Mt. Joy cong., and Charlene Kay Lehman, Manheim, Pa., Hernley cong., by Joe N. Sherer, Aug. 29, 1981.

Shenk—Brubaker.—Jerry Shenk, Lititz, Pa., Landis Valley cong., and Julia Brubaker, Lititz, Pa., Church of the Brethren, by Elmer Brubaker, father of the bride, Aug. 22, 1981.

Stayrook—Steffy.—Steven Stayrook, Newton, Kan., Faith cong., and Cynthia Steffy, Manheim, Pa., East Petersburg cong., by Roger and Herbert Steffy, brothers of the bride, Aug. 2, 1981.

Wideman—Shirk.—Elmer Wideman, Elora, Ont., Bethel cong., and Margret Sherk, Arthur, Ont., Missionary Church, by Donald T. Pugh and Gerry Vandeworp, Sept. 19, 1981.

Yoder—Quillen.—LaMar Yoder, Hartville, Ohio, and LuAnn Quillen, Canton, Ohio, both of Hartville cong., by Richard F. Ross, Oct. 3, 1981.

Zimmerman—Martin.—Glenn J. Zimmerman, Reinholds, Pa., and Shirley Anne Martin, East Earl, Pa., both of Bowmansville cong., by Luke L. Horst, Oct. 3, 1981.

Cover: by Camerique; p. 794, 795 by David Hiebert; p. 800, 801, and 802 by Mark A. Kurtz; p. 808, 811 by Jim King.

obituaries

Gish, Anna, daughter of Amos and Fannie (Nissley) Fridy, was born June 21, 1894; died Sept. 20, 1981; aged 87 y. She was married to Martin L. Gish, who died in March 1975. Surviving are 2 daughters (Lois—Mrs. Lester Martin and Mildred—Mrs. Robert Groff), 3 sons (Eugene, Samuel, and Roy), 22 grandchildren, 7 great-grandchildren and one sister (Mrs. Ada Hershey). She was a member of Elizabethtown Mennonite Church, where funeral services were held Sept. 23, in charge of Richard H. Frank, Ralph Ginder, and Walter Keener; interment in Bossler Mennonite Cemetery.

Hartzler, Baby Boy, infant son of Charles and Esther (Spicher) Hartzler, was stillborn at Lewistown (Pa.) Hospital, Oct. 4, 1981. Surviving are his parents, paternal grandparents (Mr. and Mrs. John W. Spicher) and maternal grandmother (Mrs. Kathryn Hartzler). Graveside services were held at Allensville Mennonite Cemetery, Oct. 6, in charge of Paul E. Bender.

Miller, Linda Kay, daughter of George and Jessie (Smith) Walker, was born in Knoxville, Tenn., June 17, 1947; died in an auto accident near Amboy, Ind., Sept. 19; aged 34 y. On Nov. 15, 1980, she was married to Perry Miller, Jr., who survives. Also surviving are her father, and 2 brothers (Leonard and Roger Walker). She was a member of Howard-Miami Mennonite Church, where funeral services were held on Sept. 25, in charge of Lee Miller and Clayton Sommers; interment in Christner Cemetery.

Nussbaum, Kate, was born in Trail, Ohio, Feb. 4,

1900; died at her home, at Twin Falls, Minn.; aged 81 y. On Dec. 6, 1921, she was married to Menno J. Nussbaum. He preceded her in death, Apr. 24, 1980. Surviving are 2 sons (George and John Nussbaum), one daughter (Ruth Martin), one brother (Lloyd B. Miles), one sister (Luella Yoder), 17 grandchildren, and 4 great-grandchildren. She was preceded in death by 2 brothers and 4 sisters. She was a member of Filer Mennonite Church, where funeral services were held, in charge of Royden Schweitzer; interment in Sunset Memorial Park.

Stouffer, Lydia Ada, daughter of Benjamin and Lena (Steider) Stouffer, was born in Milford, Neb., Nov. 17, 1899; died at Edmonton, Alta., Sept. 25, 1981; aged 81 y. Surviving are 2 brothers (Joseph C. and John B.). She was a member of Duchess Mennonite Church. Funeral services were held at Salem Mennonite Church, Sept. 28, in charge of Harold R. Boettger and Merlin L. Stouffer; interment in Salem Church Cemetery.

Sutter, Elizabeth, daughter of David and Katie (Roth) Wenger, was born in Wayland, Iowa, Mar. 11, 1930; died of cancer at Des Moines, Iowa, Oct. 2, 1981; aged 48 y. On June 26, 1949, she was married to Robert Sutter, who survives. Also surviving are 2 sons (James and John), 2 brothers (Emery and Glen Wenger), and 2 sisters (Mary—Mrs. Vernon Wyse and Martha—Mrs. Neal Roth). She was a member of Manson Mennonite Church, where funeral services were held on Oct. 5, in charge of Irvin Nussbaum; interment in Rose Hill Cemetery.

calendar

Fall Mission and Service Week, Eastern Mennonite College, Harrisonburg, Va., Oct. 26-30
Mennonite Board of Missions Board of Directors, Cedar Grove, Green-castle, Pa., Nov. 4-6
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Nov. 6-7
MCC Great Lakes first delegate meeting, at First Mennonite Church, Bluffton, Ohio, Nov. 6, 7
Gulf States delegate body, Nov. 7
Mennonite Church General Board, Lombard, Ill., Nov. 12-14
Franconia Conference fall assembly, Nov. 14
Board of Trustees meeting, Eastern Mennonite College, Harrisonburg, Va., Nov. 19, 20
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 20-21
Northwest Conference fall conference, Duchess, Alta., Nov. 20-22
Southwest Conference annual meeting, Trinity congregation, Glen-dale, Ariz., Nov. 26-27
Mennonite Board of Education Board of Directors annual meeting, Chicago, Ill., Dec. 3-5
Ministers Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 18-21, 1982

\$234,849

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$234,849.55 as of Friday, October 16, 1981. This is 31.3% of the total needed. Contributions have been received from 309 congregations and 132 individuals. Individual gifts represent \$43, 119.76 of the total.

Goal: \$750,000

items and comments

New Livingstone journal portrays missionary as no friend to slave trade

The sight sickened David Livingstone, who had come to bring health and Christ to the African people. The Scottish medical missionary watched the dispirited column of 140 Africans, linked with rope and wearing wooden yokes, march along the dry grassland trail in Malawi.

Their captors, Swahili slave hunters, blew trumpets and bragged loudly as they marched their prisoners on the 500-mile trek to the east coast of Africa and on to Zanzibar. The captives would bring a handsome price from Muslim and Portuguese traders who sold slaves in Arabia and India.

Suddenly, shots rang out from Livingstone's party. The Swahilis fired back and fled. From that day in 1861, Dr. Livingstone freed any slaves he met.

This episode is recounted in Dr. Livingstone's last unpublished journal, which turned up about 1960 after being lost about 100 years in cluttered British attics or museums. The journal, the ninth of 11 kept by the missionary during his 29 years in Africa, has been edited by Gary Clendennen of Crystal.

Ecumenists appear wary about making a big deal over the new millennium

Should the year 2000 be celebrated by the churches and if so what sort of celebration should it be?

Participants in an ecumenically broad-based symposium called to answer the question were not quite sure. Some were wary about making too big a thing out of the advent of a new millennium.

The symposium held at the Seaman's Church Institute in New York City was sponsored by the North American Academy of Ecumenists and "Event," an outgrowth of a 1977 consultation sponsored by Seton Hall University and the Consultation on Church Union (COCU).

Cynthia Wedel, one of the presidents of the World Council of Churches (WCC), delivered the keynote address. She suggested that the churches could inject an element of hope and promise in an otherwise threatening and gloomy prospect for the future and advised that the year 2000 should be viewed as an occasion for hopeful celebration.

Story Luke left hanging is completed by writer of 'documentary' novel

For all his eloquence, the disciple Luke left

his story in the Acts of the Apostles hanging with an abrupt ending.

Luke's denouncement, leaving Paul preaching in Rome, has intrigued scholars for centuries and now a professor at Western Michigan University has done something about picking up the story.

The professor, Paul Maier, has crafted a well-researched "documentary" novel that tells the story of clashes between Christianity and the Roman Empire in the first century AD.

It's called *The Flames of Rome* and it's no ordinary historical novel.

So far, *Flames* is set for a printing of 100,000, having been bought by four book clubs, with paperback and movie nibbles already on the line. Mr. Maier, 51, is the son of the late Walter A. Maier, founding speaker of the "Lutheran Hour." A minister in the Lutheran Church-Missouri Synod, the younger Mr. Maier also is a chaplain at Western Michigan.

Ma Bell mends her ways, to drop suggestive ads in Midwest Yellow Pages

Ma Bell, accused of abetting prostitution with 17 pages of display ads for massage parlors and escort services in the 1981 Yellow Pages for the Twin Cities' area, is mending her ways.

Following complaints from church groups, consumer organizations, and others, Northwestern Bell announced that such ads will not appear in its 1982 Yellow Pages.

In the future, only a regular listing of name, address, and telephone number will be permitted under the Massage and Escort Service heading, said Louis Stanley Schoen, division manager for public relations.

Church nuclear hearing participants announced

Speakers, witnesses, and members of the hearing group have been announced for the international public hearing on nuclear weapons and disarmament, sponsored in Amsterdam by the World Council of Churches, Nov. 23-27.

The former Swedish prime minister, Olaf Palme, now chairman of the independent commission on disarmament and security issues, is to give an opening address. Members of the hearing group include retired general T. B. Simatupang, former chief of staff of the Indonesian armed forces. He is currently president of the Indonesian Council of Churches. Others on the list of 18 members include Gwendoline Konie, Zambia's permanent representative to the U.N., and former U.S. Senator John Culver, now consultant to the Union of Concerned Scientists on arms control issues.

The witnesses will be questioned by panel members on political aspects of nuclear escalation, current doctrines concerning the use of nuclear weapons, approaches to disarmament

and nonproliferation, and related issues. Among the approximately 25 witnesses scheduled are K. Subramanyam, director of the Institute for Defense Studies and Analyses in New Delhi, Belgian Dominican theologian Edward Schillebeeckx, theology professor at the University of Nijmegen, and former U.S. special presidential assistant for national security affairs McGeorge Bundy. He is now a history professor at New York University.

Ex-envoy defends church in El Salvador against charge it plays politics

Former U.S. Ambassador Robert White told a student audience in NYC that charges that the Catholic Church in El Salvador was politically involved were ill-founded.

"If your goal—which, as I understand it, is the goal of the church—is to identify with the poor and work with the poor," he said, "in the simplistic minds of the elite of El Salvador you are identifying with the revolution.

"The church became a political voice because the priests and other leaders raised their voice against injustice, and the greatest example of how unable the elites are to absorb any kind of change and the lengths to which they will go is the murder of Archbishop Romero," he said.

Mr. White was speaking at Fordham University.

Saxony's Bishop Krusche elected to lead alliance of East German churches

Bishop Werner Krusche of the Evangelical Church of Saxony has been elected head of the Federation of Evangelical Churches.

He succeeds Bishop Albrecht Schoenherr of the Evangelical Church in Berlin-Brandenburg, who has headed the eight-member East German federation for 12 years.

Bishop Krusche, 63, was on the theological faculty at the University of Leipzig before he was consecrated to the episcopate in 1968. He became the youngest Protestant bishop in East Germany at that time.

Episcopal critic terms Reagan and Haig a major problem for handicapped

The "moral retardation" of President Reagan and Secretary of State Alexander Haig is a far more serious national problem than mental retardation, says Episcopal lay theologian William Stringfellow.

Addressing a regional seminar on the handicapped at the Louisville Presbyterian Theological Seminary, Mr. Stringfellow said he was "not a bit optimistic" about the road American society is taking.

"I see an administration poised to dismantle and cheat 80 million citizens of Social Security benefits while it further escalates the arms race," he said. "I say such an administration is morally disabled."

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At the center is a person

A Jewish professor in a European university was constantly being badgered by a Christian student about his beliefs. This student was not content to hear the professor expostulate on the beliefs and theories of others. "Where do you stand?" the student wanted to know.

One day the professor finally responded to the student's question. "It's not so important what you believe," the professor said. "The important question is, 'To whom do you belong?'"

This Jewish valuation of peoplehood over ideology strikes a responsive chord among Mennonites. No matter how great the differences among us, Mennonites still have a bond which ties us together. We belong to each other as to a family, and, like a family, we accept each other because we have a common heritage.

It is naive, however, to assume that one can have peoplehood without ideology. What is necessary is a common core of values around which peoplehood coheres. Otherwise, peoplehood comes unglued, identity is diffused, and the sense of belonging is stretched to the breaking point.

What is that common core for Mennonite peoplehood? Where do Mennonites find their coherence?

It is hardly to be found in ethnicity. A homogeneous Mennonite ethnicity is a thing of the past—not merely because of the incorporation of other ethnic groups into Mennonite peoplehood but also because of the association between traditionally distinct Mennonite groups (Swiss-German and Russian Mennonites, for instance).

"By their symbols ye shall know them," it could once be said of many Mennonites. But the era of external symbols which set Mennonites apart and joined them to each other is also long past. The remaining vestiges of these external symbols merely point to the differences among Mennonites rather than affirming a commonality.

Is our peoplehood like an ongoing class reunion in which disparate people are brought together in nostalgic remembrance of things past? Or to use another figure, are we simply living off the fragrance of an empty perfume bottle once filled with an exquisite and priceless perfume?

If our commonality is not to be found in ethnicity or in external symbols, to what then can we attribute this common bond? I must reject any explanation which makes cultural affinity central. Affirming my Mennonite identity does not mean getting together with others of similar

background to sing out of *The Mennonite Hymnal* and eat shoofly pie—as one person, who had rejected Mennonite faith but wanted to hang onto the cultural trappings suggested.

Rather, I would want to search for a common core of values in a Mennonite understanding of the Christian gospel. Let me venture a statement as to what that gospel means. What distinguishes the Mennonite understanding of the gospel is that it is person-centered and other-directed. At its center is a person who himself was person-centered and other-directed. He lived with people, as he was for people. This is a gospel not just for the entertainment or stimulation of our minds, but it is a gospel for living. This gospel maintains that the life, death, and resurrection of this person, Jesus Christ, provides the clue to the mysteries of life and living, loving and belonging.

Our peoplehood is not a peoplehood without ideology, for that is humanly impossible. Rather, it is an ideology of peoplehood that we espouse. We belong to a person (Jesus the Christ) and belong to a people (the church). All that we say, believe, and especially do concerning discipleship, peace, humility, simplicity, mutual aid, and social concern grow out of this person-centered, other-directed vision of God's kingdom here on earth.

Because we see the one in the many (Jesus in others), we will do violence to no one. Because we see the one in the many, we will share our possessions with those who are in need of them. Because we see the one in the many, we will provide homes for the exiled, for refugees, for the dispossessed. Because we see the one in the many, we will stand between two hostile parties in hopes of reconciling them; and we will stand up for the rights of the oppressed and downtrodden who become victimized by the rich and powerful.

It need not be pointed out even to the poorest of observers that this is more the vision of our lives than its reality. Yet we find assurance (not escape) in the faithfulness of God even when we are unfaithful. And the sense of belonging and unity which we experience, however imperfect, we accept as a gift of God and a portent of that which is to come when God's kingdom of love and peace will finally be established here on earth as it is already in heaven.

—Richard A. Kauffman, editor, *With* magazine.

Gospel Herald

November 3, 1981

NOV 3 '81

Hear the Word of the Lord

Some blunt talk on the giving and receiving of sermons

From a listener on preaching

by Lawrence Ragan

Andrew Greeley, priest, sociologist, and writer, devotes a recent column to advising priests on how they may improve their preaching. He advises them to establish committees of the laity to help them, to read more, to lean on canned sermons available from homiletic services, and to develop in-house training programs making use of video.

On the occasions I have attended Protestant or Jewish services, I have reflected that their preaching is as bad as that which I encounter in the Roman Catholic communion, so my added suggestions herewith, although directed to priests, can be applied, I think, to all who preach the Word of God.

The priest should know the congregation sitting in front of him, not the one that used to sit in the same seats. The world has changed, people have changed. On Labor Day weekend last year I heard a priest discuss how hard the men of the parish worked. They deserved, he said, peace and quiet in the home, not to mention a good dinner when they got there. I asked myself, where has he been? There were as many women workers in the

parish as there were men, but he talked as if he were living at the turn of the century and the men were all returning from the steel mills and coal mines as their women were waiting at the doors, drying their hands in their aprons.

As he prepares his homilies, the priest should never use the first idea that comes to him. It might be a good idea to reject the second and third ideas as well. They've been used before. On Father's Day, the priest should certainly not advise fathers in the congregation to hug their children. They have been told that before. Indeed, the best thing to do on Father's Day is to forget it, to refuse under any circumstances to allude to it. We have enough greeting-card morality on television; we don't need it in the pulpit.

The priest should look into himself. When he prepares his homily based on the scriptural readings of that day, he should ask himself what happened to him the past week that could become part of his talk. Understand, I refer not to what happened to him when he was growing up and saying his family rosary around the kitchen table, but to what happened to him last week. That's not easy to do, but it does give the priest a fighting chance to speak in terms of the present rather than a past that may or may not have existed.

The speaker is effective
only when his words
touch the listener



The priest should resist speaking about his childhood or his family. He should especially avoid doing so if he is past fifty, because the chances are that his family is—or was—different from my family. True (to those in their fifties), he may have said family prayers. He also may have come from a family of ten children, three others of whom are either nuns or priests. That family has little relevance to the people in the congregation today. Most of them don't understand it. The young people laugh at it. Ten children, you say? Ten? And you knelt on the living-room floor and said the rosary? You did? Sure, you did, but hide that fact as you would a sinful past. It doesn't communicate to us in the pews.

Read vigorously, read widely, read constantly, and quote often from what you read. Here I amplify on Greeley's advice, but I have no confidence that anybody will pay attention to it. Telling a nonreader to read is like telling an adolescent to eat vegetables. It won't be done without external pressure. But the priest should not read what other priests have written unless they are among the great. It would be much better if he read some poetry, some contemporary novels, a bit of sociology, even the *New York Times*. He should relate his reading to his life and to ours. In a life of listening to sermons, I recall only a handful of literary allusions priests have made. I still remember the last. It was from Silone's *Bread and Wine*. That was ten years ago. I have not heard one since.

The priest should not worry how he looks or sounds as he stands in the pulpit. That's why Greeley's suggestion of diocesan councils to establish video-taped training is pointless. Such training does little good. The speaker is effective only when he has something to say, when his words will touch the listener. The emphasis on pronunciation, gesture, facial expression, and all the rest merely distracts the speaker from the essentials: the ideas embodied in the words he uses, however haltingly. The timbre of the voice and the drama of the gesture mean little when the ideas are hackneyed, the sentiments soft-headed, and the advice unrealistic. Our problem in the pews is not that we cannot hear the words but rather that we can hear them too well.

Lawrence Ragan is editor and publisher of *The Ragan Report*, a newsletter for communication executives. This article is reprinted from *The Ragan Report*. Used by permission.

From a preacher on listening

by Harry Farra

Did you know that great preachers are made by great listeners? Through energetic, assertive listening you can turn on your minister and change him or her into an exciting and excitable preacher.

An assertive listener is one who realizes that for the most part he or she is responsible for the outcome of the sermon. The assertive listener actively participates in and sometimes takes charge of the communication situation.

The Bible leaves no room for a simply passive listener: "Be doers of the word, not hearers only."

Jesus interprets his parable of the seeds as various kinds of listeners (Mt. 13:1-23). Read the parable again with that picture in mind and you can see what ultimately happens to

those who fail to really listen to the word of the Lord as spoken through the preacher. "You will keep on hearing but not understand."

The ears are the gateway to the soul.

Realize that it takes time, practice, and experience to learn to listen effectively to sermons. Simply because you have been listening all your life doesn't mean that you do it effectively. In fact, listening is the first communication skill we learn as humans, yet it is the least taught in school.

Remember: listening is the counterpart of talking. When both happen, we have interaction.

Though Jesus knew how to write, he left no books. He preferred the live situation with interaction of speaker and listeners. He made the living presentation of the word his practice. Through dialogue, storytelling, socratic questioning, encounter, group sessions, object lessons, and prophecy, Jesus made people listen, think, and interact. Can you not offer your minister the kind of feedback and interaction that will make the preaching worthwhile?

Plutarch once said, "Nature has given to each of us two ears and one tongue, because we ought to do less talking than listening."

We expect speakers to be courteous, alert, organized, informed, and generally prepared for the communication event. Cannot speakers expect the same of listeners?

Don't always expect to be spoon-fed ideas. Be willing to work hard at this matter of attending to sermons. Attention means "a collection of tensions." This suggests someone who is putting full effort into this business of listening.

Come to the sermon in an expectant mood. Say to yourself, "I'm going to learn three new things each time I hear a sermon." Then write down those three things. Pencil tactics are good listening strategies as well. Outline the sermon so that you can see the whole architecture of the preacher's idea.

Learn to paraphrase. Learn to paraphrase the speaker's main ideas. Put them into your own words and then check out your interpretation with the preacher.

Listen to be changed, not just pleased, flattered, or entertained. Ariston said humorously, "Neither a bath nor a speech is of any use unless it removes impurity."

Expect to be changed by what you hear. To put the sermon in proper perspective, ask what effect there has been on you. As a result of the sermon, do you feel or believe something more intensely? Do any of your problems weigh less heavily on you? Have you become more confident in your faith? Have your goals become much clearer and more firmly rooted? Are you more zealous for virtue and goodness? Have you become more optimistic? Is there greater inner security?

Right listening is the beginning of right living.

Listening is the art of loving. Many people want to express their love and appreciation to their minister. If you really love someone you'll listen to them. Listening is the greatest tribute you can pay to someone.

Listening unlocks those special resources of emotion and

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Begin a revolution by the power of positive listening

spirit that preachers hold in reserve until they sense that they're in the midst of a heightened moment of great significance. Honest listening creates that significant moment. You'll be surprised at the new minister you give birth to when you surround your pastor with authentic listening. We're talking about the kind of listening that costs you something, the kind of listening that's biblical: "He that hath ears to hear, let him hear what the Spirit saith to the churches."

The Word of God was meant to be responded to. When you truly hear the minister speaking the biblical Word, you know that you're in touch with the mysteries of the ages. Jesus said to his disciples, "He who hears you hears me, and he who rejects you rejects me" (Lk. 10:16). It's that simple and that profound. Your listening is to be both responsive and responsible.

Listen so you can grow. Listening and growth go hand in hand. The law of listening is that when we stop listening, we stop growing. What happens to that triumphant gusto of faith that marks our initial commitment to Christ? Jesus said, "I am come that they might have life, and that they might have it more abundantly." But as the years wear on, sometimes our faith wears out. Listen, really listen, and grow yourself a new faith.

A. W. Tozer, the great leader of the Christian and Missionary Alliance Church, had gotten stalled in his sermonizing for the next Sunday. He decided to take a walk out in the country. As he poked along, he noticed a wad of paper lying in the dust of the old country road. He snatched it up and opened it to these surprising words: "There are two things which are smaller when they are full grown than when they were first born. One is a wasp and the other is a church member." I don't know about wasps, but I do know that many church members decline in spiritual vitality and stature.

Similar is a sign that caught the eye of a hospital worker on her way home one day: "Contrary to the insect world, humans start out as butterflies and end up in a cocoon."


Where are the butterflies? What has happened to all our beautiful Christian butterflies? Why are they crowded into the dark corners of their cocoons? Listening will bring the springtime that woos them from the prison of those cocoons. I've seen people in church, knotted up with tensions and

stress, encased in fear and loneliness, wrapped up in their own bitterness and hatred. Then they begin to listen, really listen to the eternal Word. The shell begins to crack ever so slightly.

Soon that serendipitous moment comes when the whole cocoon crumbles and we've hatched ourselves a butterfly again. Listening to the minister speaking the Word of God, listening to each other, and even listening to that still, small voice within us brings the butterfly in all of us to life.

Take on the look of true listeners. They sit on the edges of their pews. They lean into the listening situation, lest they miss something important. They look poised for action, like a runner ready to break into a sprint. Their eyes are targeted on the lips of the man of God. The true listener seems ready to snatch the words from the preacher's lips before they are even uttered. All distractions are tuned out. Nothing is allowed to disturb the vibrations between the pulpit and the pew. There is unity, oneness, togetherness. The body of Christ has been formed, inseparably linked in the divine moment of listening.

Jesus: a great listener. Jesus was the great physician because he was a great listener. He knew the healing power of listening. That should provide a model for us all. Listening is the medicine of deep, spiritual growth in the church, the antidote to despair. Sure there are problems in the church. But authentic, assertive listeners have discovered one great truth: there is nothing wrong with the church that listening can't fix.

Listening can begin with one person—you. But know this: listening is contagious. You have the opportunity this coming Sunday to start a revolution in your church. Where it begins is with the power of positive listening. 

The end of evenings

Around and 'round the evenings grow
and leave themselves behind
in pictures: rattles, wagons, baseball bats.
Acne blooms, hair recedes, a will is drawn . . .
The sun yields to a gathering dusk.
The night rolls in like a whisper.
Small lights freckle the dark sky
and open slowly, like flowers—
like a baby's eyes.
The lights expand and blend
like an old man's recollections,
until the growing is complete.
All is light.
The circle stops and opens
unto that day which never wanes.

—Carl Haarer

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There is nuclear weapons activity not far from almost every Mennonite congregation in North America, says the author. A presentation and eight responses from Mennonite leaders throughout the U.S.

Mennonites in nuclear North America

by Robert V. Peters

In the summer of 1978, David H. Janzen, a member of the New Creation fellowship in Newton, Kansas, was given what he felt was a prophecy from the Lord regarding a Christian witness against the arms race. His prophecy was later shared with the general assembly of the Mennonite World Conference meeting in Wichita. It reads in part: "I (Yahweh) want to show you where the idols of this age are hidden. Learn where are the missile silos, the BOMB factories, the centers of military command, the prisons for dissenters. Understand that those who bow down to fear trust in these idols for salvation. Stand beside their idols and proclaim my liberating kingdom. Invite them to share your life in me. Perfect love must be your weapon, for perfect love casts out fear."

Almost every Mennonite, Brethren in Christ, Mennonite Brethren, and GCMC group will find itself in geographical proximity to an installation where nuclear weapons are being built, deployed, promoted, or displayed. How are Mennonite churches relating to this fact?

The heart of the nuclear complex consists of two huge laboratories, both sponsored by the University of California ("Let there be light") and operated by the U.S. Department of Energy. The one at Los Alamos, New Mexico, was where scientists designed and built the world's first atomic bombs. The other is at Livermore, California, an hour from downtown San Francisco. Through the years these two labs have conceived and designed every nuclear warhead in the U.S. arsenal, and they continue to lobby for new weapons systems and against arms limitations treaties that might cut back on their work!

The six Mennonite churches in New Mexico are close to Los Alamos, a testing site for nuclear weapons in Carlsbad, and Sandia Laboratories in Albuquerque. Sandia, operated by Western Electric, a subsidiary of American Telephone and Telegraph ("The system is the solution"), is the engineering arm of the nuclear weapons research and development program. From all reports Mennonite and Brethren in Christ churches in New Mexico have not offered witnesses for peace at these sites.

The making of nuclear weapons begins with the mining and milling of uranium, a mineral found abundantly in the Rocky Mountains and Great Plains states, principally Arizona, New Mexico, Utah, Colorado, Wyoming, South Dakota, and Texas, as well as in Northern Canada. The only report of Mennonite opposition to this activity comes from the Warman, Saskatchewan, area, where local Mennonites

were instrumental in preventing El Dorado, Inc., from opening a uranium-processing plant in their area.

The uranium ore is transported to three huge uranium-enrichment plants owned by the DOE. Plants are located in Paducah, Kentucky (16 Mennonite churches in Kentucky), Oak Ridge, Tennessee (six MCs nearby), and in Piketon, Ohio (four MCs nearby). Union Carbide ("Today something we do will touch your life") operates the plants at Oak Ridge and Paducah for the DOE. These plants make the uranium, deuterium, and lithium parts for the hydrogen bomb. In addition, United Nuclear Industries in Hanford, Washington (nine MCs in Washington), produces weapons grade plutonium and is a major waste management center for the DOE's nuclear programs.

Triggers in Rocky Flats. The DOE's principal nuclear material fabrication facilities are in Colorado, Tennessee, Florida, Ohio, Missouri, South Carolina, and Texas. Rockwell International ("Where science gets down to business") operates the Rocky flats plant for DOE, near Denver, Colorado. Plutonium trigger systems that ignite thermonuclear bombs are fabricated and assembled here. The Arvada Mennonite Church, one of four area MCs, has been a leader in bringing peace witnesses to Rocky flats over the years. Several church members, including Pastor Peter Ediger, have been arrested for various acts of holy obedience, such as praying on the railroad entering the plant at Rocky Flats. Oak Ridge, Tennessee is also the site of the Y-12 plant which assembles the H-bomb's lithium-deuteride parts.

The 16 Mennonite churches in Florida do not seem to be bothered by the work of the General Electric ("We bring good things to life") Pinellas plant near St. Petersburg, where GE makes electronic components for H-bombs and is scheduled to make neutron bombs. Nor is there any record of their concern over the work of nearby Martin-Marietta Corp., which makes delivery systems (warheads) for the BOMB.

The same could be said for the dozen or so MCs near Monsanto's ("Without chemicals life itself would be impossible") Mound laboratory, ten miles southwest of Dayton, Ohio, where Monsanto produces explosive components-detonators, timers—for nuclear weapons. And the same for the three MCs in Kansas City, Kansas, where Bendix ("We speak technology") manufactures most of the non-nuclear parts for the BOMB. Although there is an MC in nearby Barnwell, South Carolina, and several close by in Georgia, they have not joined peace actions at Du Pont's ("The leading edge") Savannah River plant near Aiken, South Carolina, where Du Pont makes the plutonium but-

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tons that trigger H-bombs.

There are more than 2,000 separate parts in a typical nuclear warhead. They all come together at a final assembly plant, named Pantax (MOTHER JONES magazine calls it the "Heart of Darkness"), and operated for the DOE by Mason & Hager-Silas Co., 23 miles northeast of Amarillo, Texas. Recently six Christian peacemakers were arrested for holding a prayer service inside the fence of the plant. The 18 MCs in Texas (one right in Amarillo) offered no support for the Pantax action, nor have they taken any action against the Texas instrument factory in Dallas which makes guidance systems for the cruise missile.

Hundreds of companies are involved in making additional parts for the BOMB—building warheads, electronic components, planes, submarines, etc. The eight Mennonite churches in the Phoenix/Scottsdale area of Arizona seem unconcerned that they are near UMC industries who make detonators for the Minuteman III missile system and Motorola which makes nuclear artillery fuses. The same could be said for the six MCs in Norfolk, Virginia, where the Tenneco Corp. builds nuclear attack submarines, and for the Iowa City/Kalona area MCs who live near a U.S. Army plant in Burlington, where nuclear weapons are assembled.

Actions at Bangor. Some Mennonites have participated in nonviolent actions at the construction site of the Trident submarine base in Bangor, Washington (also close to MCs in British Columbia). Mennonite papers recently reported that 16 people from the Warden Woods Mennonite Church in Toronto, Ontario, participated in a protest march to Litton Industries in nearby Rexdale on Good Friday. Litton produces the navigation system for the cruise missile. Also, Mennos in British Columbia do seem to have taken actions for peace at the Heede International plant near Vancouver, where missile-loading cranes for the Trident submarine base are being built.

Mennonites in New York City have joined peace actions at the Riverside Institute, a major think tank for nuclear war planning, but there is no record of Mennonite participation at the recent protest over the launching of General Dynamic's new submarine named Corpus Christi (body of Christ) in nearby Groton, Connecticut (one MC in the area). General Dynamics' electric boat company is also the builder of the new Trident nuclear submarine. Trident II missiles for the sub are being built at the Lockheed plant in Sunnyvale, California, without any protest from the 60 Mennonite churches in California.

One of the more prominent actions undertaken by Christian peace seekers recently occurred at GE's King of Prussia, Pennsylvania, plant, where GE produces the Mark 12a warhead designed for the new line of first-strike weapons: MX, Trident II, Minuteman III. Leaders of the large Mennonite communities in the area (Eastern District and Franconia) claimed ignorance of GE's work, and offered little support for the Plowshares 8 who undertook the action at GE as reported in the *Gospel Herald*, March 24, 1981.

After the nuclear weapons are finally assembled in Texas, they are deployed at U.S. military installations around the world. The Strategic Air Command ("Peace is our profession") has bases containing ICBM missiles and/or nuclear armed B-52 bombers near Mennonite communities in

Kansas (Mennonites have helped lead peace actions at the McConnell SAC base in Wichita), Arizona (Tucson), Arkansas (Blytheville), California (Fairfield, Lompoc, Marysville, Merced, Riverside), North Dakota (Grand Forks, Minot—right in the backyard of one of the largest Mennonite communities in the world), Ohio (Columbus), South Dakota (Rapid City), Michigan (Sault Ste. Marie), Missouri (Knob Noster), Montana (Great Falls), Nebraska (Omaha—the SAC headquarters), New York (Plattsburgh), North Carolina (Goldsboro), Oklahoma (Althus), Washington (Spokane), and Indiana (Mennonites have joined peace actions at the Grissom base in Peru).

Mennonite communities are also near the U.S. Navy submarine bases at Long Beach and San Diego, California; Groton, Connecticut; Charleston, South Carolina; Norfolk, Virginia; and Bangor, Washington. And they are near nuclear weapons storage sites at Concord Naval Station near San Francisco, Angeles National forest near Los Angeles, and Fort Carson near Colorado Springs, Colorado. Colorado Springs is also the site of the U.S. Air Force Academy, where young people are trained to fight and "win" nuclear wars, and NORAD's North American Defense Command center, jointly staffed by Americans and Canadians.

A small Christian community, that includes a former AMBS peace studies professor, two AMBS grads, three Goshen college grads, a CMBC grad, and former SCBI instructor, is located in Colorado Springs, with the purpose of nonviolently witnessing to the area's military sites. The three MCs in the area have not joined in their actions. If anything, this study makes it clear that many of our Mennonite centers are near key targets in the event of a nuclear war, an event which is growing more likely every day. As this study shows, some Mennonite churches and individuals are taking Jesus' message of peace to these death-worshiping sites, with the good news that they can repent of war-making and choose life for themselves and for their children.

Federal, military, and corporate centers. At the heart of the nuclear Beast lies the federal, military, and corporate centers who are planning to fight and "win" a nuclear war. Some Mennonites have taken Jesus' message to corporate centers (Rockwell in Pittsburgh, Pennsylvania), military centers (the Pentagon), federal centers (local IRS offices, local congressional and senatorial offices, the Capitol, and the White House). What will be your and your community's response to living in nuclear North America?

Editor's note: The following Mennonite leaders have read this article and written responses.

Response from Florida

If the Mennonite churches of Florida were made "aware" of the warmaking activities in our area, I don't doubt that we would be "bothered." Bothered by the fact that such things are made anywhere, but especially so close to home. Bothered enough to discuss the separation of church and state, and question whether they should communicate with each other and how. Bothered, too, by the futility of an effort by a minority to effect real change. Bothered by doubt that "peace action" is a "holy obedience" equal to friend-

ship evangelism, although we do not evangelize very successfully. In time I think we'll be bothered, too, by doing nothing about the bomb.

Whatever Peters and the *Gospel Herald* can do to alert and disturb us by what is going on should be encouraged. It appears to me that there is an undercurrent of unrest in North America about the presence of nuclear weapons. Perhaps we can link arms with Christians of other denominations as we move from awareness, to being bothered by, to action in a variety of ways to rid the land of idols.—**Martin W. Lehman**, General Secretary, Southeast Mennonite Convention.

From Kansas

Our Rainbow Boulevard congregation in Kansas City does participate with a group called the "Bendix Conversion Project," which for some years has held peaceful demonstrations and in other ways sought to bring about the conversion of the plant from the production of bomb components (non-nuclear) to other nonmilitary items. That does not mean every member participates in the demonstrations, but some do. The Project includes Catholic and Protestant groups as well. Our congregation also engages in a number of other activities designed to speak in opposition to situations we believe to be destructive to human potential, or designed to positively build for peace, but those are irrelevant to the subject at hand.

Could we, and should we, do more? I'm sure our congregation would answer that with a "yes." As I read Peters' article I must confess to some feelings of guilt. On the other hand, however, I'm convinced that the issues are not going to be resolved by any single action, simple or complex. We're going to keep trying to determine the most effective forms of action and we're going to keep trying to deepen our commitment. Neither one is going to be easy.—**Frank G. Ward**, pastor, Rainbow Boulevard Mennonite Church, Kansas City, Kansas.

From New Mexico

It is true that we live right next to a site being prepared to receive "low-level nuclear waste" generated from the nation's weapons program. Peters is also correct in saying that we have not openly resisted the proposed. On Labor Day weekend Carlsbad became the site of some demonstrations, but our family had taken our daughter to Hesston that weekend so we were unaware of the happenings until we returned.

In a recent church council this was discussed and the general feeling was that we should not be actively involved. One of the brothers who works for a part of the drilling company said, "If I would be sent there I couldn't go." Others are expressing their peace position as opportunities open on a one-to-one basis.

We haven't just hidden our heads in the sand hoping the thing will go away, but neither have we felt like an open opposition was the way to express the love of Christ either. We'll appreciate any counsel you may give, either directly or through the *Gospel Herald*.—**Peter E. Hartman**, pastor, Carlsbad Mennonite Church.

From Colorado

After reading the article, I am keenly aware that Peters and I would be miles apart on what we feel the response to the danger of nuclear weapons should be.

Personally, I do not at all appreciate the tone of his article. I feel that, except for a feeble attempt to be positive, chiefly in the final paragraph, the entire article is judgmental and negative. Peters seems to assume that the only appropriate response is demonstration and witness *at the site*. I suspect many other Mennos are as disturbed by the war gods as is Peters. Concern and response can also take the form of prayer, teaching, dialogue, etc., as well as demonstration on site.

Peters seems convinced that the only God-pleasing response is the on-site demonstration/protest response. I hear him saying, "Praise God for Arvada and Peter Ediger and a handful more!" But shame on all the rest.

While I feel fairly sure I share Peter's concerns—and perhaps as deeply as he—I am not as concerned of his methods. I did not feel very good about the article. I'd say it does to me the opposite of what I think he is trying to accomplish.—**Willard D. Conrad**, pastor, Beth-El Mennonite Church.

From California

1. I was not aware of the storage of nuclear weapons in Angeles National Forest. The forest begins near us, but I am not certain where the storage area is located. The Angeles Forest area is quite extensive.

2. My reaction to the nearness of these weapons is a feeling of sadness and deep concern that there are still those who find security in weapons of destruction, and especially that they represent the country of which I am a citizen. That they are physically near me is not so much of a problem, since I regard each person's life of equal value to my own.

3. It is probably true, as the article suggests, that we Mennonites in the Los Angeles area have done little or nothing as a formal visible protest to the nuclear weapons near us. A few have signed the commitment to live without nuclear weapons. Others would feel it is the responsibility of the secular government to protect the country, and not for us Christians to interfere.

4. My personal conviction is that witnessing at the storage site will not be effective until the worship of power can be replaced by the worship of God. I would be glad for evidence that protests are effective to this end.

5. I support those whose Christian commitment includes a conviction to participate in visible protests to the government and the public. I welcome articles that stimulate my thinking and challenge my convictions.—**Willard Ressler**, Mountain View Mennonite Church, Upland, California.

From Arizona

Robert V. Peters' article is helpful in bringing to our attention the pervasiveness of the nuclear war industry and how it surrounds and affects all of us. The preoccupation of our national leadership with nuclear armaments and the exploitation of the fears of many people for the profits of the

military-industrial complex is a cause of concern for many Christians and Mennonites. His point is well taken that many of us have not been as alert to the various parts of that network of nuclear war-making as we ought to be. I would, however, raise some question about what I see as underlying assumptions in the article which seems to have a somewhat judgmental tone.

1. Brother Peters assumes that all Mennonite Christians who are concerned and committed to the way of peace will necessarily make nuclear protest the main mission of their life and witness. It seems clear that he has a sense of call, a gift and mission for this cause. This is fine. Other brothers and sisters who are equally as committed and concerned may have a call to minister to the poor, the aged, the abused, the lost. We cannot all give equal time and energy to the same priority.

2. The same assumption is made about every Mennonite congregation—that this should be their main mission. There are many priorities in the mission of the church. Some, indeed, have nuclear witness as a primary mission. Others have ministry to the needs of their communities, evangelism, or one of a number of other important callings.

3. Another assumption he seems to make is that nothing is being done in Mennonite communities if he has not read about it in the secular or Mennonite press. In doing some checking I found, for instance, that the Haight-Ashbury Mennonite Fellowship in San Francisco has been very active in prophetic witness to the nuclear war installations at Livermore Lab and Sunnyvale. They have participated in many rallies and marches. They take every opportunity to have a booth at community fairs and peace rallies, to distribute literature and enter into dialogue with people concerning the Christian and biblical concerns for peace. I know of a Mennonite brother in the Phoenix area who came to the board of elders of his congregation for counsel concerning his job with a company that had contracts for military components. He found other employment.

In summary, my concern would be that before Brother Peters judges everyone in the Mennonite Church guilty, he might do a little more thorough investigation, and that he might be a bit more charitable in recognizing that other persons and congregations who are equally as sincere and committed as he may have a call and mission to urgent needs other than nuclear protest.—David W. Mann, pastor, Sunnyslope Mennonite Church, Phoenix, Arizona.

From Virginia

I read the Peters article to a Sunday school class of about 20 persons, asked for response, and was somewhat surprised that a good many of the comments tended in the direction of being pro-military. Find comments listed below:

—It would be hypocritical for us to protest when so many of us in Tidewater depend on government money.

—According to the Bible we are to pray for our leaders, not protest them.

—Separation of church and state should be remembered. Let the government run the government.

—The fact that we do not openly protest does not mean that we condone everything the government does.

—Jesus was a very nonviolent person.

—Protesters who trespass onto the property of others are definitely in the wrong.

—I do not want to be classified with the average American street protester.

—An American visitor from India informed the class that the U.S. arming of Pakistan with nuclear weapons is very difficult for Indian Christians to understand and they are asking, “Why is your government giving arms that will eventually be used against us?”

I limit my own comments to a word about our responsibility to keep ourselves within the limits of a certain balance in society so that we may continue to minister the gospel. Peters does not have the right to place “judgment” on all Mennonite congregations that happen to be located in areas of nuclear activity. Any congregation attempting to get the word out about God needs to keep its total program in perspective.

On the other hand we do not want to be guilty of the “silence” characteristic of the church in Hitler’s Nazi Germany. There are numerous legitimate ways to express our concerns to our government. We should use these means to say more about the total military problem. I do not say I will never “protest” Tenneco or other military installations in Tidewater, Va., but I have not to date perceived this to be a part of my gospel ministry.—Robert Mast, Mt. Pleasant Mennonite Church, Chesapeake, Va.

• • •

Jesus rose “a great while before day” and led his disciples into the streets of Jerusalem. There they laid themselves in the path of the Roman regiment as they marched from the barracks to their assigned posts. Disciples carried signs of protest in Hebrew and Latin, “These troops kill innocent people”; others passed leaflets on the street corners. While Peter was shackled and dragged to prison, Jesus led his band through the gates of the city and gathered outside the wall. Facing Golgotha, he cried, “This bloodstained hill is an abomination to the Father!” It is written, Thou shalt not kill! Love your enemies! Blessed are the peacemakers!” (Or did he?)

I stood on the tarmac at the Norfolk Naval Air Station at 3:00 a.m. in the rain, as Jeremiah Denton stepped from the plane and embraced his wife, returning from Vietnam. I wept and joined in singing “God Bless America,” from deep within my soul. I stood beside a nuclear attack submarine in Newport News Shipyard as the Navy chaplain prayed that God would guard those in command of this vessel, that it would “never be used in offensive warfare, and maintain with reverence and dignity the value and purpose of human life.” With that prayer of dedication, Barbara Bush christened the *USS Houston*, and I thanked God for America and prayed for those in authority and this awesome responsibility. I sat on Chesapeake Bay and watched the nuclear aircraft carrier, *Nimitz* sail slowly into the Atlantic to patrol the oceans of the world and again felt good about the “powers that be” which God has ordained. I hear the words of Jesus, “God sent not his Son into the world to condemn the world but that the world through him might be saved.” (Does the magnitude of “the powers that be” really cancel God’s ordination of the same?)—J. Harold Buckwalter, pastor, Upper Room Chapel (Mennonite), Virginia Beach, Va.

By whose rights...?

Mennonites have not spent a lot of time talking about human rights—they've assumed them. First, they gave their lives for the rights of free speech and assembly, under God, in the 16th century, and they stubbornly persisted in these until Western democracies caught up with them, or so it would seem.

But now, because of increasing exposure to gross inequities, oppression, and the trampling of all kinds of rights around the world, some Mennonites can no longer, in good conscience, ignore the issue.

Jimmy Carter made human rights an international political issue and pressured oppressive regimes to let up on disappearances, torture, and outright killing in countries such as Argentina, Uganda, and elsewhere. As John A. Lapp, provost of Goshen College, Goshen, Ind., quoted in his keynote address: "Human rights (is) the soul of our foreign policy." What Carter did not do so well was to expose the country's complicity in the violation of human rights through economic and some underhanded political might.

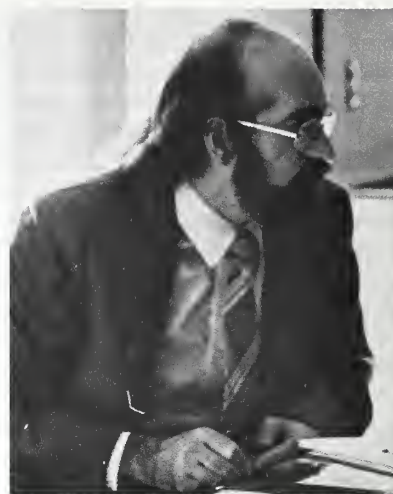
Forty-four Mennonite college and university

professors, justice advocates, and other interested persons gathered at Bluffton College, Bluffton, Ohio, Oct. 15-17, for the third Mennonite Peace Theology Colloquium to discuss "Toward a Theology of Justice and Human Rights." As stated by Mennonite Central Committee U.S. Peace Section secretary John Stoner, planner of the colloquium, it "is sponsored primarily as a professional meeting for teachers in Mennonite colleges and seminaries as an occasion for dialogue on the content of Mennonite peace theology."

In his address, Lapp said the fact that this group was "probing the issues of human rights, justice, and the church's task makes it . . . clear that a consensus on these questions is not apparent."

Why human rights is so prominent on today's agenda, why the language of human rights is so problematical, why human rights is an issue for the church, and what the task is for the church regarding human rights were the focal points of Lapp's address.

"Human rights is an issue of the church to



the degree the church in us incarnates the God who is 'justice-love' in its life and witness," he said. Then he showed how the church has both the duty and opportunity to work at the assurance of rights for others.

Judging from the discussion which followed, the keynoter was correct when he asserted there was no consensus. Peter Ediger, a pastor from Arvada, Colo., pointed his finger at Lapp and asked, "Why did you start where you did? 'Why didn't you start with the Bible?'" Lapp had traced the more recent development of rights language, beginning from the 18th century.

William Durland, of The Center on Law and Pacifism in Colorado Springs, Colo., spoke on "Advocating the Oppressed: The Concept of Human Rights in Law, Morality, and Religion." He spoke to such questions as: Do Anabaptists have a theology that enables them to speak of human rights? If so, how has it been or ought it be articulated? Or does Anabaptist discipleship/servanthood theology not permit the speaking of rights at all?

He brought a number of insights to the discussion. "'Rights' is a kind of adversary term to begin with," he said. "It is only when a community breaks down that rights need to be defended. In a true Christian community, there is no necessity for rights, because what we're dealing with is sharing, with living under a concept of relationships and not a concept of advocacy or adversary dealings."

Durland sees radical Christian community as the best way of working at human rights. That's the way he goes about his work at the Center. But his speech called forth a great deal of counter questions, especially in the area of political action. Some of the participants, such as Duane Friesen, head of the Bible department at Bethel College, Newton, Kan., felt there had to be greater involvement in the political process. In a prepared speech, he said, "I suspect that Mennonites will be either forced to change or experience increasing polarization as those in the church working in situations of gross injustice call the church to greater political involvement." He reflected

MPH installs printing press, GH first printed on new press

A new two-color printing press was installed at the Mennonite Publishing House in mid-October. The press, a two-color/perfecter, is similar in many respects to its predecessor. The "perfecter" feature of the press allows it, with simple adjustments, to print on both sides of the paper as it goes through the press or to print the normal two colors on one side. This complete issue of the *Gospel Herald*, the first one to be printed on the new equipment, went through the press once as a single sheet of paper.

The cost of the new press was \$287,150, less \$30,000 trade-in for the old press. Approximately 80 percent of the 1,500 square miles of paper printed annually at MPH will go through its rollers. Thus it will process about 144,000 square miles of paper during its expected twelve-year life. The press it is replacing was purchased used in April 1971.

Nine million sheets of paper had been run through it at that time. An additional 150,300,000 sheets have been printed on it by MPH. In the past several years it has been increasingly difficult to keep it operating efficiently.

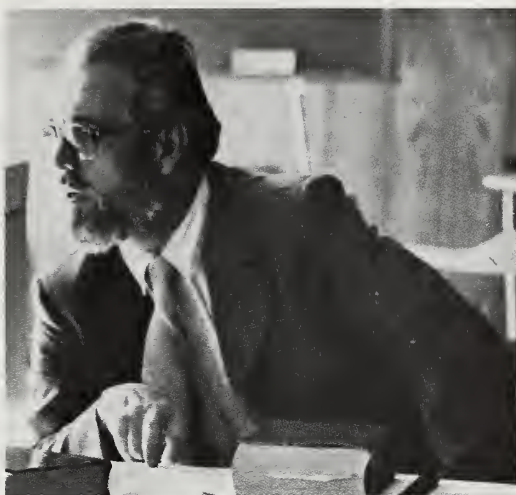
In addition to dependability the new press will handle larger paper which will give more versatility for printing color jobs. Paper size may now be as large as 25 x 38 inches.

It will run about 25 percent faster than the former press and allows changing register while running. "Register" is the precise placement of a second color ink over a previous color. Through a quirk, undiscoverable to a host of technicians, fine register across an entire sheet of paper was never possible on the old press.

It is not necessary for a publisher to be a printer. However, MPH has always had its own printing facilities. It is estimated that printing cost would be 10 percent higher if secured from outside sources. Last year that would have been an additional \$150,000. An additional advantage of self-printing is schedule flexibility for the 1000 jobs handled annually by the printing division. Forty of the Publishing House 285 employees are involved in the printing process, and \$349,372 of its \$7,312,620 total investment is in printing equipment.

In addition to doing its own work, MPH prints periodicals and other materials for ten conferences and church agencies.—Nelson Waybill

church news



From left above: Ron Guengerich, William Durland, Titus Bender, and Walter Klaassen. Left: Duane Friesen



this sentiment in his response to Durland. There were others of like mind.

Durland, in response, suggested that maybe the Mennonites were changing, because he had always seen them as being biblically rooted radical communities, and that was where he was coming from. He alluded to his own experience as a liberal attorney who had fought for human rights for twenty years as an attorney and politician in Virginia. "I had a mansion," he said, "and a couple of hundred thousand dollars income through my law practice." Yet, when he became a pacifist and took on the radical Christian vision, things changed. Today, he is earning \$500 a month.

So the debate on radical community versus political and economic involvement stirred up some heat. By and large, the conferees had trouble defining the term "human rights" and of narrowing the focus of their discussion.

Dorothy Friesen gave a dramatic exposition of the problems Christians face in the Philippines. She was supported by her husband, Gene Stoltzfus, who had worked with her there, and Perry Yoder of Bethel College, Newton. She traced the influence of U.S. politics and the power of multinational companies. Together they did a skit based on the

Old Testament story of Ahab, Jezebel, and Naboth, the vineyard owner.

Denny Weaver, associate professor of religion and peace studies coordinator at Bluffton College, gave a lengthy discourse on "Human Rights: The Anabaptist-Mennonite Historical Perspective," along with Friesen, who spoke on "Mennonites and Social Justice." Weaver appealed to "solidarity" with Christ and the Christocentric faith of the Anabaptists as the foundation for Mennonite concern with rights. Friesen asserted that institutions in society and the church demand consideration of human rights.

Judging from the discussions that followed the discourses and panels, the content of the input was stimulating throughout. Walter Klaassen, Conrad Grebel College, Waterloo, Ont.; Peter Ediger; Ron Guengerich, Eastern Mennonite Seminary, Harrisonburg, Va.; and Ernie Hildebrand, Swift Current Bible Institute, Swift Current, Sask., reviewed human rights from the doctrine of creation and concrete examples. This went beyond the Christocentric arguments forwarded by Weaver without overriding his general thesis.

William Klassen, University of Manitoba in Winnipeg; LeRoy Friesen, Associated Mennonite Biblical Seminaries, Elkhart, Ind.; Henry Rempel, University of Guelph, Ont.; and Darrel Rupiper, the Archdiocese of Omaha, Neb., reflected together on "Jesus and Human Rights: A Christological View." The latter, somewhat in line with Peter Ediger and Dorothy Friesen's presentations, was a call to action.

The panel of reflectors comprised of Conrad Brunk, chairman, Perry Yoder, and Al Keim, pulled together the thinking of the colloquium under six questions:

1. Was a case made for the use of rights lan-

guage in Mennonite theology? Does it further the theology of justice? Keim referred to Lapp's observation that rights language will lead to the right places.

2. What is the role of institutions? Justice and rights have to do with structures. Was Jesus outside institutions, anti-institutional? Can we talk about Jesus practicing justice? If so, we have to talk about him in the light of institutions.

3. What are we implying in the use of rights language that we have not been doing? Brunk felt that some of the participants were uncomfortable with the use of rights language because of what they imply. Yet, a background motif of the conference was the violation of human rights. Does "rights" necessarily imply individualism? Can rights be read into the Bible?

4. Is there a dualism: seeking the rights of others and not one's own? "What is the advocacy role of an institution such as the church?" The current Mennonite issue on rights has been conscientious objection. As one person put it, "We have done quite well on this one."

5. Is there a tension between a Christological and creation view of rights? Yoder asked about the contribution of the prophets to the discussion if any.

6. Finally, there was the question of whether rights and justice are compatible with "our experience" of community governed by love. "The question of relationships based upon what people demand rather than upon mutuality and the flow of love is an important one," said another.

In conclusion, Brunk said, "Maybe we need to talk about where rights language is appropriate and where it is not appropriate."

All addresses and papers of the colloquium are available at cost from U.S. Peace Section in Akron, Pa.—David E. Hostetler, for *Meetinghouse*

Kreider to debate a British general, Sir Neil Cameron

Alan Kreider, director of London Mennonite Centre in England, has been asked to represent the pacifist viewpoint in a debate on the arms race with a British general on Nov. 9 at All Souls Langham Place—the best-attended Church of England congregation in London.

The debate is part of the London Lectures on Contemporary Christianity, whose chairman is author-churchman John Stott.

The debating opponent of Alan, a worker with Mennonite Board of Missions, Elkhart, Ind., is Sir Neil Cameron, former chief of the defense staff. "Sir Neil is an evangelical Christian and an extremely forceful personality and formidable debater," Alan said.

"I tend to be excitable and am concerned that I may remain clear-thinking under pressure. This is a great opportunity for us, and I would appreciate prayer."



Above: Concord, N.H., YES team II (front row): Keith Hanneman, Karla Landis, Royce Burkholder. (Back row): Elaine Bender, Glenn Kauffman, Kathy Martin, Esther Weber (not pictured: Brigitte Schmutz).



Below: Belize YES team II (left to right): Randy Fellenbaum, Lucy Hess, Greg Zimmerman, LuAnn Brenneman, Don Hess, Barb Burkhardt, Larry Frey, and Angie Budesheim.

YES teams on the move

A Youth Evangelism Service (YES) team from Mennonite churches in Elizabethtown, Mount Joy, and Landisville is sponsored by the Eastern Mennonite Board of Missions, Salunga, Pa., to serve as missionary apprentices in the Central American country of Belize. The team left on Sept. 23 for Salem, Ore., where they will spend three months in preparation for their assignment at a Youth With a Mission training center.

Another YES team left the Lancaster area on Sept. 27 for six months of training and service which will take them to Concord (N.H.), Alabama, and to Philadelphia (Pa.)

The team will spend three months in preparation for their service assignments at a Youth With a Mission training center in Concord, N.H. After their training, the team will travel with 30 other youth from the Youth With a Mission center which will present the drama *Toy Maker and Son* in churches in Alabama. Later the Eastern Board team will participate in the evangelistic outreach of Mennonite churches in Philadelphia.

How have we done in Canada?

At a meeting of Mennonite Central Committee voluntary service related staff in Canada, held at Camp Assiniboia, just west of Winnipeg, Man., one of the topics dealt with was "How have we done in 1981?"

Voluntary service staff from the Atlantic provinces, Ontario, Manitoba, and west to British Columbia met at the end of September to share ideas, reflect on the first nine months of the 1981 fiscal year, and project their plans for 1982.

The meetings were held from Sept. 28 to 30, with morning and evening input sessions, and afternoons set aside for reflection and recreation.

Staff agreed that 1981 has been a good year for programming in Canada. Program growth during this year was concentrated in the Atlantic provinces and in Ontario, other areas maintaining approximately the status quo in terms of the size of program.

Plans for 1982 project further growth in Labrador, and a new effort toward growth in Saskatchewan and British Columbia. These plans will now be taken to the respective provincial MCC bodies and to the MCC (Canada) board for discussion and approval.

Staff had a particularly productive time struggling with the question of how to work effectively at development work in a cross-cultural context.

At the present time there are a record 95 people working at voluntary service assignments from coast to coast. Dave Dyck, VS director for MCC (Canada), says the potential for growth is excellent and by this time next year we would like to be at 110 volunteers.

Canadian moderators and secretaries considering health issues

"Rediscovering the place of the church in health issues" is the topic for the consultation between moderators and secretaries of Mennonite and Brethren in Christ groups, the board of MCC (Canada), and members of the Canadian Mennonite Health Assembly (CMHA) when they meet at the Morrow Gospel church in Winnipeg on Jan. 21.

For about ten years it has been customary for the MCC (Canada) board to meet with the moderators and secretaries for one day, prior to its annual meeting, to discuss, in depth, an issue or concern which the board will address the following days.

When MCC (Canada) learned of CMHA's interest in the same topic and its desire to meet with moderators and secretaries later in the year, it was agreed to discuss it together. A joint committee consisting of Helmuth Klassen, Helmut Epp, Bernie Wiebe, Dave Dyck, and J. M. Klassen are working on the program.

The one-day meeting will treat four aspects on the subject: identification of the current issues, the Mennonite experience, the biblical perspective, and the practical resolution.

H. Clair Amstutz, Bernie Wiebe, and David Schroeder will give the major input.



Zimbabwean woman with blanket received from relief, bags of maize were also given to those in need.

Zimbabwe hospitals benefited with blankets and other goods, as are persons and families

Several dozen individuals waited patiently outside Manyane School in southwestern Zimbabwe. As the secretary called out their names they stepped up to receive a blanket or bag of maize. Some of them dragged the heavy bags to donkey carts; others walked away with them carefully balanced on their heads.

The scene has been repeated numerous times in recent months as the Brethren in Christ Church in Zimbabwe distributed food and other items donated by Mennonite Central Committee to needy individuals and institutions in several sections of this country.

In April, MCC sent a 6,800-pound shipment of quilts, soap, milk powder, health kits, and other items to Zimbabwe. "One drum of milk powder was found open but nothing was removed from it," reported Brethren in Christ staff person Samuel Mlotshwa after the shipment arrived on July 3. Mlotshwa, currently

under salary to MCC, coordinates distribution of material aid items in Zimbabwe through the Brethren in Christ Church and Christian Care.

An exchange of 2,500 metric tons of Canadian Food Bank wheat in 1980 made possible the distribution of maize at Manyane School and in other food-short areas. After a record-breaking harvest in April and May, the country as a whole is currently enjoying a substantial grain surplus.

Most of the goods from the April shipment are going to hospitals and clinics operated by the Brethren in Christ Church. Many of these lost linens and other supplies during the fighting that led to majority rule in Zimbabwe in 1980. MCC Zimbabwe worker Loraine Buckwalter of Birdsboro, Pa., recommended the shipment in her assignment as administrator for all Brethren in Christ medical programs in the country.

Brownsville church instrumental in founding Matamoros congregation

For many Mennonites, "Matamoros" is a new name. Matamoros is a city of about 300,000 inhabitants where a new church was started by members of the Brownsville Mennonite Church. The mission grew.

But real growth took place when Homero Ruiz took responsibility as pastor. Brother Homero came from the church at Reynosa, Tamaulipas, Mexico, where Mario Munoz is pastor. Now one of Homero's greatest joys was to see one of his church members, and a son in the faith, become pastor of the church. On Sunday, Sept. 6, David Ramirez was licensed as pastor of "The New Jerusalem" Mennonite Church. David is married, is 30 years old, and he and his wife, Magdalena, have four children. They are natives of Matamoros.

The service started with a prayer by Brother Ruiz, followed by a sermon by Brother Conrado Hinojos, ending with the installation of the pastor by Brother Gilberto Perez. The service lasted about two hours, and you could feel the aura of joy and peace that filled the place. There were about 50 persons sharing their joy and you could see the happiness in their faces.—adapted from a report in the South Central Conference *Messenger*

Appropriate technology contest wins wide acceptance in Bolivia

Locally manufactured and hand-operated farm implements that Mennonite Central Committee Bolivia's agriculture team has produced won a first prize and two honorable mentions in a September appropriate technology contest in Santa Cruz.

MCC also had a prominent place in the third biennial agricultural fair in Santa Cruz, Sept. 16 through 27. It had been at the fair before, but this year received a larger and better located booth.

But the most important acclaim for the contribution to Bolivia's small farmers comes from the interest of farmers themselves.

"It was heartening," says Phil Bender of Tavistock, Ont., agriculture team coordinator, "to see the lower-income people and the farmers identifying in a very tangible way with the things in our booth." The same farmers had little idea how to use, much less own, large tractors at other displays, he observes.

Appropriate technology seeks to improve local people's lives in small but significant steps that are in harmony with their existing lifestyles and production techniques. The hardware of appropriate technology uses materials that are readily available, is generally



Dallas Steiner demonstrates the manual peanut sheller.

labor-intensive and simple to master.

While MCC Bolivia has worked in two kinds of appropriate technology—animal traction and low-capital well-drilling—for over 10 years, since 1979 it has been developing tools and implements for what Bender calls a diversified self-contained farm system, and for the rural home.

In 1979 MCC set up a shop at its Rural Training Center near Santa Cruz for Dallas Steiner of Orrville, Ohio, to develop ideas recommended by others on the agriculture team. Steiner learned his shop skills in his family's business, farm machinery production.

Steiner's hand peanut sheller won first prize in the contest, sponsored by a local development corporation, bringing the program \$1,250 in prize money. His hand-operated rice huller and corn cracker won second and third honorable mentions.

MCC had also presented a stump puller, a multi-use farm plow, a hand-pushed garden cultivator, and a hand-turned seed and chaff separator. Also on display at the fair were a full line of animal traction equipment, horse carts, handwashers and showers—plus cattle and nutritional manuals for sale.

It is apparently no coincidence that the sheller, huller, and cracker won prizes. Bender reports that interest in them was especially high, "and if all the people who took our address for placing an order actually do so, we will have a very difficult time filling the demand."

Peanut shellers are already in production and Steiner is looking for small shops to produce other items at low cost and the necessary quality. A man who studied blacksmithing with a special scholarship last year is producing the peanut shellers in a shop he set up with help from a MEDA (Mennonite Economic Development Associates) loan. Old

colony Mennonites in Bolivia have been producing animal traction equipment for more than 15 years.

Agricultural extensionists have field-tested all of the hardware displayed in September.

According to Bender, the agriculture team will be promoting the technologies not only through their own work but also by presenting them to other rural development agencies. Church organizations also have a role; within a month of field testing the peanut sheller, villages with churches had already placed 15 orders.

An appropriate technology store will be opened in a central northern town in 1982. The store will be an outlet for all types of hardware, along with educational materials and other support items. MCC will subsidize the store in its initial stage but hopes it can be completely self-sufficient in five years at most. A Bolivian will be involved from the beginning and it will become independent as sales permit.

Life made easier in West Bank village

Women and girls in the West Bank village of Nahhalin, 10 miles from Bethlehem, no longer spend hours every day carrying water for cleaning and cooking. A system installed with the help of Mennonite Central Committee now provides fresh running water in each house.

The project, completed in 1979, was the beginning of a partnership between MCC and the village that has since broadened to include the setting up of a kindergarten-child care center.

Before the installation of the water system, young women had to draw water from a spring nearly a mile from the village center.

MCC offered to work with Nahhalin residents to put in a three-mile water network. Of the \$38,000 total cost, MCC provided \$4,000. The village paid or contributed in labor

MBM newsgrams



Daniel and Christine Diener

Daniel and Christine Diener arrived in Uruguay on Oct. 5 to begin missionary service with Mennonite Board of Missions. They are both natives of Kansas. The Dieners will work under the direction of Uruguay Mennonite Church in church planting and evangelism and serve as counselors at a youth home. They are living in Las Piedras, a town 15 miles from the capital city of Montevideo. Their address is: Calle Talca, 50, Las Piedras, Canelones, Uruguay.

A book on nonviolence and an income-producing macrame project are among the early accomplishments of John Paul and Wendy Lederach, young workers in Barcelona, Spain, with Mennonite Board of Missions (Elkhart, Ind.). A publishing company agreed to publish John Paul's book on the Spanish nonviolent movement if he could get a prominent person to write an introduction. John Paul was able to get Lluís Xirinacs, a longtime peace activist and onetime senator. The macrame project has

produced much-needed income for the Mennonite-related Christian Community in Barcelona through sales of plant hangers and wall hangings to a major department store. Wendy and other members of the community have also taught the craft to local persons as a possible income for them, too.

David and Wilma Shank, longtime missionaries with Mennonite Board of Missions, arrived in North America on Oct. 7 for a four-month furlough. They have been assisting, as invited, in the African Independent Churches of Ivory Coast since 1979. Shanks' furlough address is 714 S. 6th St., Goshen, IN 46526.

David Conrad has completed a one-year assignment in Dublin, Ireland, with Mennonite Board of Missions and Mennonite Central Committee. He returned to North America on Sept. 29. Dave spent most of his time renovating the old house bought by MBM and MCC for the Irish Mennonite Movement. His new address is 3145 17th St. NW, Washington, DC 20010.

Mennonites and Power, a booklet containing the papers presented at the 1981 Eastern Regional Student and Young Adult Services Conference last March in Washington, D.C., is now available for \$1.50. The papers are "Peace and Power: A Question of Values" by Jan Evans, "Love and Power: Two Species in the Genus Justice" by David Augsburg, "Power and Institutions" by J. Lawrence Burkholder, and "Scrapes with Power," personal vignettes by four young adults. The booklet can be ordered from SYAS, Mennonite Board of Missions, Box 370, Elkhart, IN 46515.

Contact persons are needed in the following cities to help the Mennonite and General

the remaining \$34,000.

Nahhalin proved to be highly motivated to solve its water supply problem. When development worker Yacoub Amer discussed the cost of renting a trenching machine with the *mukhtar* (village leader), he said it was too expensive. Each home owner would dig the trench for the water line in front of his own property.

When Amer returned several weeks later, expecting to find the villagers discouraged and ready to rent the trencher, he found instead a three-mile trench ready for the pipe. The *mukhtar* said he had been the first to finish his section of the trench, and the other villagers followed his example. They dug the entire trench in three days.

Now the women in Nahhalin have more time to spend on household tasks and young women are more likely to be able to finish high school education because of the delivery of clean water to each house.

Conference Mennonite churches keep in touch with young adults who move there for schooling or employment: Birmingham, Ala.; Miami and Tampa, Fla.; Carbondale and Springfield, Ill.; Richmond and Terre Haute, Ind.; Battle Creek and Grand Rapids, Mich.; Columbia, Mo.; Omaha, Neb.; Rochester, N.Y.; Durham, N.C.; Canton and Lima, Ohio; Charlottesville, Va.; Brandon, Man.; and Regina, Sask. Interested persons are asked to write or call Student and Young Adult Services, Mennonite Board of Missions, Box 370, Elkhart, IN 46515, 219-294-7523.

A new Voluntary Service household opened in September in Elkhart, Ind. Operated by Mennonite Board of Missions, the household already has eight VSers, ranging in age from 18 to 69. Three of them work for the Elkhart County Council on Aging, three are involved in support services for MBM headquarters, and two serve Elkhart Community Day Care Center and New Day Parent-Child Society. Kevin Swartz of Souderton, Pa., is household leader. The VSers are assisted by an advisory committee made up of representatives from local Mennonite congregations.

\$235,374

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock and related renovations amounted to \$235,374.55 as of Friday, October 23, 1981. This is 31.4% of the total needed. Contributions have been received from 309 congregations and 132 individuals. Individual gifts represent \$43,144.76 of the total.

Goal: \$750,000

mennoscope

The biennial Region V assembly at the Mennonite Church will be held Aug. 6-8, 1982, at the Chambersburg (Pa.) high school and be hosted by Franklin and Atlantic Coast Conference congregations in the area. The assembly theme, "Our Christ-centered faith" is being developed by a program committee chaired by Norman Derstine, Region V moderator-elect. Keynote speakers Donald R. Jacobs, Lancaster, Pa.; Paul M. Lederach, Scottsdale, Pa.; and J. C. Wenger, Goshen, Ind., will address topics including: Christ, Our Life—The Visible Community; Christ, Our Life—Followers of Jesus; Christ, Our Savior; Christ, Our King; and Christ, Our Message.

Walter Friesen, who has pastored the First Mennonite Church of Denver, Colo., for two years as a licensed minister, was ordained to the Christian ministry on Sunday morning, Oct. 18. Melvin Schmidt, pastor of the Lorraine Avenue (GC) Mennonite Church, Wichita, Kan., delivered the ordination sermon, and Wallace Jantz, executive minister of the Rocky Mountain Mennonite Conference, led the ordination ceremony. Of his ordination service, Friesen said, "We planned this event as a celebration and affirmation of our mutual (church-pastor) calling to a life of servanthood, following the example of Jesus Christ." Much singing was planned into the service. Walter came to the church from a background in university student counseling and an Evangelical Mennonite Brethren Church in Meade, Kan.

Stanley Birky was ordained and installed as pastor of Lake Region Mennonite Church, Detroit Lakes, Minn., on Sept. 27. Ottis Yoder, of Ogema, was in charge and was assisted by H. Duane Oesch and Glen I. Birky.

William K. Wilson, 2408 Marsh Pike, Hagerstown, Md., was ordained to the Christian ministry for the Hebron Mennonite Church, Hagerstown, Md., on Oct. 11. Nelson L. Martin, overseer of the Penn Mar District of the Atlantic Coast Conference, gave the charge and Ross Goldfus, Conference minister, assisted. John Ruth, Souderton, Pa., brought the message.

The People's Place opens its sixth Annual Winter Cultural Series, Nov. 16 and 17, with an evening of "Memories, Thoughts, Stories, and Songs" by Don Jacobs and Roma Ruth. Each year, The People's Place offers the general public evenings of varied cultural events. The attempt is to feature accomplished Mennonite-related people. Write or call The People's Place, Main Street, Intercourse, PA 17534; phone (717) 768-7171. All sessions begin at 8:00 p.m. Each evening includes an informal time of discussion and audience interaction with the guests.

SELFHELP Crafts and Menno Travel Service are jointly sponsoring a Feb. 7-28 tour to India and Bangladesh. The tour will give

participants a chance to get acquainted with craft workers and their countries. For full information call SELFHELP at (717) 859-1151.

Mennonite Marriage Encounter weekends are now being set up through the Mennonite Board of Congregational Ministries. Adapted from the Catholic and Quaker models, Mennonite Marriage Encounter has been offered for the past two years by the General Conference Mennonite Church's commission on education under the leadership of Paul and Lois Unruh. Joint sponsorship is now underway with MBCM through David Helmuth, staff person for family life education. Upcoming Mennonite Marriage Encounter weekends are scheduled for Nov. 6-8 in Souderton, Pa., and Nov. 13-15 in Boise, Idaho. For more information on the former contact Margaret Swartzentruber, 201 Maple Ave., Harleysville, PA 19438; (215)256-9401. For the latter contact Larry and Becky Hauder, 2028 N. 16th St., Boise, ID 83702; (208)345-1942.

Special meetings: William R. Miller, North Liberty, Ind., at Evangelical Mennonite, Ft. Dodge, Iowa, Nov. 13-15, and at Broken Bow, Neb., Nov. 16-19. Ivan E. Yoder, Belleville, Pa., at Willow Street, Lancaster, Pa., Nov. 18-22.

New members by baptism: Jeff Ritzenhouse by baptism and Harvey and Grace Freed, Lynda Musacchio, Marek and Donna Tuttle, and Wu-Nan and Anna Wu by confession of faith at Plains, Lansdale, Pa.; Scarlet Tussey and Michelle Nguyen at Southside Christian Fellowship, Springfield, Ohio.

readers say

I just had to write a hearty Amen! to Robert Baker's article (Sept. 15) "Alcohol Rerun."

It was a tremendous article and very well said. I don't feel that there is enough being said or written in our church periodicals on alcohol. It is and should be just as much a no-no today as years ago when we did hear and read more.

Our young people especially need the teaching against alcohol and the damage it can do. Not only your own life is being ruined but you endanger so many others and cause such heartaches.—Judy Richard, Mt. Pleasant, Iowa

I support most of John Stoner's points about war in your Oct. 13 issue. Non-nuclear slaughters within memory, however, have eliminated 1/3 of the Cambodian people, over 60,000,000 Soviet citizens in peace (estimated by Solzhenitsyn), plus 20,000,000 in war, and similar large numbers in China. And the time span, which may be unimportant to the victims anyway, is not necessarily different from that of the nuclear case.

Disease germs, nerve gasses, and nuclear bombs, etc., all threaten most of the planet. No single-minded campaign should be allowed to take our attention away from the larger problem: WAR.—Ronald Rich, Bluffton, Ohio

births

Derstine, Kenton and Rhoda (Trost), Elkhart, Ind., second child, first son, Adam Trost, July 22, 1981.

Erb, John and Betti (Burkholder), Fort Frances, Ont., second son, Gordon Conrad Anthony, Oct. 1, 1981.

Estep, Dennis and Marlene (Gingerich), Zurich, Ont., third child, second daughter, Pamela Marie, Sept. 10, 1981.

Gerber, Michael L. and Cheryl (Lehman), Dalton, Ohio, first child, Jared Lee, Oct. 12, 1981.

Hershberger, Robert and Diane (Yoder), Elkhart, Ind., second child, first daughter, Jaime Amber, Oct. 4, 1981.

Howell, William, Jr., and Velda (Nofziger), Columbiana, Ohio, third child, second son, Justin William, Sept. 10, 1981.

Kauffman, Bob and Mary Etta (Miller), Mifflintown, Pa., first child, Michael Scott, Aug. 11, 1981.

Kooker, Bruce and Sheryl (Garber), Millersburg, Ohio, second child, first son, Zachary Garber, Oct. 6, 1981.

Kratzer, Veryl and Miriam (Miller), Dalton, Ohio, fifth child, fourth daughter, Hannah M., Oct. 7, 1981.

Lee, Gerald and Debra (Unternahrer), Middlebury, Ind., a daughter, Morgan MarAnn, Oct. 10, 1981.

Long, Melvin and Vicki (Cordes), Sterling, Ill., second daughter, Stacey Marie, Sept. 23, 1981.

Martin, Barry and Kim (Shantz), Kitchener, Ont., first child, Jill Lindsay, Sept. 19, 1981.

Mast, Glen and Linda (Kauffman), Sarasota, Fla., first child, Carrie Renee, Sept. 28, 1981.

Mericle, Mrs. Patty (Merritt), Hicksville, Ohio,

second daughter, Katie Lyn, Aug. 3, 1981.

Meyers, P. Quintin and Christine (Godshall), Lakewood, Colo., first child, Joshua Quintin, Oct. 10, 1981.

Miller, Steve and Cindy (De Yarman), Wayland, Iowa, third child, first son, Michael Joseph, July 16, 1981.

Nisly, Clayton and Thelma (Eberly), San Jose, Costa Rica, second child, first daughter, Marcia Rosanne, Sept. 4, 1981.

Phaonesy, Khamphou and Sompheng, Millersburg, Ohio, first child, David, Oct. 9, 1981.

Schmidt, Dennis and Judy (DeMartin), Kitchener, Ont., first child, Landon Michael, Sept. 16, 1981.

Shetler, Jay and Marilyn (Martin), Goshen, Ind., first child, Benjamin Jacob, Sept. 25, 1981.

Small, Stanley and Carol (Ewert), Scarborough, Ont., first child, Robyn Ewert, Sept. 18, 1981.

Smucker, Lynn and Dorothy (Springer), Goshen, Ind., fourth child, second daughter, Jacqueline, born June 15, 1971; received for adoption, June 30, 1981.

Weirich, Ken and Miriam (Sommers), Goshen, Ind., second child, first son, Jeremy Kendal, Oct. 5.

Widmer, Timothy and Cindy (Yoder), Washington, Iowa, second child, first daughter, Bettina Marie, Oct. 13, 1981.

Wittmer, Richard and Ruby (Miller), Hartville, Ohio, second daughter, Mary Ann, Oct. 10, 1981.

Yantz, Danny and Sandra (Mosher), St. Agatha, Ont., first child, Aaron Loron, Sept. 20, 1981.

Yoder, Alan and Rhonda (Steiner), Clarksburg, Md., first child, Kathryn Halima, Sept. 23, 1981.

Yoder, Jay and Debra (Roth), Grabill, Ind., first child, Melanie Lynn, Aug. 20, 1981.

Zuercher, Darrel and Mary Lou (Angelo), Orrville, Ohio, second son, Brian David, Oct. 11, 1981.

marriages

Albrecht—Lewellyn.—Kevin Albrecht and Jan Lewellyn, both of Fort Dodge, Iowa, Evangelical cong., by Dan Benner and Kent Anderson, Sept. 5, 1981.

Andriotis—White.—James Andriotis, Tiskilwa, Ill., and Laura White, Sumner, Ill., both of Willow Springs cong., by Phillip Young, Sept. 12, 1981.

Bomberger—Smoker.—Allen Bomberger, Leola, Pa., Emmanuel Lutheran, and Althea Smoker, Newport News, Va., Providence cong., by Ernest Godshall, Sept. 6, 1981.

Coopriider—Taylor.—Phillip Coopriider, Ft. Collins, Colo., Hesson cong., and Phyllis Taylor, Ft. Collins, Colo., by Jerry Quiring, Oct. 10, 1981.

Drew—Geiser.—Ned Drew, Dalton, Ohio, Presbyterian Church, and Millie Geiser, Apple Creek, Ohio, Kidron cong., by Bill Detweiler, Oct. 10, 1981.

Forsythe—Barg.—Shane Forsythe, Warton, Ontario, United Church, and Brenda Barg, Scarborough, Ont., Warden Woods cong., by John H. Hess, Oct. 3, 1981.

Garber—Hostetler.—Joel Garber, Elizabethtown, Pa., Bossler cong., and Cheri Hostetler, Silver Spring, Md., Hyattsville cong., at Risser Church, by Harlan Hoover, Aug. 22, 1981.

Godfrey—Leaman.—Lee Owen Godfrey, Church of the Brethren, York County, Pa., and Miriam Pauline Leaman, Danville cong., Lancaster County, Pa., by Paul G. Leaman, Oct. 10, 1981.

Grose—Thiessen.—John Grose, Evanston, Ill., Church of North India, and Velma Thiessen, Lombard cong., by Geoffrey Grose and Emma Richards, Sept. 5, 1981.

Himes—Handrich.—Ronald Eugene Himes, Apple Creek, Ohio, Sonnenberg cong., and Penelope Andrea Handrich, Prescott, Ariz., Trinity cong., by Bruce Handrich and Ray Himes, Aug. 21, 1981.

Hostetler—Miller.—Gregory Hostetler, Topeka, Ind., and Beverly Miller, Topeka, Ind., by Amos Hostetler, Aug. 22, 1981.

Mason—McKenna.—Bill Mason and Cathy McKenna, both of West Point, Iowa, at Pleasant View cong., by John Abraham, Sept. 12, 1981.

Miller—Whetstone.—Daniel M. Miller, Shipshewana, Ind., and Dena Whetstone, Topeka, Ind., both of Emma cong., by Amos Hostetler, Aug. 15.

Newport—Carlton.—Gary R. Newport, Woodbridge, Va., and Sylvia B. Carlton, Newport News, Va., Providence cong., by Ernest Godshall, Oct. 10, 1981.

Partee—Graber.—Rick Partee, Stryker, Ohio, Evansport Methodist, and Trudy Graber, Stryker, Ohio, Pine Grove cong., by Earl Stuckey, April 18, 1981.

Raber—Steiner.—Firman Raber, Mt. Eaton, Ohio, Fairlawn cong., and Diane Steiner, Orrville, Ohio, Kidron cong., by Bill Detweiler, Sept. 26, 1981.

Suter—Nussbaum.—Terry Suter, Harrisonburg, Va., Harrisonburg cong., and Ruth Nussbaum, Harrisonburg, Va., Crown Hill cong., Rittman, Ohio, by Lester Sutter, Oct. 3, 1981.

Willows—Hess.—Ian Willows, Winnipeg, Man., United Church, and Rhonda Hess, Winnipeg, Man., Warden Woods cong., by John Hess, Aug. 1, 1981.

Wyse—Short.—Scott Wyse, United Methodist, and Carla Short, West Unity, Ohio, Lockport cong., by Carl Smeltzer and Keith Leinbach, Oct. 10, 1981.

Yutzy—Weaver.—Melvin Yutzy, Goshen, Ind., and Ella Weaver, Shipshewana, Ind., by Amos Hostetler, June 20, 1981.

Ziegler—Eichelberger.—Gary Ziegler, Commerce City, Colo., and Cynthia M. Eichelberger, Denver, Colo., Glenn Heights cong., by Marilyn Miller, Sept. 12, 1981.

obituaries

Cable, Henry L., son of Amos and Lydia J. (Johns) Cable, was born in Somerset Co., Pa., Mar. 18, 1899; died at Memorial Hospital, Johnstown, Pa., Oct. 10, 1981; aged 82 y. On Feb. 10, 1923, he was married to Nellie Yoder, who survives. Also surviving are 3 sons (Harry H., Robert D., and Dalton), one daughter (Anna Mary), 7 grandchildren, 11 great-grandchildren, 2 sisters (Nellie and Edna), and 3 brothers (Ralph, James, and John). He was a member of Kaufman Mennonite Church, where funeral services were held on Oct. 13, in charge of Stanley R. Freed and David Streets; interment in Kaufman Cemetery.

Cable, Paul, son of John I. and Elmira (Martin) Gable, was born in Wayne Co., Ohio, Mar. 7, 1911; died at Wayne Co., Ohio, Oct. 7, 1981; aged 70 y. On June 2, 1935, he was married to Dorcas Ressler, who survives. Also surviving are 2 sons (Donald and Timothy Gable), 3 daughters (Mrs. Wava Kornhaus, Mrs. Evangeline King, and Mrs. Phyllis Opp), 15 grandchildren, and 3 sisters (Mrs. Ruth Garver, Mrs. Edna Martin, and Mrs. Catherine Horst). He was a member of Wooster Mennonite Church, where funeral services were held on Oct. 10, in charge of Glen A. Horner; interment at Maple Grove Memorial Park.

Hartzler, Paul Allen, son of Allen and Pauline (Hershey) Hartzler, was born in Harrisonville, Mo., Oct. 9, 1951; died as a result of a farm accident at Harrisonville, Mo., Aug. 7, 1981; aged 29 y. Surviving are his parents, 2 sisters (Frances and Linda), and one brother (Owen). He was a member of Harrisonville Mennonite Church, where funeral services were held on Aug. 10, in charge of Andy Sloan and Darrel Zook; interment in Clearfork Cemetery.

Nofziger, William Dean, son of Ralph and Beulah (Nafziger) Nofziger, was born at Wauseon, Ohio, Mar. 9, 1932; died of cancer at Hagerstown, Md., July 6, 1981; aged 49 y. On Oct. 27, 1956, he was married to Lois Hestand, who survives. Also surviving are 3 daughters (Cynthia A., Elizabeth A., and Susan H. Nofziger), one son (Thomas H.), 2 sisters (Mrs. Anna Miller and Mrs. Marilyn Siegel), and one brother (Lowell Nofziger). He was ordained to the ministry in 1957 and served the West Clinton cong. Funeral services were held at United Presbyterian Church, Hagerstown, Md., July 8, in charge of George W. Evans.

Schlabach, Meno J., was born Aug. 5, 1900; died Apr. 11, 1981; aged 80 y. He was married to Ora _____, who survives. Also surviving are one daughter (Mary Alice—Mrs. William Pierce), one son (Larry), 6 grandchildren, one sister (Sarah), and one brother (Harvey). He was preceded in death by 2 sisters and 4 brothers. Memorial services were held at Berlin Mennonite Church, in charge of Roman Stutzman and Homer Kandel; interment in the Berlin Cemetery.

Credits: pp. 824, 825, by Mark Shelly; p. 826 by David Fretz; p. 827, MCC photo; p. 828 (top) by Gerald Shank.

calendar

Mennonite Board of Missions Board of Directors, Cedar Grove, Green-castle, Pa., Nov. 4-6
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Nov. 6-7
Gulf States delegate body, Nov. 7
Mennonite Church General Board, Lombard, Ill., Nov. 12-14
Franconia Conference fall assembly, Nov. 14
Board of Trustees meeting, Eastern Mennonite College, Harrisonburg, Va., Nov. 19, 20
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 20-21
Northwest Conference fall conference, Duchess, Alta., Nov. 20-22
Southwest Conference annual meeting, Trinity congregation, Glendale, Ariz., Nov. 26-27
Mennonite Board of Education Board of Directors annual meeting, Chicago, Ill., Dec. 3-5
Ministers Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 18-21, 1982
Moderators/securities consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982
MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23, 1982
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8, 1982

items and comments

Without laughter, faith leads

to dogmatism, says writer on religious humor

The way Conrad Hyers sees it, Jesus and silent film comedian Charlie Chaplin would have gotten along fine. Both shared a concern for the downtrodden, a hatred of sham, and a reverence for the ordinary things of life. Mr. Hyers is a United Presbyterian minister who teaches a course in religion and humor at Gustavus Adolphus College in St. Peter, Minn., one of the few schools anywhere with such an offering.

In a new book, *The Comic Vision and the Christian Faith: A Celebration of Life and Laughter* (Pilgrim Press), Mr. Hyers traces the common threads of humor and religion from Greek and early Christian sources through silent films and television sitcoms. His conclusion is that laughter and a comic perspective are uniquely human attributes, and that comedy and comedians often share the same humanizing role in human affairs as religion and religious officials.

According to Professor Hyers, the basic message of the Bible is a divine comedy, starting with Adam and Eve. Many of the stories are a debunking of human pride, arrogance, and self importance, he pointed out.

**Georgia-based Habitat is hub
of movement to house world's poor**

Dilapidated, unpainted houses with leaky roofs and rotting porches crowd some streets of Americus, Georgia and dot the surrounding countryside. But Christian construction crews are replacing them one-by-one or row-by-row with trim, well-built homes with indoor plumbing.

Habitat for Humanity, Inc., an Americus-based, international organization, and its local affiliate, Koinonia Partners, are building the low-cost homes under the creed that "what the poor need is not charity but capital and not caseworkers but co-workers," according to Habitat Director Millard Fuller. Habitat has a simple strategy: Use capital donated by churches and individuals to build homes, then sell the houses at cost to needy people through the use of non-interest mortgages.

Sam Brown, a young man whose mother bought a Koinonia-built home several years ago, said that previously his family had lived in an "old, run-down shack." In the new home, however, "You don't have to move the bed to keep from getting wet" when it rains, he said.

**Church worker charges Americans
are divisive in missions in Africa**

The most serious problem facing Christianity in Africa is "denominational competi-

tion" by North American religious promoters, a church expert on the continent charged in Indianapolis. Africa—the continent where church growth is the most rapid in the world—is currently treated as a "promotional playground" by Madison Avenue-styled North Americans, charged the Rev. Robert G. Nelson, Africa executive for the Christian Church (Disciples of Christ).

"One of the most reprehensible things I've ever seen is the division being promoted in Africa, which can be put right at the doorstep of American evangelists, mission boards, and self-serving church boards. They have no interest in seeing the African church develop as a whole."

Mr. Nelson blamed religious promoters for "the divisiveness among African churches and the momentum lost through denominational competition. Because the African people need financial assistance they are prey to these promoters. Sometimes they unwittingly sell their souls for a mess of pottage," Mr. Nelson said.

**Religious leaders decry Reagan's order
to stop Haitian refugees at sea**

President Reagan's decision to turn back fleeing Haitians on the high seas has drawn criticism from Catholic and Protestant leaders, who called for a "more humane solution" to the problem. President Reagan has ordered Coast Guard planes, helicopters, and patrol craft to intercept and turn back Haitians bound for the United States. Haitians have been arriving in Florida at the rate of about 1,000 a month. Haitian President Jean-Claude Duvalier says persons returned won't face reprisals.

Both the Haitian and U.S. governments say the targets of the searches are "traffickers" who have been luring would-be emigrants into unsafe boats charging them \$1,000 or more per person with the promise they will be taken to Florida. Many die on the sea; and sometimes passengers are merely taken to another part of Haiti, officials claim.

**'Arms bazaar' protest results
in jail terms for 8 from Sojourners**

Eight activists connected with the Christian magazine *Sojourners* were sentenced to jail terms of up to 30 days after being arrested with 43 other protesters at an Air Force Association "arms bazaar" in Washington, D.C. They were blocking the driveway at the main entrance in the Sheraton Washington Hotel to dramatize their objections to the week-long convention of arms manufacturers.

Of the 51 arrested, four were released shortly after seven pleaded not guilty and were freed until a trial, Oct. 26. Thirty-two pleaded guilty and received fines or community service and one year of probation, and the other eight began serving prison sentences immediately.

Judge Robert Scott said prison sentences

were imposed on eight of the defendants because all had previously taken part in civil-disobedience protests. He said he considered them to have "flaunted the law."

**U.S. birth rate in 1980 though not
a boom year, was highest since 1970**

The 3,598,000 births reported in the United States in 1980 represented the largest annual birth total since 1970, says the National Center for Health Statistics. The center said the 1980 rate of 16.2 live births for every 1,000 people was 3 percent higher than the 1979 rate, and was the fifth consecutive year of increasing births.

However, the birth rate is still far below the so-called baby boom years of the 1950s and 1960s, the center said, noting that the recent increases are the result of baby boom women entering their child-bearing years. The center also reported that a 14 percent increase in deaths from pneumonia and flu in 1980 resulted in a drop last year in the life expectancy of newborn Americans for the first time since 1968.

**Federal family aide urges that parents
be told when teens get contraceptives**

Contraceptives have failed to eliminate teenage pregnancy, so it is time for the government to advocate chastity, adoption, and parental involvement in adolescent sexual decisions, a Reagan administration spokeswoman said in Minneapolis.

"The technological fix is not enough," Marjory Mecklenburg, director of the federal Office of Adolescent Pregnancy Prevention told about 260 professionals attending a conference on adolescent sexuality at the University of Minnesota.

Under Mrs. Mecklenburg's proposals, family planning clinics would notify parents when their teenage daughters accepted contraceptives.

**ACLU says abortion foes would give
the 'unborn' more rights than 'born'**

The American Civil Liberties Union (ACLU) says the proposed Human Life Amendment "would give the 'unborn' more rights than the born."

In a 24-page booklet entitled "*The So-Called 'Human Life' Amendment—The Most Critical Threat to Our Right to Privacy*," the organization said it has made defeat of the amendment one of its highest priorities.

"The implications of such an amendment are frightening," the ACLU says. "It would not only make abortion a crime probably equal to murder, but it would also give the 'unborn' more rights than the born. Thus a so-called 'Human Life' Amendment would subordinate women's bodies, health, work, and even lives to fetal survival."

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On listening

"... after the fire a still small voice" (1 Kings 19:12).

The two short articles at the beginning of this issue are reprinted from other publications. One of the two is not even from a religious publication. I have inserted these two because I think that together they make a point which it is harder to make in one article: that in preaching it is important for each side in the transaction to take the other seriously.

For all the attention given to communication in our professionalized society, there is still considerable mystery surrounding it. What I hear and how I am heard are influenced by who I am perceived to be (by myself and others) and where I come from. An inspiring thought from someone I admire and trust may be heard as a threat from another person I dislike.

At the bottom, I believe, the most crucial factor in communication is the will to listen. A person I know complains regularly of people who do not listen. Why do persons not listen? One cannot be sure unless we asked them and if we did they might not know. But it is a good guess that one reason persons do not listen to another is that they do not believe the other person's opinion is important to them. Or they have a contrary opinion which they are busy nourishing and do not want to be distracted.

Now, of course, it is not required that we must be able to cherish all possible opinions and information simultaneously. I recall that the late E. E. Miller was once asked a question during a discussion. He confessed candidly that he was not prepared to answer, for he had at that time been nursing an idea of his own to present to the discussion and had not been listening.

Nevertheless, there is none of us who could not with profit give more attention to listening. Even with all good intentions we will not always hear what we ought. I still remember with embarrassment the time I took my wife and kiddies to open house at the newly remodeled bank building and discovered we had come on the evening reserved for business and professional people—not for families. I had misread the invitation in the newspaper.

Eighteen years ago Reuel Howe published a book called *The Miracle of Dialogue*. By "dialogue" Howe meant to cover more than listening, but surely listening is a key factor in it. "Every man is a potential adversary," wrote Howe, "even those whom we love" (p. 3). If we can accept Howe's

assumption, it follows that failure to listen is a sign of failure to be reconciled.

Not only this, for various other factors cut into our communication. One of them is noise. I have long been impressed by the story of Elijah in the cave as described in 1 Kings 19. The writer goes to some lengths to show that God was not manifest in the noise and destruction. Is the writer here taking a crack at foxhole religion? We assume that one way to get attention is to create a disturbance. We hear regularly of people who think of God when their lives are threatened ("There are no atheists in foxholes.") But we are clearly told in this account that "the Lord was not" in the wind, the earthquake, or the fire. After the confusion came a "still small voice" or, as Otis Yoder once translated it, a "voice of thin silence." When things got quiet, Elijah could hear.

Now we began with a reference to the giving and receiving of sermons. Traditional Quakers have made the most of the Elijah method for hearing the Word of the Lord. They gather in silence and wait to hear what the Spirit will say through those of their number. It is my understanding that if no one is personally called to speak, they depart from the meeting in the same silence with which they met.

Meeting in this way is no guarantee that they will listen and perceive any more than Mennonites who are, generally speaking, generally speaking. But it serves as a reminder that there is on the other hand no guarantee of a high correlation between the number of words and the amount of comprehension.

It has sometimes been assumed that if the preacher thunders (creates a disturbance) he is more likely to be listened to. This may or may not be true. The more important thing is that the preacher has listened first so that what is preached speaks to the condition of the hearers.

It has sometimes been assumed that a boring sermon will have nothing to offer to the hearers. This may or may not be true. The more important thing is that the audience should listen since the tacit assumption of the meeting is that preacher and hearers have a common agenda to hear and understand the Word of the Lord.

Who is more responsible for communication in sermons? The preacher or the listeners? Which comes first? The chicken or the egg? The point is that each needs to take the other side seriously.—Daniel Hertzler

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Nuggets of a foolish theology of a few shortsighted, impractical people, who dare to call themselves Christians

by Archie Penner

There are some foolish, shortsighted, and rather stubborn people around, of whom I am one, who really believe—and decisively so—that a Christian is so radically different from non-Christians, that he espouses biblical pacifism, sometimes referred to as conscientious objection, or better, the practice of a nonresistant love.

These strange Christians have been called by many other names. Often, particularly when passions are kindled in wartime, they were called traitors, yellow-bellies, bolsheviki, conspirators, cowards, cop-outs; they were

charged with unpatriotism and even treason. Incidentally, these are all statements of negation. Billy Sunday summed up the sentiment of many when he proclaimed: "Christian pacifists ought to be treated as Frank Little was at Butte, and then let the coroner do the rest."

How unreasonable are these Christians? They are so unreasonable that when they walk along a street and see Uncle Sam on a poster pointing at them and asking, "Are you willing to die for your country?" they charge him with inconsistency at the best, or a straightforward

A modest argument on behalf of those who take a minority position among Christians: that Christians really cannot kill and be Christian.

falsehood at the worst. "What you mean, Uncle Sam, is not really whether we are willing to die, but, rather, are we willing to kill," they rejoin. "For die we will, kill we cannot." May there be a serious case of credibility gap in advertising in this matter?

There are those of us who are so unpatriotic that we will offer ourselves for the ministry of healing, physical and more anywhere, in any crisis, *only* not to be part of that machine which creates death and torture and hell. In this we will give ourselves to friend and foe alike. This action is hardly based on fear, except that fear to play God with human life and such destinies which it may involve. To this we feel that we cannot have been called. Whether this is cowardice or cop-outism when such people are held captive by their conscience which they firmly believe is informed by the New Testament and understood to be the example and teaching of their Master whom they love so dearly, is for others to judge.

But their foolishness has no end. These Christian pacifists are true to this description when they identify themselves with Culbert Rutenber, a Baptist professor, recently on the faculty of Eastern Baptist Theological Seminary. He contended that it was hardly sound reasoning to deny Christians the use of the sword directly in the defense of the gospel, our greatest treasure, when the same sword is commended and lauded in the defense of our culture, a far lesser treasure.

Or, again, these Christians can be faulted in another way. They believe in the Scriptures, both the Old and the New Testament, as inspired by God. However, they have the strange notion that consistency in interpretation and application is not invalid. On this basis (and others) they come to the conclusion that they cannot use the Old Testament as support in favor of the legitimacy of participation in war by Christians.

Two reasons for this conclusion. They come to this "heretical" conclusion for two rather clear reasons. First, in their view, there is no Christian today who will accept and apply the full and real meaning of God's command to Israel to wage war. These commands include, and are characterized by, such principles which violate almost, if not all, of those of the so-called just war theory, in the opinion of these silly pacifists. When the latter read: "Thus says the Lord of hosts. . . . Now go and smite Amalek, and utterly destroy all that they have; do not spare them, but kill both man and woman, infant and suckling, ox and sheep, camel and ass," he feels he must call the war thus commanded a war of aggression, a war of genocide, a war of violence far greater than necessary and far more gory than permissible in the so-called just war theory.

Second, these Christians argue further by asking that if the Old Testament commands to make war, in order to destroy evil, can be taken by the believer as validating selec-

tive participation in modern wars, then why does he not accept, or even crusade for, capital punishment for sons disobedient to parents, the stoning of witches and adulterers for the same reason, namely to destroy evil? Do these strange Christians by this method of mad reasoning seek to dislocate the Old Testament? If they were to be charged with this, they would answer, "But one must deal with facts, in this case, Old Testament facts."

But even this is not the end of their madness. They have an impractical concept of love, *agape* love. To them, even the concepts of love must be taken not only literally but also consistently. This means it must be practiced to friend and foe alike. To this Christian, "foe" or "enemy" has no regional or national condition.

Even the most impersonal situations cannot offer any alleviation in the exercise of love, nor can they be used to rationalize and destroy love and its moral content. So argues this impractical Christian and illustrates his position with an incident from the last World War.

The city is Darmstadt, Germany. The scene is a bomber overhead in the depth of a German night. Obliteration bombing is its purpose. The city below is asleep—the totally innocent and the not-so-innocent. The crew wrings its hands and pronounces: "Too bad! How we love those people!" And down they rain destruction on all below. To this the pacifist, who has recently read Paul's "love works no ill to his neighbor, or love is kind" will respond: "That kind of love, the 'love' over Darmstadt, is foreign to my understanding."

If it would be countered that it says "neighbor" meaning "friend or kin," and therefore not referring to "enemies," least to national enemies, the pacifist might be so rash as to say: "Read your Bible again."

Proves too much. Or, if some would contend and say, "Yes, you can kill, or do harm, or ill in the name of love—i.e., in love to the one who is protected by that action of ill or violence," to this the stubborn pacifist would answer: "This argument proves too much." For if one can do that which is wrong (harm, ill, as Paul puts it), in one case for love, why not in another? In his view, the Christian might be just as justified in accepting prostitution, at least by a Christian

Editor: Daniel Hertzler

News Editor: David E. Hostetler

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mother who loves her children.

This stupid Christian makes another serious mistake, at least if he is historically inclined. He takes seriously the results of the studies of such scholars as Roland Bainton. He claims that the Christians of the first two centuries were pacifists, for he calls these centuries the era of pacifism. Were these Christians heretics in this respect, perhaps? However, the Christian dedicated to nonresistant love might even glory in his heresy—how silly can Christians become!


But this Christian's foolishness deepens. For some strange reason he never quite has been able to see a qualitative difference between a Hiroshima or Nagasaki and a Mathausen or Buchenwald. Differences there surely are, but six million Jews violently and hideously destroyed over a period of years and a quarter of a million Japanese in perhaps minutes might somehow add up to morality; the former statistic to the Germans and the latter to the Allies. But this type of reasoning seems strange and illegitimate to the biblical pacifist.

For many it will be difficult to understand this cowardly Christian for not being able to see Jesus in khaki, grenades dangling from his belt, a machine gun over his shoulder and shouting to us: "Come on, fellows, we must kill those dirty bastards." If someone would remonstrate with the pacifist about his illicit language, he would gape at him with utter astonishment. Undoubtedly, if the latter would be able to

recover from shock, he would answer: "Jesus would call them bastards a thousand times before he would mow them down in cold blood and send them to a graceless hell."

Finally—not finally in exhaustion—but rather the end of the paper—these blind, stubborn, cop-out Christians can be faulted for being so naive as to see eye to eye with one of Britain's great New Testament scholars, C. H. Dodd, at least on some of his conclusions in exegesis.

Dodd himself was so "irresponsible" that he saw Romans 12 and 13 as one interwoven fabric. He, after careful study, came to the following conclusion: "... Civil government ... is there to support the cause of right, and to enforce just retribution on wrongdoing..." This latter function, he argues, is the application of wrath as used in Romans. "The social degradation which results from sin is the most radical manifestation of 'the Wrath,' but the retributive system of justice in a non-Christian society is also a manifestation of the same principle. The Christian order of society rests on a different and higher principle, which was espoused in Chapter xii and is succinctly stated in xiii, 8-10. The Christian takes no part in the administration of the retributive system; but, insofar as it serves moral ends, he must submit to it."

With Luther, you might hear these Christians stupidly affirm: "Here we stand, we can do no other, so help us God." 

Headship redefined

This was the third consecutive Sunday that the topic "Women in the Church" was being discussed. Everyone's attention had been focused on this issue as homework assignments, small groups, sermons, Sunday school discussions, and personal conversations concentrated specifically on women and their roles.

One Sunday had been dedicated to the creation account. Genesis 1—3 was studied carefully. This was followed by a close look at Jesus and his teaching and interaction with women. I was particularly interested in today's focus, the Pauline epistles—perhaps the most difficult and controversial passages relating to women.

It was becoming clearer and clearer through our intensive Bible study that in Jesus, male and female are "joint-heirs," and the Christian way does not condone domination of any sex over the other. Considering the cultural context of Paul's writings, even he was radical in his view of women and moving toward the ideal teachings of Jesus, in which all persons are viewed as equal.

It was our second-hour adult discussion time. As opportunity was given for feedback to the sermon or questions related to the topic, Mary Jo spoke up.

The question Mary Jo raised had to do specifically with the verse about headship. "For the husband is the head of the wife, even as Christ is the head of the church" (Eph. 5:23). The minister who had preached had not specifically addressed this "headship" question. If mutual submission should be the goal of a Christian marriage, and males and females genuinely view each other as equals, what did Paul mean when he told the husbands that they were the "heads"?

The minister who had preached the sermon was also facilitating the group discussion. He confessed to having avoided that verse because he didn't have an answer.

I began to squirm. How did the "headship" verse fit into the whole concept of women and men as equals? If I really wanted to know and understand God's way for us, I dared not choose to ignore a significant portion of Scripture such as this. What meaning did this verse have for us?

No one spoke. The question hung there in the middle of the circle. I waited, wondering if God would choose to break through and enlighten us.

Finally, Bill spoke. "How would Jesus define headship? Didn't he say that he who would be greatest should be the servant of all?"

Then Jim added. "Didn't Jesus teach throughout his ministry that to lead means to serve? When his disciples wanted him to set up his earthly kingdom, he washed the disciples' feet. The true sign of headship is humble serving of others—not the seizing of power and authority."

"Now that kind of headship would not put another person down," I thought to myself.

I felt a mounting excitement inside as a new understanding came to me. I glanced back at the verse being discussed and read "even as Christ is head of the church." Verse 25 described what that meant for Christ: "[He] ... gave himself for it." For the first time in my life I was able to reconcile "headship" with all the other teachings of the gospel.

I felt a surge of relief as I realized that with Jesus' definition of headship, it was no longer a permit to dominate and rule, but a call to voluntarily serve. How revolutionary!—**Irma Heppner, Harrisonburg, Va.**

There is a war on, though not the kind we commonly read about in the papers.

Fighting Mennonites

By Donna McKelvey

A friend once told me he could not conscientiously sing "Onward, Christian Soldiers" because he did not believe in war. I respected him and still do ten years later if he continues to feel this way. However, I myself have been thinking about the Christian's warfare; I've been in the battle and I am wondering if my strong teaching on "peace" has given me a spirit of apathy rather than that of the apostle Paul's when he said, "I have fought a good fight."

How do terms such as weapons, armor, shield, sword, defense, deliverance, fortress, buckler, fiery darts, helmet, breastplate, and stronghold sound to our "peace" ears? For many years in my Christian walk I thought little of these terms. I liked victory verses and memorized a tract full of them but I did not give much attention to the battle that is presupposed in order to have victory. So when the battle started raging in me at first I thought my experience was abnormal for a Christian. Now I understand that if I am serious about full surrender to Jesus, Satan is very disturbed and fights with all his might. I can see that he is not disturbed with Christians who are apathetic.

In recent years I have heard testimonies from Mennonites about a new or greater peace than they have experienced previously. Inevitably it seems they have been misunderstood by some to say "everything is going great in my life—there are no problems." What they may be saying is rather, "I've given Jesus control of my life after years of struggling; therefore, I finally have peace." Now more than ever before they are in the battle against Satan. Paul describes it as going from "victory to victory" and being changed from "glory to glory." He describes the warfare as putting on the armor of God.

Peace presupposes a victory and victory means a battle. As I consider the whole Bible I am convinced that God had the battles of the Old Testament recorded for our benefit and that unless I understand his dealings with his chosen people in their warfare then, I can't understand the imagery used in the New Testament concerning the spiritual battle his chosen people, the church, is in today.

When I was in a battle with depression I wanted deliverance immediately and cried out to God for this. One day God spoke to me through Exodus 23:26-30. Here he was speaking to the children of Israel, telling them of their future victory over their enemies. He said he would not drive them out in one year, lest the land be desolate, and the beasts of the field be multiplied against them, but by little and little he would drive them out until they (the people) increased

and could inherit the land.

Victory little by little. To me he said I will do the same for you. I will fight with you and you will gain victory over the enemies causing depression little by little. I was encouraged by this word from the Lord. Now four years later, looking back over my very slow but certain healing I can see how I learned to live in God's kingdom fighting in his army one battle after another and am inheriting more and more of his kingdom in my life.

The psalms were and continue to be extremely helpful to me. I put myself in the writer's place and cry out to God passages like Psalm 31:1-4; 8a:

In thee, O Lord, do I put my trust;
let me never be ashamed:
deliver me in thy righteousness.
Bow down thine ear to me; *deliver* me speedily:
be thou my strong rock,
for an house of *defence* to save me.
For thou art my rock and my fortress;
therefore for thy name's sake lead me and guide me.
Pull me out of the net that they have laid privily for me:
for thou art my strength . . .
For . . . thou hast not shut me up
into the hand of the enemy.

Many of these psalms speak of deliverance from the enemy. The Lord is showing me that my enemy is the devil and his helpers, not people I see around me, even though to me it may seem they are the enemy. But to use effectively the armor God gives me I must know clearly who my enemy is. Now that I see him in his proper light I can fight using God's weapons. Until this was revealed to me, the weapons were not as effective because I felt I was fighting against people, even Christians. Paul speaks of our warfare. In 2 Corinthians 10:3-5 we read: "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Also we read in Ephesians 6:11 and 12: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Every Christian fights battles unique to him, but perhaps naming several I have fought may be helpful in explaining what I am speaking about.

Donna McKelvey is from Beth-El Mennonite Church, Milford, Nebraska.

Probably all of us suffer from being misunderstood or being spoken about wrongfully. Knowing what the Bible says about this and claiming God's promises can give victory over the battle with defeat in this area. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord and wait patiently for him . . . Cease from anger, and forsake wrath: fret not thyself in any wise to do evil" (Ps. 37:5-7a, 8). A promise is given also in Psalm 31:20: "Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues."

I have had battles with *fears* of many kinds. The Lord has shown me that the way I can deal with a fear is to look at it, admit it as real, then claim a promise for deliverance from the fear such as 1 John 4:18: "There is no fear in love; but perfect love casteth out fear." Also 2 Timothy 1:7: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

My prayer for deliverance may be: "Lord, you know the fear I have (and I name the fear). Your Word says you do not give fear, but power, love, and a sound mind. Your perfect love casts out fear. In your name I receive deliverance from this fear." Then when I am tempted to fear in this area, I pray "Thank you, Lord, that you have delivered me from fear." I continue this until I experience the deliverance.

I have fought discouragement and despair. I have learned that the best way to fight this is with praise. I command my soul with a psalm like Psalm 103: "Bless the Lord,


O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

The psalm goes on to elaborate on all these benefits. Then I may, with the words of Lamentations 3:22, 23, remind myself, "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." I continue by singing Scripture text songs of praise or reading and quoting psalms of praise.

The Christian warfare. The psalms and the writings of Paul summarize the warfare a Christian is engaged in. Following the principles they set forth has taught me how to fight spiritual battles. Psalm 34 committed to memory and repeated over and over has helped me to fight many battles. It shows my part in the battle.

Paul sums up his teaching on fighting the devil in Ephesians 6:10-18. We are to put on the whole armor. It is possible that Paul was chained to a soldier in armor as he wrote these lines. He knew all about the physical armor as well as the spiritual.

The old hymn "Yield Not to Temptation" says "each victory will help you some other to win." Paul says, "Now thanks be to God, which always causes us to triumph in Christ" (2 Cor. 2:14).

Good soldiers are trained to fight in the physical battles, so even more, Christians must be trained to fight if we would be victorious. When we learn that life is not only for enjoyment, but is a series of battles to make us strong healthy citizens of God's kingdom, we are on our way to being prepared to live forever with God in his kingdom. 

I'm listening, Lord, keep talking

A more excellent way. The incident took place directly across from my classroom during the five-minute passing period. A sharp accusation by the larger boy, a frightened denial by the smaller one, followed by punches landing on the smaller.

I and another teacher converged to the spot, he collaring the puncher, and I took off after the seventh-grader who fled the scene, every stride seemingly punctuated by a sob. Down the halls we raced, the crying student, the aging teacher, bumping students, he leading, I valiantly following.

Past the principal's office he ran, across the lobby, and out the double doors, stopping for nothing, I in hot pursuit. Was the child going home? I hollered at him as he crossed the school parking lot, "Stop, come back, you are only making things worse."

Then his first intelligible words came floating back as he reached the football field and the encircling track, "No, No! Nobody cares, nobody cares!" The cry was high-pitched, pathetic.

I answered, still pursuing, "I care, I care!" By now we were both exhausted and I caught up with him. His breath came in ragged gasps, mine not much better.

I put my arm around him and said, "I really do care. I don't know what your trouble is, but I care." My heart went out to this boy, the emotional stress that shook his tiny

seventh-grade frame.

I managed to lead him back to the school and into the principal's office. Word of the race had preceded us and the principal was waiting. I quickly explained, mentioning the lad's feeling that nobody cared.

Mr. Ronk, the principal, said quickly, with real meaning, "I care too." And now it was two to one. Kind Mr. Ronk took care of him.

I went to my class late, emotionally still high, deeply affected by those words, "Nobody cares." A junior high school of 900 students, of 50 staff members, and he felt that nobody cared.

I taught the rest of that day with love and concern. Every pupil, even one of my enemies, was someone I reached out to and tried to say by word and attitude, "I care, I love you, you are important."

That night when God and I reviewed the day, he said, "Bob, you were great today in your teaching, in your care." Then he laughed, and added, "Even in the track event you weren't bad."

Then wistfully came from the one who really, really cares, "I wish you would live that way, teach that way, every day. I think it's much more important to show pupils that you care, than it is to teach from your little bag of science facts."

And I knew he was right.—Robert J. Baker

What is it like to be mentally ill?

The consensus of those who have been there: it is like hell.

by Lois Burkhart

I will never forget how the shock waves reverberated through me as my bishop calmly said to me, "What would you think about spending some time at Philhaven? Think about it; and see what your doctor says about it."

The worst that I feared had come upon me—I was mentally ill! I had especially feared this affliction, knowing that many of my relatives had experienced it.

My physician, a psychiatrist, also recommended that I admit myself, either immediately or after the school year ended, two weeks later. I decided to do it immediately, feeling within myself the sooner I got treatment, the better; and firmly decided I would cooperate fully with the treatment so that I would get well sooner.

What was it like for me to be mentally ill? The most descriptive word I can use—and others who have experienced it agree with me—is hell. Reality (which was as real to me as your reality is to you) to me was, first, that I was demon-oppressed by a friend in another state who had previously been involved in witchcraft before her conversion; then that I was a prophetess and that others were demon-possessed; then that I was demon-possessed; and finally that I was presently in a peculiar sort of hell, later to be cast in the lake of fire for all of eternity, hated most of all by everyone else there because I was the worst sinner in the world for all time. Naturally, all of these delusions were extremely terrifying and there was never a moment of complete rest. I was tormented day and night. These fears eventually paralyzed me physically to the point where it was very difficult to feed myself, dress and comb myself, or take a shower; and God bless those who were willing to help me with those monumental routine tasks at that time.

From studying psychology, I know that my illness was catatonic paranoid schizophrenia, the most serious of adult mental illnesses and with the worst prognosis. Additionally, the predisposition was inherited. Because I have recovered from the psychosis mine was an "acute" condition as opposed to "chronic."

Before I admitted myself to Philhaven, I was anointed for my illness as described in James 5:14, 15. I was extremely disappointed that no healing came immediately, and that actually I grew worse for a time. However, I am firmly convinced the Lord did heal and answer my prayer of faith in his own way and timing.

I found Philhaven to be, as its name means, a "haven of


love." Even in my worst times, I enjoyed the food, and felt a measure of security in its protection and usually calm and always loving atmosphere, although it didn't always penetrate through my delusions. During those times I stayed there weekends, and a congenial staff member helped me manage to wash and iron my clothes, chatting cheerfully all the while (how important that was to me!) I played handbells, and paced the intensive care halls arm in arm with Debby, another patient, talking and even laughing at times. I worked very hard at crafts, making a rug on the loom, a tile hot pad, and even a decoupage motto for my favorite psychiatric aide.

During my better times there were many interesting things to do! I'll only name a few—hikes, volleyball, art club, glee club, poetry therapy, shooting baskets, picnics and parties, field trips, tennis, crafts, exercises; I could go on and on. There was never time to get bored and I participated in every activity I could. My favorite times were my individual therapy sessions, visiting hours, and the lovely, relaxing evening hours chatting with fellow patients and staff.

My church, family, and friends were a very significant source of strength to me, also. They prayed faithfully, visited me often, sent cards regularly, gave many gifts, and helped with costs my insurance didn't cover, all precious tokens of love in my hour of desperate need.

My discharge after a total of four and a half months in the hospital was a very difficult time when the attention nearly ceased and I struggled to hold a job babysitting. I wondered whether I would ever be able to teach again.

Four years later, I praise God for his goodness, love, and mercy in bringing me through the deep waters of affliction. Through counseling and living, with God, I have learned much to aid me in getting and staying well. I praise God for advances in medication and other treatment to help me and others to live useful lives. I have now completed my third year of teaching since my illness, and each year I have felt better emotionally. There is much more room to grow and perhaps healing of all my past will continue throughout my life, and in heaven it will be complete, a fact true for every child of God. The experience of hell on earth has made me eager for that eternal freedom from pain and sorrow, and I want to be right in the center of God's will at all times.

My experience reminds me of the man who was blind from birth, and the disciples asked Jesus who sinned, this man or his parents, that he was born blind. Jesus answered that neither the man nor his parents had sinned, but "that the works of God should be made manifest in him." Praise God for this insight into his dealings with men. 

Lois Burkhart is from Ephrata, Pa. Lois writes: "Perhaps my article will help others to understand mental illness and be less fearful about it and most of all I hope it will give others courage to seek professional help."

What Will the Missionary of the Future Look Like?

Richard Detweiler, president of Eastern Mennonite College and Seminary, asked that question of Calvin Shenk, a professor of religion and missions at EMC, and got some interesting insights . . .

"I spent 14 years in Ethiopia as a missionary," Calvin said, "and in that time I noticed some changes in how people view the mission field.

"It used to be that the typical missionary was a Bible teacher or a pastor or an evangelist.

"Today more and more, a missionary is likely to be a nurse or doctor or an agricultural expert or a social worker or a community developer.

"One of the real strengths of Eastern Mennonite College and Seminary is that



Richard Detweiler and Calvin Shenk

students are exposed to missions right along with their regular studies. And through various off-campus seminars and service projects they are encouraged to cross cultural barriers right in their own country.

"I think the mis-

sionary of the future must be willing to use his or her skills to be a true brother or sister to people in other cultures. It is encouraging to see EMC&S graduates becoming those kinds of servants.

"After all, true mission work is not

evangelism or service but evangelism *and* service . . . whether it's overseas or in our own backyard."

To find out more about the missions emphasis at EMC&S, write President Detweiler.

EMC . . . learning what it takes to give.

Eastern Mennonite College and Seminary
Harrisonburg, Virginia 22801 (703) 433-2771



Looking toward 1983 in Germantown

A wealth of interest and creative energy is being expended by various groups and committees currently, especially in eastern Pennsylvania, on facets of Mennonite historical interpretation that will feed directly into the 1983 North American Mennonite tricentennial year and its commemoration.

Though it is still over a year away, it is good that some farsighted individuals have already begun projects which should be completed for the tricentennial. Many of these projects come in the form of the traditional spate of needed publications. Is not a three-hundredth anniversary the precise moment for a close look at the church and its faith, built as it is upon past responses to God's gracious acts in history?

Signs also point to some highly untraditional elements in 1983, such as a new look at the theme of church unity, and an attempt at deeper levels of inter-Mennonite cooperation on the broadest of bases. Plans have been made for conjoint meetings between the Mennonite Church and the General Conference Mennonite Church and will probably include delegations from other Mennonite and related bodies as well.

Change itself dictates that the new be attempted in order to continue the best of the old. But history teaches that in order to select wisely from the myriad of available options, the church needs to know the old, be aware of its history, and learn where God has been working.

Something of these thoughts of the need to bring the old and the new together, as Mennonites, underlay the series of meetings that took place in Germantown, Pa., from Oct. 7 to 10. Much of this report focuses upon the committees that met and the program for '83 that seems to be in the offing. The report reveals some of the hopes and aspirations of the Mennonite historians, as they continue to invest their best efforts in preparation for the 1983 commemorations. We hope these will indeed unite the old and the new in a manner that will help buttress our faith and life as a body which confesses itself as part of the kingdom of God.

1. The groups that met in October

The list of committees and groups that met from Oct. 7 to 10 is long. They serve the historical interests of the Mennonite Church, the General Conference Mennonite Church, and others. The historical committee of the Mennonite Church and the heritage committee of the General Conference Mennonites met separately as well as conjointly, and there was

Mennonite Brethren representation.

The conjoint committees heard reports from the Lancaster, Eastern District, and Franconia conferences; from the Germantown Mennonite Church Corporation; from the Mennonite Historians of Eastern Pennsylvania (MHEP); and the Eastern Mennonite Associated Libraries and Archives (EMALA). The latter association extends from Pennsylvania and New Jersey into Maryland and Virginia, and has representation from the MC, GC, Old Order Amish, Old Order Mennonite, Beachy Amish, Brethren in Christ, Society of Friends, and Church of the Brethren circles.

On Friday, Oct. 9, the MC and GC historical committees, with representation from the other groups mentioned above, met with the conjoint MC/GC Convention Planning Committee at Lehigh University. On Saturday, the Germantown Mennonite Church Corporation and EMALA also met, separately and conjointly, with many of the historical and heritage committee members in attendance.

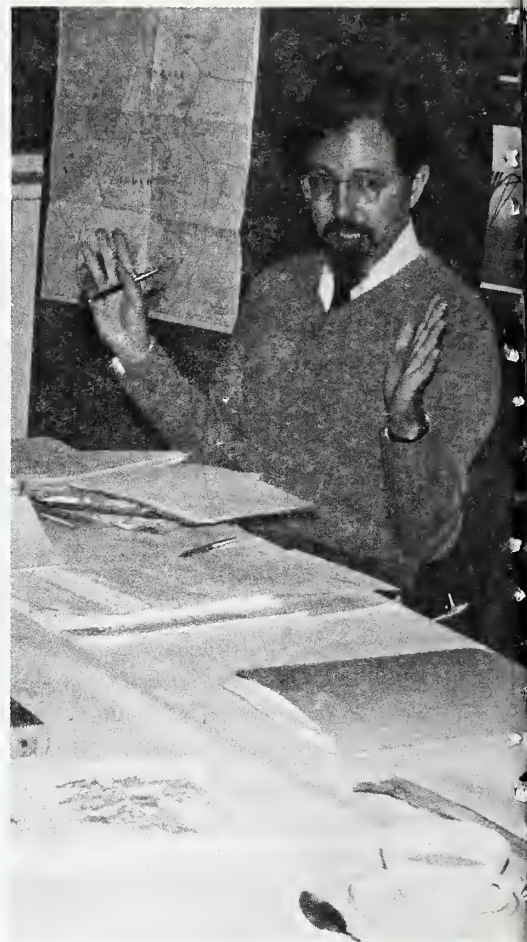
2. The 1983 program

Although not nearly all the 1983 program has been planned, we can list the more significant aspects underway, and some which are in the preliminary stages. This will permit further churchwide dialogue, out of which ultimately an appropriate wholeness of celebration will grow.

Tours. Heritage tours to Germantown and eastern Pennsylvania originating in Kansas, Manitoba, and elsewhere are being organized and people are reportedly signing up already.

The Germantown Mennonites and the 1983 committee are also suggesting tours for all assembly/convention participants to take place during the convention, as a formal part of the events of the week. The 1770-built Germantown meetinghouse, along with other meetinghouses and sites, could provide facilities for convention program as well as for the usual seminars and meetings of special-interest groups. In addition, various types of special program could be planned within meetinghouses—a reader's theater, depicting earlier eras of Mennonite life and worship; the singing of Mennonite music through the centuries, art displays, dramatic presentations, and the like.

Publications. District conference and regional histories, given impetus by the tricentennial, include: Arizona (Henry Esch), Western District Conference (David Haury), Oregon (Hope Lind), Lancaster (Carolyn C. Wenger, Noah Good, and Grace Wenger), Illinois (Willard Smith), Iowa-Nebraska (writer still to be chosen), and Franconia/Eastern District conferences (John Ruth). Other conferences or regions may want to consider 1983



(From left) Leonard Gross, C. J. Dyck, Winifred Paul at

as a time to begin the process of writing a regional history, even if the eventual publication would come after the tricentennial year.

General publications, at various stages of research and writing, include: *The Mennonite Experience in America*. This is a set of four volumes, the first of which is to appear in 1983. They are being written by Richard McMaster, Theron Schlabach, James Juhnke, and Paul Toews.

Also scheduled for completion in 1983 are *A People on the Way* by Jan Gleysteen, a history on the black Mennonites through 1950 by LeRoy Bechler, and possibly further interpretive publications by Hubert Brown. Hispanic Mennonite reflections and publications on their 50-year-old history (1932-1982) are being planned by Jose Ortiz, with direct implications for 1983. A five-week congregational self-study for '83 will be created by Leonard Gross.

Already in process is a volume on Anabaptist beginnings, *Crebeliana*, by Leland Harder. This major work on Zurich Anabaptism through 1527 will most likely reach the market in 1983. Mennonite Central Committee expects to publish "Issues and Choices" by Robert Kreider (Volume V of a series) in or before 1983.

Eastern Pennsylvania historians are con-



1683 Germantown 1983

3. Hopes and aspirations of Mennonite historians

During the October meetings of the various historical-interest groups, the following triad of ideas seemed to emerge:

The '83 Assembly theme. The idea was expressed often and widely that the theme for '83 be tied in with the church's history. To be sure, the actual theme will not be chosen for some time to come. A working theme, however, should probably include the idea of the lordship of Jesus Christ over history. Central to this is to capture the sense and reality of God working among his people as creator and sustainer of life, who in Jesus Christ continues to reveal within the church's own history the qualities of divine being that grants the way as well as the power to find human fulfillment. One idea which emerged was to have a European Mennonite as the keynote speaker to reflect on the North American experience from the viewpoint of one "who stayed behind." The names of Heindrich Fast and H. B. Kossen were suggested.

The Assembly '83 process. A second idea repeated independently in several groups was that the means be commensurate with the ends. Although mass meetings of from six to eight thousand will symbolize the current level of MC/GC interrelatedness, other Mennonite and related groups should also be part of this symbolism. It is hoped there will be opportunity for everyone to spill out into the Eastern District and Franconia conferences and beyond, into their meetinghouses and homes. In fact, Mennonites in the East do appear willing to serve the larger church in this regard.

In order to celebrate our North American beginnings in 1683, we necessarily need to "spill out" all the way to Germantown and to the other early Mennonite settlements in the Franconia/Lancaster/Eastern-District conference areas.

The committees realized that planning for such an array of buses would take the best of human effort including that of a computer programmer. There will also have to be at least two days without any delegate sessions, during which period everyone would be assigned to (a) a tour to the ED-Franconia area and Germantown, where formal convention program in meetinghouses would be interspersed with touring, and (b) to a package program of seminars and other program at Lehigh, each in turn. Tours to Lancaster could be arranged as well, before and after the convention itself, or during the week as an option for those interested.

The need for innovation. Two separate, yet

related comments conclude this report. One member of the historical committee, Hubert Brown, said: "This convention will take all of the creative innovation we can muster. If we look back to Mennonite Church assemblies, two, four, eight, or ten years ago for our models, we may well be on the wrong track."

The second remark comes from the Mennonite Brethren representative, J. B. Toews, Fresno, Calif., who at the end of the long week of deliberations offered an insight: "This time the Mennonites will need to do what needs doing. This includes celebration of 1683 beginnings, meaningful inter-Mennonite worship together, and commemoration of our newly found basis of Mennonite unity and cooperation—and the Mennonite Brethren also want to be considered on board in this new Mennonite reality of increasing cooperation." Brother Toews also emphasized that if carrying out the above program in 1983 at the convention means no delegate sessions, or one-day-only delegate business, or a specially called delegate session a half-year later, so be it. We must give ourselves to the deepest needs of the moment.

4. The function of historical-interest groups in 1983

In reflecting upon the 1983 program, the historical committees were at all times cognizant of the fact that they were not attempting to carry the functions of the convention planning committee. On the other hand, it was felt that their sphere of responsibility includes historical interests that might feed into the tricentennial year in general. Although not even here, if it means the exclusion of others, whether congregation, conference, or program board. They also saw that inter-Mennonite interactions in conjoint historical committee sessions placed them in a position to reflect upon program needs broader than those of any one Mennonite group.

It is from these perspectives, along with our desire to remain within our own given mandate to promote our historic Mennonite faith, that we bring the above ideas—ideas we hope will become part of the reservoir out of which the actual '83 Convention will be fashioned, in keeping with our current Mennonite state of being, and the needs thereof.

—Leonard Gross and Jan Gleysteen

readers say

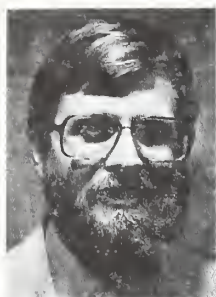
I want to tell you how much I appreciate the editorial "Let's Stop Kidding Ourselves About Mennonite Community" (Oct. 20). The editorial is timely and in our mind is right on target. Thank you for the courage to do it.—Ray Hackman, Sterling, Ohio.

I am tired of the *Gospel Herald* status quo letters from readers. The self-righteousness and hypocrisy are sickening. Some of your articles are good, but you waste too much space on such letters from readers, as well as other unenlightened articles.—Lorraine Stoltzfus, Philadelphia, Pa.

considering a pictorial history, a map-directory, and a children's history book on folk art, in addition to the major interpretive study by John Ruth on the Franconia and Eastern District conferences.

Contests and other program still in the preliminary stages. To stimulate creativity in music, the graphic arts, and drama, competitions are being considered, churchwide, and inter-Mennonite, with prizes. Anabaptist-Mennonite faith and history would provide thematic contexts for such contests. These themes would be interpreted broadly and existentially. One drama could be commissioned and groups from the various Mennonite schools and even congregations could coordinate "cameo" dramas. These could be presented locally during '83 and also at the convention, possibly in a meetinghouse setting. It was suggested that storytelling should be built into each of the mass sessions, and that a set of such presentations might be commissioned.

A formal seminar, possibly sponsored by the Council of Mennonite Seminaries, located at Germantown, and held previous to or after Assembly might be yet another way of experiencing and deepening our Christian faith in 1983.



Richard A. Kauffman



Arlene Mark

Changes on Goshen's board of overseers

The election of new officers and dealing with the budget implications of decreasing enrollments occupied the Goshen College Board of Overseers during their quarterly meeting Oct. 23-24.

The new chairman of the 10-person board is Richard A. Kauffman, a resident of Scottsdale, Pa., who edits the youth magazine *With* for the Mennonite churches. He is a member of the Kingview (Pa.) Mennonite Church. The new vice-chair is Arlene Martin Mark, a homemaker and writer from Elkhart, Ind. James Wideman, a businessman from Waterloo, Ont., was elected secretary.

Kauffman succeeds Kenneth M. Long, a chemistry professor at Westminster College in New Wilmington, Pa., who left the board after nine years of service. Kauffman said Long is one who "hears the church's call. . . ."

"I'll have to confess that in general I've enjoyed it," said Long in response to tributes by fellow board members and GC administrators. "It's been rewarding in great part because of the people who are here."

The newly reorganized board addressed the budget implications of this fall's enrollment drop from 1,155 full-time students to 1,080.

Business manager J. Robert Kreider brought a revised balanced \$8.9 million budget to the board, which they approved. He noted that the balanced budget resulted from the faculty's deferring equipment requests of \$80,000, from three undesignated bequests totaling \$161,000, and from short-term internal transfers.

President J. Lawrence Burkholder told the board that continuing the Goshen College-China exchange depends on additional foundation support. During its first two years, the program has been underwritten by major grants from the Martin Foundation of Elkhart, Ind., and the Lilly Endowment, Inc., Indianapolis.

A document projecting enrollment declines during each of the next two years was presented by Provost John A. Lapp. It ties reductions in the number of teaching and administrative faculty to enrollment, with a faculty-student ratio of 13-to-1 being the target goal.

Attending his first board meeting was Leonard E. Slough, president of Arrow Tool, Inc., of Elkhart, Ind. He is a member of College Mennonite Church, Goshen.—Stuart W. Showalter

Sword and Trumpet sponsored meeting targets churchwide issues

"A voice crying in the wilderness" was how one observer characterized a conference on "Basic Biblical Beliefs" held Oct. 15-17 in Harrisonburg, Va. The meeting, sponsored by the Sword and Trumpet publishing organization and held at Park View Mennonite Church, sought to lift up issues confronting the Mennonite Church, including several that program planners deemed "neglected," and to present scriptural responses to them.

Program plans were developed by a committee named by the Sword and Trumpet board of directors of which George R. Brunk II is chairman.

The conference was divided into seven parts, with one issue studied at each session. Each session had a similar format: a speaker read his position paper, two respondents followed each address (the respondents had received advance copies of speakers' papers), then audience members had opportunity to raise questions, affirm the presentations, or give different views. Sessions ran 2½ hours, but no one seemed to notice.

In his keynote address Thursday night, *Sword and Trumpet* magazine editor J. Ward Shank decried church members' rush to embrace "the cultural hedonism of secular society."

Shank called for Christians to be "visible saints in a godless world," urging them to take clear-cut stands particularly on issues related to sexual purity, homosexuality, and divorce and remarriage.

In the presentations that followed on Friday and Saturday, speakers dealt with the nature of the gospel—J. Otis Yoder, Breezewood, Pa.; the church's philosophy of mission, John R. Mumaw, Harrisonburg, Va.; leadership in the church, Glendon L. Blosser, Harrisonburg; peace concerns, Harold S. Martin, York, Pa.; church-state relations, James R. Hess, Lancaster, Pa.; and spiritual renewal, George R. Brunk II, Harrisonburg.

Glendon Blosser's paper on church leadership gave insight as to where the mainstream Mennonite Church stands on this issue. His approach was objective and low key. Blosser has just completed a two-year term as moderator of the Mennonite Church General Assembly.

The series of messages—well researched, well delivered, and shored up with Scripture references—assessed the drift from basic biblical moorings that the speakers perceive is taking place in the Mennonite Church today. Among their recurring themes:

—The church has become more a victim than a molder of social trends. Nonconformity to the world has been watered down to mean "simple lifestyle."

—In seeking to communicate God's

World Conference office opened in Strasbourg

The transfer of the Mennonite World Conference office from Lombard, Ill., to Strasbourg, France, was completed last month. A group of French Mennonites had purchased a condominium at 30 Allée de la Robertsau, 67000 Strasbourg, and the second floor is providing space for the office and an apartment for Paul and Jean Kraybill. Kraybill is executive secretary of the world conference.

The building is a 10-minute walk from the Palais des Musique et Congres, site for Assembly XI of Mennonite World Conference in 1984.

In addition to the Kraybills, Lydie Hege will work as secretary at the new office. She is a member of the French Mennonite Conference and comes from Altkirch. Hege studied in the U.S. and had worked as a volunteer for Mennonite World Conference in Lombard prior to the General Council meeting in Nairobi.

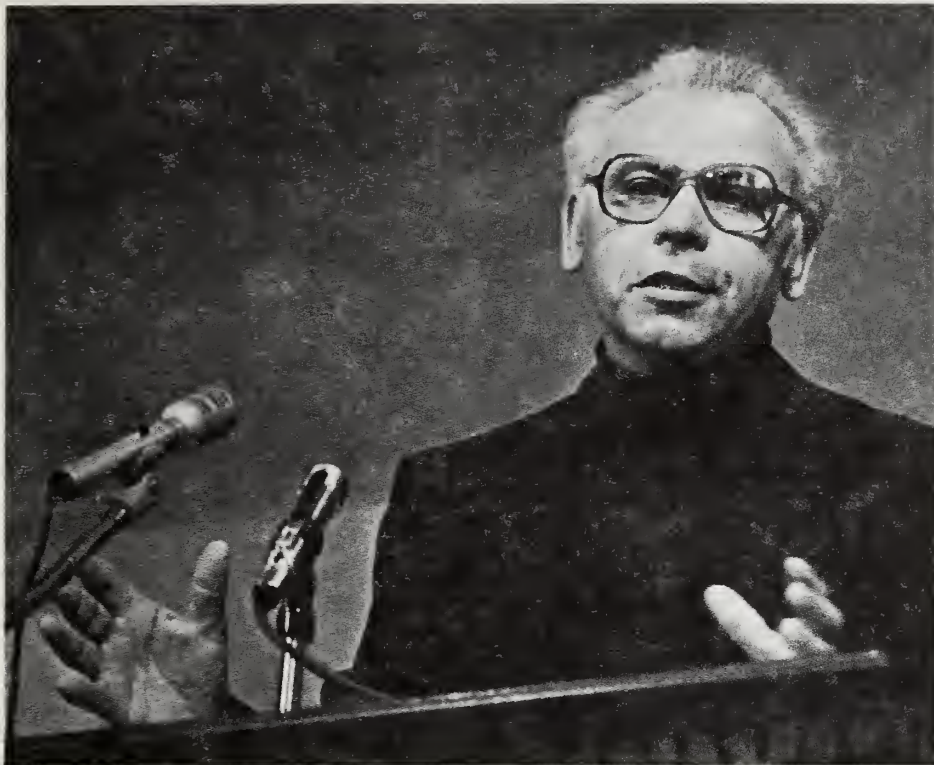
Some operations will remain at the Lombard office under the direction of Jane Halteman, part-time secretary, and Bruce Leichy, part-time *MWC Newsletter* editor.

The decision to move most of the MWC functions and the MWC executive secretary to France came at the request of European Mennonites when it was decided to hold the next world assembly in Strasbourg.

The offices on Allée de la Robertsau were secured after several futile inquiries into other buildings. The current office will be a five-minute walk from the Michael Sattler Foyer, a living place for Mennonite students and a meeting place for a small Mennonite congregation. "The proximity to the foyer will put us in close contact with the only other Mennonite center in Strasbourg," noted Kraybill.

The new office has a total of 180 square meters, several times larger than the limited quarters in Lombard, which are rented from the Mennonite Church General Board.

"I am deeply gratified by the vision of these French Mennonite individuals and their commitment to provide facilities for us," said Kraybill. "The facility is in an excellent location and will provide a very appropriate setting for our work."



Glendon Blosser, ex-moderator of General Assembly

message of salvation, the Christian's primary task, the church has adopted questionable methods that substitute entertainment for authentic proclamation.

—The centrality of the gospel is Jesus Christ, but some theologians and teachers today insist that peace and social justice lie at the heart of the Christian message.

—The Great Commission, to proclaim God's salvation to the far corners of the earth, is being replaced with a humanistic approach aimed at meeting physical-social needs without changing man's heart.

—The rapid disappearance of the women's prayer veiling violates the biblical teaching of 1 Corinthians 11. The veiling symbolizes the "truly liberated" woman's rightful place in God's divine order.

—The church is shifting from biblical nonresistance to moralistic pacifism, hinged on a belief that "we can usher in a golden age of peace on earth" when in fact Scripture has promised "wars and rumors of wars" until the end of time.

—There is a growing alignment with "leftist elements" who advocate civil disobedience, demonstrations, and nonpayment of taxes used for military purposes.

—There is a widespread feeling that "the era of mass revival is over," when in fact spiritual complacency in the church underscores the need for revival.

Four of the seven speakers were members of the Sword and Trumpet board of directors, as were several respondents, thus lessening the prospects for divergent views to be expressed

from the platform. The tone of the conference was generally critical.

Disagreement did surface during the Friday night session on peace and on church-state issues on Saturday afternoon. A philosophy of separation that speakers advocated instead of protesting the policies of political structures or the military establishment was challenged by several respondents not affiliated with the Sword and Trumpet group. These persons felt the speakers placed too much emphasis on giving allegiance to the state and too little on the power of God to confront evil in the world through his children. Though interchange was lively, with some sharp debate, a spirit of charity seemed to pervade.

"I'm convinced that any revival that God intends for the Mennonite Church will be triggered by its parachurch groups like Sword and Trumpet, the Smoketown and Berne meetings, or Mennonite Renewal Services," said Lloyd Weaver, Jr., from Newport News, Va.

George R. Brunk II acknowledged that "broader representation from the church" would be ideal at this type of meeting, but he noted that "we find ourselves resorting to this approach in order to express a minority viewpoint, since we no longer have a forum on the conference or churchwide levels."

Attendance at sessions varied from 75 to 100 people, the majority middle-aged and older. They came from eastern seaboard states, Mississippi, Missouri, and farther west. Although at least one fourth of the audience was women, none spoke from the platform or during the "open mike" periods.—Jim Bishop

Birmingham congregation starts radio program

The Birmingham (Ala.) Mennonite Church has begun producing its own weekly, five-minute radio program, reports Ron Byler, director of English broadcasting for Mennonite Board of Missions, media ministries.

Pastor John Verberg takes one of the *In Touch* scripts written by Art McPhee, adapts and expands it, and then narrates it at Station WKJC-FM, Birmingham.

He records five programs at a time for later release. Currently the program airs at 7:30 p.m., Saturdays.

"It's a good time," John states. "But it's in the middle of a one-hour block of five-minute programs." He is thinking of moving their program out of this 7:00-8:00 p.m. slot into a better one, which will cost more money. The congregation currently pays \$87 per month for air time and \$25 for production. The program begins with the *In Touch* music, followed by John's relaxed, one-to-one conversation with listeners.

John says they have had no call-in response to the program yet, but that from 20-30 persons outside the congregation have spoken favorably to him about the broadcast.

"The program is accomplishing the purpose of getting some visibility for our congregation," John says. The station personnel are "excited about the program too," he notes. "They're used to the typical hard-sell religious program and find our soft-sell approach a welcome change."

Ron Byler says, "We've been trying to encourage pastors to do what John is doing and we stand ready to assist them."

Swartley, Dyck speak at Central HS

"What does it mean to be God's people in a changing world? How does, or should the Anabaptist eschatology of hope make a difference in our lives and the way we teach? How can we be realistic about the world we live in and yet deal with the radical demands of the gospel?"

Willard Swartley of Associated Mennonite Biblical Seminaries and Peter Dyck of Mennonite Central Committee served as special resource speakers focused on the theme, "God's People in a Changing World." Faculty members who served on the planning committee took turns moderating the sessions.

A panel of teachers responded to individuals from the audience who cited problem situations in their school experience. At another session, teachers shared ideas for teaching interdependence.

A findings committee reported hearing "a strong interplay between grim forecasts of the future and the biblical version of hope which lies within and beyond judgment."



A highlight of Hesston (Kan.) College's presidential inauguration weekend was a reception in honor of four former Hesston presidents. The photo above pictures all of

them with the new administrator: (from left) Roy Roth (1951-1959), Tilman Smith (1959-1968), Milo Kauffman (1932-1951), Kirk Alliman, and Laban Peachey (1968-1980).

The role of the church in higher ed considered at Goshen

The role of the Mennonite Church in educating its own youth at the college level became the focus for a consultation on ministry to young people at Goshen College, Oct. 22, 23.

The consultation, which involved leaders from eight conferences and college overseers and faculty, addressed issues ranging from theoretical perspectives on youth ministry to very practical suggestions on how to improve communication between congregations and the Mennonite colleges.

In an opening address, overseer Richard A. Kauffman from Scottdale, Pa., argued that those who minister to youth are themselves "only in the process of becoming; yet, the best service they can provide persons who are in the beginning stages of the quest for identity is a sense of knowing who they are . . . and a good idea of where they are going in life."

Kauffman said that youth ministers must have discovered and committed themselves to a basic orientation to be effective. To have a basic orientation "means we have a commitment to a value structure, knowing where the 'light' comes from which illumines our path," he said. "For Christians, it means taking our basic orientation from Jesus Christ."

Also speaking to the faculty were Delphine Martin, life-planning coordinator for the Ontario Mennonite Conference, and James Lapp, Goshen College campus minister.

Martin reported responses she had received from Ontario youth on her role as a youth minister. She said that she learned that "when we are being models to young people, we have to have a sense of sureness about who we are." She said that youth ministers must continue to be growing persons to keep the generation gap minimal.

Lapp said that the campus "can be one of the healthiest settings in which faith develop-

ment can take place." He suggested that faculty members could be considered ministers who can listen to the questions of young people and lead them on to commitment.

The 15 conference participants also were introduced to the churchwide life-planning program. It has been developed by Norman Kauffmann, dean of student development at Goshen College, but is now being implemented by the Mennonite Board of Congregational Ministries.

Kauffmann explained that the program, which has been introduced in 50 congregations, is intended to "provide the framework for a holistic and integrated youth ministry." It involves the pairing of adolescents in the congregation with adult "advocates" or "mentors" who commit themselves to working through central life issues with young people.

On the second day, participants discussed specific ways to bridge the gaps that exist between the Mennonite colleges and their supporting congregations. Some of the suggestions that participants made follow:

- Colleges need to answer the "why?" question—why an education at a small Mennonite college as opposed to training at a larger, less expensive state school?

- Congregations need to account for the development of their youth as well as for the use of their financial resources.

- Colleges need to build trust through having staff periodically visit congregations and vice versa.

- Colleges need to demonstrate that their efforts are extensions of work begun in the home and congregation. As GC President J. Lawrence Burkholder put it, "We're in this together—education does not take place just at the higher education level. It happens in homes, congregations, and the local school."

mennoscope

Media and Values, a 12-page quarterly newsletter, is available as a resource to congregational leaders for \$10 yearly in the U.S. It updates the reader on the latest developments in communications. Slanted toward church ministries, it calls attention to valuable video tapes, cassettes, films, books, seminars, graduate programs, etc., in all areas of communications. For more information write to: Center for Communications Ministry, 1962 South Shenandoah, Los Angeles, CA 90034.

The 1981 Christmas Sharing Fund will be directed to three projects. The first \$25,000 will be given to the black and Hispanic leadership education programs which help prepare students for leadership in congregations and churchwide settings. Money over and above \$25,000 will be divided between support of an urban education consultant and processing the J. C. Wenger collection in the Mennonite Church archives. The urban education consultant will be a person chosen and funded by the Board of Congregational Ministries to travel among urban congregations of the Mennonite Church to help determine current needs, to train teachers, and to adapt curriculum material for the urban setting. The third project is the preparation of forty boxes of the J. C. Wenger collection for addition to the archives of the Mennonite Church. This wealth of correspondence covers a fifty-year period.

Mennonite Camping Association is researching the history of camping movement and desires to get in touch with persons who were involved with, or know about, youth camping activities among Mennonites in the twenties and thirties in the U.S. and Canada, whether organized by individuals or churches. Contact Mennonite Camping Association, Box 1245, Elkhart, IN 46515.

The Roots and Descendants of Mast and Mary Stoltzfus, a 148-page book, is available to interested family members and friends. Copies may be obtained by sending \$9.50 (U.S.) to Lester S. Yoder, 5178 Criswell Rd., Apple Creek, OH 44606, before Dec. 31. Price will be \$10 as of Jan. 1.

Western Mennonite High School has an opening for the position of principal. This opportunity follows the resignation of Carl J. Swartz, effective July 1982. Swartz is completing his 16th year at Western, his fifth as the school's administrator. Persons interested in the position should send résumé or requests for further information to C. S. Eicher, Chairman, Principal Search Committee, R. 1, Box 236K, Albany, OR 97321. Applications will be received through February 1982.

Conrad Grebel College students and faculty fasted for 28 hours over the Canadian Thanksgiving, Oct. 7 and 8, following a discussion of the spiritual and physical aspects of fasting by Dennis and Alma Watts. The Conrad Grebel dietary services contributed

\$4.50 for each person who fasted. This plus other donations raised \$550, which was given for relief in Kampuchea and Vietnam.

Kathleen Kern, student at Bluffton (Ohio) College, has been awarded first prize in the 1981 C. Henry Smith Peace Oratorical Contest. Her oration was titled "Peace Is Practical." Second-place winner was John Roth of Goshen (Ind.) College for his oration "Peacemaking: Beyond Human Limitations." Brad Born of Bethel College in North Newton, Kan., received third place for "Cry of the People." In her oration Kern states that Christian peacemakers must search out and present practical alternatives that pacifism has to offer. This witness must be carried out as an expression of faith in God whether or not the message is well received. Three Mennonite colleges entered the 1981 contest by holding preliminary contests on their respective campuses in the spring, and then sending the winning entries to the bi-national contest. Ray Gingerich of Harrisonburg, Va., Katie Funk Wiebe of Hillsboro, Kan., and Paul Toews of Fresno, Calif., served as judges for the contest. The contest has been held annually since 1974, when the board of directors of the C. Henry Smith Trust Fund established it.

Howard L. Brenneman, Hesston, Kan., was elected chairman of the Hesston College board of overseers at its Oct. 12 meeting. He was reappointed to the board after previously serving from 1971 to 1976. He is president and chief operating officer of the Hesston Corporation. Brenneman replaces Floyd Miller, Colorado Springs, Colo., who has chaired the board of overseers since 1977.

The ninth annual Shenandoah Valley Hymn Festival will be held 7:00 p.m., Nov. 22, in the Eastern Mennonite College chapel-auditorium. Congregations from eight districts of the Virginia Mennonite Conference will participate in the festival, which is sponsored by the conference's Board of Congregational Ministries. The program will emphasize festive hymn singing for congregation, choir, instruments, and organ, said festival coordinator Roy D. Roth. Roth, associate professor of music at Eastern Mennonite Seminary, said a series of hymns will follow major events in the church year. Kenneth J. Nafziger, professor of music and head of the music department at EMC, will be the choir director and congregational song leader.

Fred B. Swartzendruber was licensed to the Christian ministry and installed as pastor of Pine Grove Mennonite Church, Stryker, Ohio, on Sunday afternoon, Sept. 20. Ed Diener, area overseer, was worship leader, and Dean Swartzendruber, father of Fred, from Kalona, Iowa, preached the sermon. Wilmer Hartman, conference minister, of Marshallville, Ohio, was in charge of the covenant of installation and licensing. A number of area Mennonite ministers and wives joined congregational

representatives in the laying on of hands. Fred and his wife, Mina, recently moved to Stryker from Harrisonburg, Va., where he was a student at Eastern Mennonite Seminary. Their address is Box 322, Stryker, OH 43557; phone (419) 682-7901.

Kenneth Benner was installed as pastor of Sharon Mennonite Church, Plain City, Ohio, Sunday morning, Sept. 27. Mose Hochstetler, congregational chairman and head of the pastoral search committee, led the service. Wilmer Hartman, conference minister, preached the installation sermon and led the congregation, the elders and their wives, and the Benners in a covenant of installation. The search committee, elders and others from the congregation encircled the Benners as they offered prayers of thanksgiving. Prior to accepting the call to Plain City, Ken and his wife, Anna Mary, had served the Pike congregation at Elida for eight years. Kenneth continues to serve as overseer of the Elida-Lima area churches. The Benners' temporary address is Sharon Mennonite Church, Plain City, OH; (614) 873-8290.

Howard Musselman, 73, of Orrtanna, Pa., was killed in a three-vehicle accident, Oct. 16. The collision involved two tractor trailers and the Musselman car. Musselman's wife, Ruth, 70, was admitted to the Westmoreland Hospital in Greensburg with multiple bone fractures. He was an active member of the Fairfield (General Conference) Mennonite Church. He contributed to an understanding

of the general Mennonite history of the area. He also served as the first chairman of the Brook Lane Psychiatric Center.

The *Gospel Herald* is in need of a copy of *The Gospel Witness*, Vol. 1, No. 37, Dec. 13, 1905. Any reader who is able to supply us with a copy of this issue, please write to Daniel Hertzler, Editor, *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683.

Special meetings: John R. Martin, Harrisonburg, Va., at New Holland, Pa., Nov. 15-18. Richard F. Ross, Hartville, Ohio, at Northside Mennonite Church, Lima, Ohio, Nov. 8-11. Clifford Miller, Goshen, Ind., at Hartville, Ohio, Nov. 15-19. Richard Showalter, Mechanicsburg, Ohio, at Central, Archbold, Ohio, Nov. 8-12. Richard Brenneman, Glen Allan, Ont., Nov. 22-25. Stan Shirk, Lyndhurst, Va., at Cove Mennonite Fellowship, Woodbury, Pa., Nov. 22-27.

New members by baptism: Paul and Annie Briedigan, Bruce and Debbie Bechtel at Pottstown, Pa. Virginia Horner, Sharon Klopfenstein, Kurt Oswald, Ruthie Steiner, Louise Smucker, James Myers and John Myers, Smithville, Ohio. Earl Conley at Wayside Chapel, Pedro, Ohio. Richard Boaman at Blooming Glen, Pa. Glenda Short and Theresa Welch at Atlanta, Ga. Gena Dantzler at Diamond Street, Philadelphia, Pa.

Change of address: Elam Glick from Elkhart, Ind., to 4763 CR 700 E., Kokomo, IN 46901. Phone (317) 628-7085.

births

Brenneman, Thomas and LuAnn (Gerig), Albany, Ore., first child, Casey Thomas, Aug. 11, 1981.

Frey, Nelson and Barbara (Showalter), Hagerstown, Md., third child, second daughter, Cynthia Jean, Oct. 13, 1981.

Gerig, Loren and Patricia (Shank), Beaverton, Ore., third child, first son, Michael Loren, Oct. 7, 1981.

Gunden, Thomas and Julie (Schrock), Milford, Ind., second daughter, Jennifer Ann, Oct. 6, 1981.

Heintz, Kenneth and Paulette (Bender), Kitchener, Ont., first child, Seth Lowell, Oct. 14, 1981.

Kaufman, Steve and Brenda (Schweitzer), Goshen, Ind., first child, Amber Dawn, Sept. 11, 1981.

Kennel, Robert and Sally (Jones), Monmouth, Ore., third child, first daughter, Sarah Christine, Sept. 4, 1981.

Kuhns, Willis and DeeAnne (Geisel), Arthur, Ill., second son, Mark Douglas, born on Oct. 7, 1981; received for adoption on Oct. 13, 1981.

Kulp, Richard and Linda Marie (Hostetler), Goshen, Ind., first child, Benjamin Michael, Oct. 15, 1981.

Lehman, Daniel W. and Barbara (Brenneman), New York, N.Y., first child, Hadley Frances, Oct. 20, 1981.

Loucks, Lynn Vern and Jeanne Katherine (Osmann), Newton, Kan., second child, first daughter, Angela Joy, Aug. 3, 1981.

Neff, Delmar and Nancy (Stutzman), Christiana, Pa., second son, Jarred Ashley, Sept. 28, 1981.

Nofziger, Steven and Julia (Wyse), Archbold, Ohio, second daughter, Lana Renee, Oct. 14, 1981.

Steckly, Ron and Karen (Haft), Albany, Ore., first child, Daniel Warren, Sept. 30, 1981.

Syer, Alan and Grace (Witmer), Telford, Pa., first child, Matthew Alan, Sept. 22, 1981.

\$238,681.66

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$238,681.66 as of Friday, October 30, 1981. This is 31.8% of the total needed. Contributions have been received from 314 congregations and 132 individuals. Individual gifts represent \$44,244.76 of the total.

Goal: \$750,000

marriages

Beuscher—Martin.—Alan Beuscher, Selinsgrove, Pa., United Methodist Church, and Susan Martin, Columbiana, Ohio, Midway cong., by Ernest Martin, father of the bride, Oct. 10, 1981.

Brydgc—Esch.—Steve Brydgc, Newport News, Va., Warwick River cong., and Rebecca Esch, Elkhart, Ind., College cong., by David Helmuth and Truman Brunk, Jr., Oct. 3, 1981.

Hershberger—Yoder.—George Hershberger and LuAnne Yoder, both from Tempe, Ariz., Koinonia Fellowship, by Donald E. Yoder, father of the bride, Aug. 1, 1981.

Keeler—Knechel.—Brian Keeler and Diane Knechel, both of Towamencin cong., Kulpville, Pa., Sept. 26, 1981.

Kehler—Heyer.—Larry Kehler and Holly Heyer, both of Towamencin cong., Kulpville, Pa., by William Keeler, Oct. 17, 1981.

Kolb—Frankenfield.—Roland Kolb, Spring City, Pa., Boyertown cong., and Nancy Frankenfield, Perkaspie, Pa., Blooming Glen cong., by Alvin F. Detweiler, Aug. 28, 1981.

Lantz—Jantzi.—Rod Lantz, Middlebury, Ind., Brethren Church, and Jolisa Jantzi, Shipshewana, Ind., Shore cong., by Harvey Chupp and Boyd Nelson, Sept. 5, 1981.

Leisure—Peachey.—James A. Leisure, Modesto, Calif., and Gladys Peachey, Belleville, Pa., Locust Grove cong., by Samuel Strohm, Oct. 3, 1981.

Loree—Wagler.—Todd Paul Loree, and Kathy

Jane Wagler, both of Kitchener, Ont., Steinmann cong., by Fred M. Lichti and Vernon B. Zehr, Oct. 10, 1981.

Paschen—Hostettler.—Dan Paschen, Evanston, Ill., Catholic Church, and Jean Hostettler, Goshen, Ind., College cong., by Bob Detweiler, June 13, 1981.

Smith—Mengle.—David Brian Smith, Palmyra, Pa., UM Church, and Karen Rebecca Mengle, Palmyra, Pa., Boyer cong., by Kenneth E. Buckwalter and Norman W. Moyer, Oct. 10, 1981.

White—Good.—Darrel J. White, Edmonton, Alta., Holyrood cong., and Charlene Good, Edmonton, Alta., Salem cong., by Keith Hostettler, July 25, 1981.

obituaries

Bawel, Sarah C., daughter of John K. and Annie A. (Beachy) Yoder, was born at Belleville, Pa., May 20, 1893; died at her home on Oct. 2, 1981; aged 88 y. She was married to Benjamin H. Bawel, who died on Oct. 26, 1975. Surviving are 3 sons (Daniel E., John Y., and Noah B.) and one sister (Annie B. Peachey). An infant daughter preceded her in death. She was a member of Locust Grove Mennonite Church, where funeral services were held on Oct. 6, in charge of Gerald Peachey, Eric Renno, and John Rosenberry; interment in Locust Grove Cemetery.

Gerber, Elizabeth, daughter of Christian and Rebecca Zuercher, was born in East Union Twp., Feb. 4, 1892; died on Oct. 18, 1981; aged 89 y. On Nov. 14, 1912, she was married to Rufus Gerber who preceded her in death. Also surviving are 2 children (Olive—Mrs. Gilbert Nussbaum and Dwight Gerber), 13 grandchildren, 29 great-grandchildren, 2 sisters (Sarah—Mrs. Amos Lehman and Ida Zuercher), and 2 brothers (Noah and Albert). She was preceded in death by one son (Lester), 2 brothers, and 4 sisters. Memorial services were held at the Kidron Mennonite Church on Oct. 20, in charge of Reuben Hofstetter and Joe Gerber; interment in Kidron Mennonite Church Cemetery.

Hoylman, Wayne, son of William and Hettie (Gingerich) Hoylman, was born in Adams Co., Neb., Mar. 12, 1919; died in Keokuk Co. Hospital, Sigourney, Iowa, Oct. 11, 1981; aged 62 y. On Jan. 7, 1941, he was married to Elsie Schiffer, who survives. Also surviving are these children (Frances—Mrs. George Murphy, Merna—Mrs. David Kindy, Carol—Mrs. Elton Bennett, W. Louis, Wanita—Mrs. Chester McLaughlin, and Myron), 20 grandchildren, his parents, 2 sisters (Hilda—Mrs. Clarence Burkholder and Shirley—Mrs. Warren Hershberger), and one brother (Elray). He was a member of the Liberty Mennonite Church until it closed. Funeral services were held at the English River Church of the Brethren on Oct. 14, in charge of James Albright; interment in English River Cemetery.

Keener, Martha G., daughter of Daniel N. and Barbara (Hoffman) Gish, was born in West Donegal Twp., Pa., June 25, 1901; died at Lankenau Hospital, Overbrook, Pa., Oct. 10, 1981; aged 80 y. She was married to Clayton L. Keener who survives. Also surviving are one son (Robert G.), 4 daughters (Barbara Lois—Mrs. Harold Shenk, Betty—Mrs. John M. Drescher, Ann—Mrs. Paul M. Gingrich, and Marie—Mrs. Evan Riehl), 30 grandchildren, 6 great-grandchildren, one sister (Mary H. Gish), and one brother (Daniel H. Gish). She and her husband were missionaries in Ethiopia and Somalia for many years. She was a member of Mechanic Grove Mennonite Church. Funeral services were held at the Strasburg Mennonite Church on Oct. 14, in charge of Charles E. Good, Paul G. Landis, and Clyde Hostetter; interment in Mechanic Grove Mennonite Cemetery.

King, Laura C., daughter of Joseph D. and Anna

S. (Belsley) Smith, was born at Metamora, Ill., Dec. 25, 1891; died at Elkhart Medco Center on Oct. 14, 1981; aged 89 y. On June 17, 1915, she was married to Frank D. King, who died on June 5, 1967. Surviving are one daughter (Edith—Mrs. C. Richard Yoder), one son (Harold King), 8 grandchildren, 2 great-grandchildren, 3 sisters (Pearl Smith, Ada Miller, and Verna Bishop), and 2 brothers (Arthur L. and Walter H. Smith). She was a member of College Mennonite Church. Funeral services were held at Yoder-Culp Funeral Home on Oct. 17, in charge of Arnold C. Roth and Levi C. Hartzler; interment in Violet Cemetery.

Kinzie, Isaiah, son of Henry and Elizabeth (Steiner) Kinzie, was born in Blair, Ont., June 23, 1890; died at Cambridge Memorial Hospital on Aug. 20, 1981; aged 91 y. He was married to Sylvia Snyder, who preceded him in death. Surviving are 4 children (Willard, Dorothy—Mrs. Robert Ritchie, Jean—Mrs. Donald Pearce, and Edith). Also surviving are 13 grandchildren, 9 great-grandchildren, and one brother (Edwin). He was preceded in death by 2 brothers and one sister. He was a member of Preston Mennonite Church, where funeral services were held on Aug. 23, in charge of Willis Breckbill and Rufus Jutzi; interment in Hagey Cemetery.

Koch, Lydia, daughter of Peter and Elizabeth (Kerstner) Koch, was born at Tremont, Ill., June 20, 1896; died at East Peoria, Ill., Sept. 29, 1981; aged 85 y. Surviving are 2 brothers and one sister. She was preceded in death by 2 sisters and 5 brothers. She was a member of First Mennonite Church, where funeral services were held on Oct. 2, in charge of James Detweiler; interment in Mount Hope Cemetery.

Lauffer, Clara Eva, daughter of Wilas Franklin and Nannie Ellen (Mills) Hale, was born in Rock Castle, Ky., Dec. 31, 1896; died of a heart attack at John C. Lincoln Hospital on Oct. 21, 1981; aged 84 y. On Jan. 9, 1947, she was married to Flavel Tiffany Lauffer, who died on Dec. 29, 1974. Surviving are one stepson (F. T. Lauffer, Jr.) and a stepgrandson. She was a member of Sunnyslope Mennonite Church. Funeral services were held at the Manson Mortuary on Oct. 24, 1981, in charge of David Mann.

Lehman, Elsie M., daughter of Joseph and Anna (Blosser) Metzler, was born in East Lewistown, Ohio, Jan. 31, 1890; died at Goshen, Ind., Oct. 11, 1981; aged 91 y. On Aug. 1, 1912, she was married to Ivan J. Lehman, who died on Aug. 18, 1968. Surviving are one daughter (Kathryn Albrecht), 4 grandchildren, 2 great-grandchildren, and one sister (Mabel—Mrs. Adin Miller). A son (Galen) preceded her in death. She was a member of the Midway Mennonite Church, Columbiana, Ohio, where funeral services were held on Oct. 14, in charge of Ernest Martin and David Yoder; interment in Midway Cemetery.

Smucker, Anna Belle, daughter of Elmer and Laura (Porter) Buckwalter, was born near Smithville,

Ohio, Oct. 20, 1908; died at Wooster, Ohio, Oct. 10, 1981; aged 72 y. On Dec. 3, 1929, she was married to Benjamin Smucker, who survives. Also surviving are 4 daughters (Pauline Smucker, Arlene—Mrs. Cyril Moore, Geneva—Mrs. Myron Horst, and Alice—Mrs. Orlyn Lehman), 7 grandchildren, 4 stepgrandchildren, one sister (Mrs. Lillie Grove), and one brother (Ivan Buckwalter). She was preceded in death by a daughter (Ellen Ritter) in 1977. She was a member of Oak Grove Mennonite Church, where funeral services were held on Oct. 13, in charge of Walter Dyck and Elsie Miller; interment in Oak Grove Cemetery.

Winters, Eugene G., son of Peter S. and Clara B. (Jenkins) Winters, was born in Peoria Co., Ill., Oct. 4, 1922; died at Methodist Hospital, Peoria, Ill., Oct. 10, 1981; aged 59 y. On July 11, 1942, he was married to Georgia Cook, who survives. Also surviving are 2 sons (David and Michael), 2 daughters (Pamela—Mrs. Wayne Smith and Karen—Mrs. Dennis Schmidt), 14 grandchildren, one brother, and 4 sisters. Funeral services were held at Davison-Fulton Western Chapel on Oct. 13, in charge of James Detweiler; interment in Lakeside Mausoleum.

Zehr, Orrie D., son of Peter and Louisa (Sutter) Zehr, was born in Tazewell Co., Ill., July 18, 1909; died of a heart attack at Methodist Hospital, Peoria, Ill., Oct. 8, 1981; aged 72 y. On Nov. 20, 1930, he was married to Alma Roth, who survives. Also surviving are 2 sons (Lyle and Kenneth), one daughter (Marilyn—Mrs. Willis Litwiller), 15 grandchildren, 9 great-grandchildren, 2 brothers (Roy and Milton), and 4 sisters (Velma, Fannie, Mary, and Doris—Mrs. Robert Yoder). He was a member of First Mennonite Church, where funeral services were held on Oct. 11, in charge of James Detweiler, Kenneth Good, and Nelson Roth, Jr.; interment in Pleasant Grove Cemetery.

Credits: cover by Dale Gehman, pp. 840, 841 by Jan Gleysteen, p. 843 by Jim Bishop.

calendar

Mennonite Church General Board, Lombard, Ill., Nov. 12-14
Franconia Conference fall assembly, Nov. 14
Board of Trustees meeting, Eastern Mennonite College, Harrisonburg, Va., Nov. 19-20
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 20-21
Northwest Conference fall conference, Duchess, Alta., Nov. 20-22
Southwest Conference annual meeting, Trinity congregation, Glendale, Ariz., Nov. 26-27
Mennonite Board of Education Board of Directors annual meeting, Chicago, Ill., Dec. 3-5
Ministers Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 18-21, 1982
Moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982
MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23, 1982
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8, 1982

items and comments

New Scripture version, first since World War I, sent to Swedish printers

The first Swedish New Testament translation since World War I is being printed at government expense with an initial edition of 500,000 copies, the largest print order ever given to a plant in Sweden. It took a translation team more than eight years to complete the new version, which will run 750 pages and sell to the public for between \$10 and \$12. The project, part of a comprehensive enterprise to produce a new Swedish version of the entire Bible, cost the government about \$1.25 million to finance the translation and printing costs.

Swedish Bibles have been financed by the government since the first version was printed in 1526. The last version had been printed in 1917.

'Freebee' Maine church says it won't put up weary tourists anymore

The Bar Harbor (Maine) Congregational Church has gotten the reputation around the world as a soft touch for weary tourists. But no more will it lodge people for free in the basement of the church in this resort town where motel rooms go for \$50 a night and up. Things were getting out of hand," said William R. Booth. The church was getting calls for reservations from as far away as Germany, Switzerland, and Israel.

"It was predictable that word would get around, but we didn't expect the world to drop in," Mr. Booth said, in announcing the end to the church's hospitality. Mr. Booth said that on a hot summer day no rooms could be found for 50 miles around, so "we tried to help out." Last summer 351 persons from 15 countries found lodging there.

Drunk driving arrests down in Maine: toughest new law given credit

Maine now has what is being called the toughest drunken driving law in the country and police departments throughout the state report the number of drunk while driving arrests are down. Under the new law, those charged with the offense who have a blood-alcohol content of .10 or above face a minimum two-day jail sentence, a \$350 fine, and loss of license for six months. Refusal to submit to a sobriety test is an automatic loss of license for six months.

State police records show that alcohol was involved in 160 of 240 traffic fatalities last year.

Cemeteries contribute to ecological balance, priest tells conference

The president of the National Catholic Cemetery Conference, at its annual conven-

tion in New Orleans, defended cemeteries as contributing to the ecological and spiritual needs of urban areas. Unappreciated by urban planners, cemeteries provide some of the largest expanses of open space in cities at negligible cost to the community, Nunzio J. Defore asserted.

"The open spaces are not just esthetic green," said Father Defore. "There are also shrubs, lawns, and plantings which help keep the air clear and provide additional oxygen."

Community planners and zoning officials rarely set aside land for burial grounds, he added. "Cemeteries involve long-range planning. If you have not already bought land in a developing area, you will run into problems getting it zoned for such use after developing."

Few Britons would call their country Christian, says new British survey

Only 13 percent of the British public regards the country as Christian, says a poll conducted for a religious TV program.

More than three-quarters—76 percent—see Britain as a multi-faith society. The rest don't know how to define it. Yet one in five of those interviewed said they went to church at least once a month.

Asked whether they thought that the church met the problems of present-day society, only 17 percent replied "yes." The "no's" came to well over half—57 percent. Did the church, then, have adequate answers to spiritual problems? Twenty-nine percent thought that it did, but 44 percent thought that here, too, the church was failing.

After three-year inquiry, Turin Shroud team labels it an 'authentic' mystery

Scientists who spent three years investigating the Shroud of Turin say they are convinced that the image on the shroud is not a forgery and that the blood stains on the cloth are real blood. But the 40 members of the Shroud of Turin Research Project said they have not linked the image of the crucified man to Jesus Christ scientifically, and added they are taking legal action against a book by a team member who they said had distorted their conclusions.

The scientists said they had filed suit against the publisher of "Verdict on the Shroud," written by team member Kenneth E. Stevenson, a computer engineer, and Gary R. Habermas, a professor of religion at Liberty Baptist College, because they said, the book wrongly implied that the group had concluded that the cloth was the burial cloth of Jesus Christ and that the evidence proved the resurrection.

Iran's Khomeini brands rights group's proposal attack on Islamic rule

Ayatollah Ruhollah Khomeini says Amnesty International has allied itself with "satanic superpowers" in a bid to destroy Iran's Islamic

republic. The London-based rights group said recently that there had been more executions in Iran since last June than in the world during 1980, and offered to send representatives to Teheran to negotiate an end to mass executions.

But Ayatollah Khomeini called the idea an effort "to crush the Islamic movement and prevent it from blooming and being exported to other places."

Amnesty International said that more than 1,800 people had been executed in Iran since June 20, two days before President Abolhassan Bani-Sadr was ousted. These figures compared with 1,229 executions throughout the world in 1980 including 709 in Iran, Amnesty said. It added that more than 3,350 people had been executed in Iran since Ayatollah Khomeini came to power in February 1979.

Charismatic Christians join in repentance for historic abuse of Jews

Hundreds of charismatic Christians from the Twin Cities area joined in a service of repentance for ill-treatment of Jews by Christians during the centuries. The service, held at Central Lutheran Church in Minneapolis, was timed to mark the conclusion of Yom Kippur, the Jewish day of atonement and the holiest day of the Jewish year.

C. Donald Pfotenhauer, speaker at the service, reviewed the history of Jewish-Christian relationships and said the Christian church had "sowed the seeds that brought about the Holocaust." Today's Christians, he said, need to assume some responsibility for the past and to "ask the Lord to blot out those transgressions."

An offering to be used in Israel—perhaps for victims of terrorism—was taken during the service.

Television Bible quiz tests viewer knowledge of events in Scripture

The National Bible Quiz, a film designed primarily for television broadcast, has been released by The American Bible Society. Produced with the assistance of a \$62,000 grant from Aid Association for Lutherans, the film is designed to test viewers' knowledge of the Scriptures. Questions about Bible translations, origins, events, and characters are posed by Peter Hackes, NBC network newscaster, with ample time given for viewers to complete their responses before the correct answers are provided.

It is being released on a free-loan basis to commercial, public, and cable television stations and is also available for church and school use. Information about obtaining the film is available from the American Bible Society, Department BQ, 1865 Broadway, New York, NY 10023, or from the producer, Walter J. Klein Company, Ltd., 6301 Carmel Road, Box 220766, Charlotte, NC 28222.

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When the crooks win everyone loses

The American Seed Company decided to make 1981 its last year in business, according to a recent article in the *Wall Street Journal*. The reported reason: dishonesty among its agents, school-age children.

I must confess to ambivalent feelings about the demise of the American Seed Company. When I was a school-age child I never sold seeds for them. I would likely have enjoyed the money or the prizes they offered, but my father was most vigorous in his objection to it and I never considered it an option. (I doubt that I really wanted to go from door to door selling seeds, but I was given to understand that I would not do so. Instead, my brother and I trapped skunks and sold them for their skins, usually a less savory occupation).

At this point I do not remember in clear detail the reason for dad's strong stand against the American Seed Company. But I think he saw them as opportunists for taking advantage of the gullibility of children. The children in turn would take advantage of the sympathy of adults who he reasoned would buy seeds they didn't really want at prices higher than they pay at the hardware store.

No doubt officials of the American Seed Company would have had trouble understanding dad's objection. They would have insisted that they operated an honest business and provided opportunity for children to earn pin money or obtain prizes in an honest manner. Indeed, as the *Journal* article reports, the problem of honesty was at the other end. The company assumed that as many as 30 percent of the schoolchildren would take the seeds but never send in the money. When the rate of delinquency threatened to pass 35 percent they gave up the struggle and 125 people lost their jobs.

Who is to blame for the demise of the American Seed Company? Are they really opportunists who should have been out of business long ago? Is it dishonest parents who have raised dishonest children? Is it a spinoff from Watergate? Maybe all of these in part.

It is no secret that although ours is a society more honest than some, we have never been able to count on the honesty of all our neighbors. Thirty-five years ago when gasoline was

much cheaper than it is now our family was quite certain at times that gasoline was being stolen from our farm's supply. We have heard the story of Watergate, and what about other presidents? A new biography of Lyndon Johnson reveals what many suspected: that he was a liar and a cheat, beginning at least as early as his college experience. But then horse traders and other sharp dealers have been with us for generations. Pirates are an old story.

Nevertheless when a seed company goes out of business because of cheating by children, it is cause for concern. Where have they learned that it is not necessary to pay your debts? Did they learn it from watching TV where, if I am not mistaken, many programs imply that clever deception is the way to get along? Did they learn it from parents who cheated on their income tax? Or who cheated on each other? One effort to collect made by the seed company was to contact the parents, but these letters often brought protests from parents to the effect that it was the company trying to cheat the children.

"Where there is no prophecy, the people cast off restraint," reads an old proverb, "but blessed is he who keeps the law" (Proverbs 29:18). We knew there were limitations in the Protestant work ethic, but can our society survive without it? As this is written, the U.S. Senate has just given permission to sell \$8.5 billion of military equipment to Saudi Arabia. There is jubilation in the White House and in Riyadh, but dismay in Jerusalem.

In all three places the main point is overlooked. This is that the U.S. appears to be following the pattern of a culture in trouble. While the center decays, it spends a great amount of effort and money in an attempt to strengthen the defenses.

What we can do about it is not clear to me. Except that as a beginning we can pledge to ourselves and others that we do not intend to steal. That it is our intention to give full value for what we receive from anyone. That shortcuts like stealing and cheating are not in the spirit of the one we follow. He said that he "came not to be served but to serve" (Mark 10:45). A thief couldn't understand that.—Daniel Hertzler

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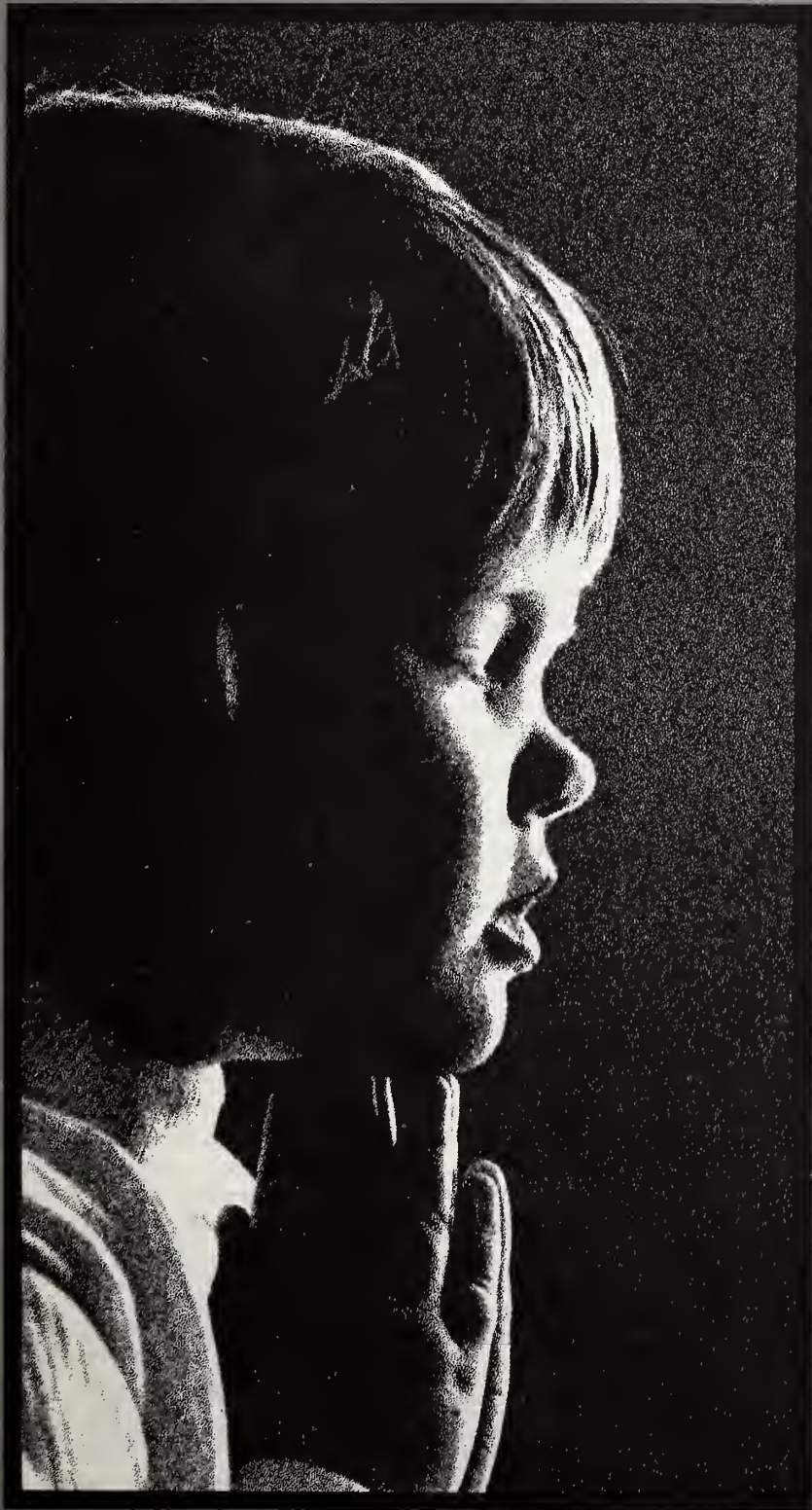
An attitude of gratitude

by Larry Augsburger

For years I've been frustrated by the annual feast of Thanksgiving. Oh, I was never frustrated by the food, the family, or the fellowship. That I could always enjoy. The problem lay more with the thanksgiving than the feast portion of the holiday. Each year I would feel constrained to personally express a special word of appreciation to God for his blessings to me. Either in my personal devotions or at some other special time during the day, I would attempt to try to adequately express appreciation to God for the bounties of his blessings. But I ran into trouble here. It seemed that I didn't know how to give thanks.

The problem I felt centered mostly in the fact that my efforts at giving thanks seemed so paltry in comparison both to the blessings of God and to other expressions of thanks that I had experienced in my life. In addition to the personal blessings of life, health, safety, friends, family, food, and clothing, for which I found it hard to give adequate expression of thanks, there were things like salvation and creation. I felt constrained to match my expressions of thanks with the magnitude of these blessings. And there was simply no way that I could do that.

The other side of the problem lay in



listening to other persons' expressions of thanks. There would be the majestic sound of a litany in church, the magnificent choir with its beautiful, moving Bach Chorale. There would be an eloquent preacher with his experience of years of putting together high-sounding phrases. And here I was with my simple, lowly, childish expression of thanks that was over in no more than two minutes. I felt as if I didn't know how to thank. My thanksgiving could not compare with the magnitude of God's blessing, nor could it compare with the majesty of other persons' giving of thanks. This feeling of frustration led me to do some deep thinking on the issues of thanksgiving, and I believe I have finally resolved for myself the issue of how to give thanks. I would like to share it with others.

The first part of the answer to the question about how one gives thanks lies in the area of attitude. No matter what actions we take or words we say, if we do not have a proper attitude we do not give thanks. Prior to any action or any word must be a well-established attitude of gratitude. This attitude is grounded in the awareness of our dependence on God for our blessings. It consists of a deep sense of thanksgiving and appreciation to God for what he has done for us and is the very crux and heart of being able to give thanks. It's not important what we say. It's not important what we do. What is important is how we feel inside. Attitude is 90 percent of giving thanks.

The second part of my answer to the question about how one gives thanks involves a recital of God's blessings to us. This does not need to be a formal or pen and paper enumeration session, but it does need to be a reviewing in our minds of the blessings which God has made available to us. The recital is a significant concept in the Bible. Many times in the Old Testament we find Israel gathering together to recite the great acts of God lest they forget what he had done for them. In the same way, in the New Testament we are enjoined to take the Lord's supper as a way of remembering Jesus and what he accomplished on the cross. Recital reminds us of God and what he has done for us.


This reviewing of God's blessings can lead us to a realization of two significant areas in which we should be grateful. First, there is the recognition of God's personal blessings, the things that he has provided for us individually. Here we can enumerate things such as our food, our health, our well-being, our family, our children, our friends, our job, and many of the other things that we recognize as God's personal blessing. The second area of recognition has to do with the larger blessings of God. And here we think of such things as salvation, the creation, the majesty of the entire world, the mountains, the seas, all the larger things that God has made available to humankind.

Having recognized the importance of one's attitude of gratitude and of the recital of God's blessings, we now come to the physical act of expressing our thanks to God for those

blessings. I can think of three methods that we can use for expressing thanks to God. The first method is direct verbal expression of praise to God by prayer. Here we can include the high-sounding preacher and the beautifully written litany. But here we can also include the humble, short, but sincere prayer of the average person who knows no fine words but still wishes to express to God something of the gratitude he or she feels. Thanks is not measured by the prayer or the majesty of the words but rather by the depth of the inner attitude. So one who has steps one and two of giving thanks in order need not be concerned by his seeming inability to make his prayers to God seem adequate as an expression of thanks.

The second method of giving thanks is that of singing. Here we need not worry about the words, for they have already been written for us. Nor need we worry about pitch and tune and harmony and melody. For God listens not to the technical perfection of those who sing but to the message and to the spirit in which it is given. So one need not worry if we do not sound like the Mormon Tabernacle Choir. What counts is that we express thanksgiving to God by singing, not that we sound professional while doing it.

A third method of thanksgiving has to do with the sharing of our blessings with others. A true attitude of gratitude and an accurate recital of God's blessings will soon lead us to the conclusion that we have been mightily blessed and that we can indeed spare some of our blessings for those who are less fortunate than we. So in offering our time, our talents, and our money we indeed give thanks to God, for we recognize his blessings to us, then use them to bless others.

So my frustration was needless. My attempts to give thanks showed that I did indeed have the attitude of gratitude, and that I had indeed recited the blessings of God. My problem lay in my centering on the expression of thanks to God rather than realizing that the significant thing was the attitude I had before God. So I no longer mourn the inadequacies of my prayers, or the sour notes of my singing, for I know that God listens to the attitude of my heart more than to the technique of my mouth. And that indeed is another thing to add to my list of blessings. 

Editor: **Daniel Hertzler**

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Larry Augsburger is pastor of the Metamora (Ill.) Mennonite Church.

The moral miracle

by Katie Funk Wiebe

A Roman father looked at his son, sniveling in the corner. At seventeen the young man still liked to stay close to his mother and listen to her and her friends chatter. The boy had been born a weakling. The father knew he shouldn't have listened to his wife's pleading at the time of the boy's birth to allow the child to live. Maybe even now wasn't too late to make amends for his foolishness then. He would have the boy disposed of to save the family from further disgrace. To do so was his right during the time of the early church.

Another Roman, a soldier away at war, wrote his wife about 1 BC, "Dear Alis. . . . We are still at Alexandria. Don't worry if I don't return with the others but remain here. As soon as I am paid, I will send you some money. Please take good care of the new baby. If luck holds out and you bear a son, let it live; if it is a girl, throw it out. You told Aphrodisias to tell me, 'Don't forget me.' How can I forget you? I beg you not to worry."

But some wives had cause to worry, for divorce was easy. In Jerusalem some husbands asked the head rabbi Hillel to interpret the divorce law. What did Deuteronomy 24:1 mean when it said a man could divorce a woman and send her out of his house if "she found no favor in his sight"? Some rabbis insisted the only valid ground for divorce was adultery. What did he think?

His response was "no favor" meant anything that displeased them. Oversalted food. Walking in public with uncovered head. Disrespectful talk about his parents. Being quarrelsome. Or finding a more attractive woman, added another rabbi slyly. The men went away satisfied.

In Rome, Veditius Pollio was fuming. What had he done to deserve such an incompetent slave? Last week the old man had broken a valuable vase. Today he had dropped a crystal goblet. The Roman turned on his cowering slave and pushed him into a fishpond teeming with savage lampreys.

In a Greek community, some young men were discussing among themselves their sexual exploits of the night before with the prostitutes of the temple. Some older men listened to their sons jesting and smiled broadly, remembering their own salad days. It was good to see young men so full of life.

In his *Daily Study Series* of Ephesians William Barclay gives the readers these glimpses of family life about two

thousand years ago. In Greece and Rome a husband was expected to have a mistress. Young men were unusual if they didn't turn to prostitutes for entertainment. Divorce was common. Juvenal writes of a woman who had eight husbands in five years, Jerome of one who had 23 husbands, the last of whom had 20 wives before he married her.

Under Roman law, a father had absolute power over his family. He could sell the members as slaves, make them work in his fields, even in chains, or have them killed if he so desired, writes Barclay. Unwanted children were many. Some were deposited in the Roman forum, where greedy people gathered them to nourish them to sell later as slaves or to stock the brothels.

Handicapped children had no future in this society. Historian Seneca wrote: "We slaughter a fierce ox; we strangle a mad dog; we plunge the knife into sickly cattle lest they taint the herd; children who are born weakly and deformed we drown."

Under Jewish law a woman was not a person but a thing without legal rights. Under Roman law, a slave was also a thing, a "living tool, just as a tool is an inanimate slave." Varro, writing on agriculture, divided agricultural instruments into three classes—the articulate, the inarticulate, and the mute.

Because this kind of information is not in the Bible, some modern readers tend to believe that the moral principles set forth in the New Testament regarding the home merely endorsed or strengthened existing principles. Not so, writes Barclay. Christianity introduced into that society radical views about the relationship between husband and wife, parents and children, slaveowners and their slaves. Chastity was a new virtue entirely, and the standards for homelife Paul set up in Ephesians had never been heard of before.

Paul was telling the Ephesian church the Christ-principle brings with it power to build relationships on a different base. A moral miracle is possible. Husbands don't need mistresses; in Christ, they can learn to love their wives. Wives don't need to fear their husbands; in Christ, they can learn to respect and love them.

The Christians of those days believed these words about the moral miracle. For centuries thereafter the Christian view of the family became the norm for Western civilization. When we no longer believe in that moral miracle in which spiritual strength overcomes the impossible, we're back to pagan times.

Katie Funk Wiebe teaches English at Tabor College, Hillsboro, Kansas.

Questions people ask about Mennonite Central Committee

answered by Peter Dyck

Since January 1980 Peter Dyck has been traveling to Mennonite and Brethren in Christ churches and schools to talk about the work of Mennonite Central Committee. Many in each group knew of Peter Dyck, who since 1941 has traveled and worked with MCC, first in relief and refugee work in Europe, then as Europe director in Germany and later in Akron. Present in some audiences were former refugees whom Dyck and other MCCers had helped to resettle in North and South America after World War II.

Besides listening to Dyck's stories, those in the churches asked questions. Lots of questions. Following is a sample of questions most frequently asked and Dyck's answers to them:

Which does MCC need more? Money or people?

We need both. We don't have to make the choice of either one or the other. But if we did, I'd say give us people.

Why? First, because the right kind of people are harder to get than money. Second, if you have good people serving in good programs, the money will come. Third our programs are never stronger than our personnel engaged in them.

Money will buy bread, but since man doesn't live by bread alone, it takes skilled, dedicated, and loving people to channel that which is not bread.

Are white teachers still welcome in Africa?

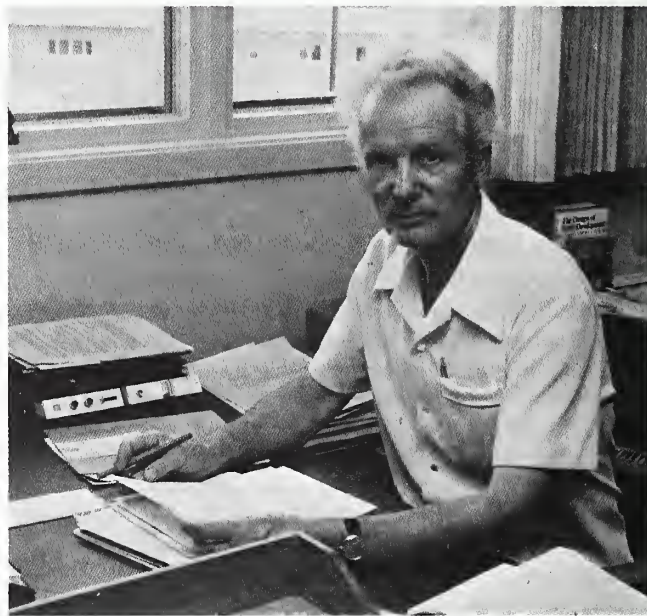
Yes, MCC has many teachers in African schools administered by the church there. Local people often prefer jobs in industry and government so there are still many teacher vacancies, especially for such subjects as mathematics and the sciences, agriculture and English. Currently MCC has some 80 teachers in Africa but could place twice as many. Nancy Heisey, secretary for southern Africa, says, "We have more requests than we can fill."

We are trying to help others, but one area in which we ourselves need help is in changing our lifestyle. Can MCC help us?

Yes and no. Nobody can help effectively if the person seeking help does not make an effort himself. It is a bit like helping an alcoholic; the person must really want to change. As long as we like it the way it is, change is impossible.

But if the inner motivation is there, consider the following: First, use Doris Janzen Longacre's books *More-with-Less Cookbook* and *Living More with Less*. In one church I visited they have a Sunday school class called "More with Less," where for 13 weeks members discuss, share, and search together for answers on how to simplify their lifestyle, see films and filmstrips such as *Give us Daily Bread* and *MCC in a World of Need*, study books such as Ron Sider's *Rich Christians in an Age of Hunger*, and get outside speakers to stimulate and encourage them.

Second, make a beginning, do something. The start may



Peter Dyck, MCC traveler: "We don't want the MCC motto 'In the name of Christ' to be a mere pious sounding phrase."

not be profound but the Lord won't leave you there. He will lead you into deeper insights and bigger commitments. I once asked, "When was the last time you really wanted to buy something and had the money, but you didn't?" Someone said she did not understand the question. You would understand and could explain after you had read Doris Janzen Longacre's and Ron Sider's books, and seen the film and filmstrips.

A third insight about changing lifestyle and one that has become a conviction for me is that none of us can do it on our own. The problem is too big. We need each other. The seductive materialism of our society—the emphasis on consumerism, on money, and things—is so powerful that we can resist it only if we band ourselves together. We need each other for correction, suggestions, encouragement, and support. That's what church is about—a group of people who by God's grace refuse to let the world squeeze them into its mold (Rom. 12:2).

If population increase causes hunger, what is MCC doing or what can anybody do to slow down population growth?

National family planning policies are of limited effect. Voluntary sterilization of men in India hasn't worked. But let people have a better life, let the families of the Third World have food to eat and clothes to wear, let them have education and health care, let them have adequate housing

and safe drinking water, and then watch what happens. They will have smaller families. They won't need so many children to make sure a few are still alive to provide for their parents in old age.

Seen in that light, helping the Third World to live better is in our own and the world's best interest. Because Mennonites and Brethren in Christ people follow the teaching and example of Christ, we will want to help the poor for other reasons. However, it does make sense, even to non-Christians, for the most selfish and godless person to help the poor, because if they and we don't the boat will sink and we'll all drown.

Why does MCC promote abortion? That's killing and taking life too.

MCC does not promote abortion. Anyone spreading that rumor is peddling an untruth. For a fuller answer, ask the MCC Peace Section for its one-page statement, "Affirming the Sanctity of Life in Relation to Abortion," adopted on May 16, 1981.

Why do we have articles in our church papers criticizing the American government, when it is doing more for poor countries than any other country in the world?

First, the U.S. is 13th among the leading 17 noncommunist countries in the amount of aid provided in relation to the gross national product (GNP). U.S. foreign aid accounts for one-quarter of one percent of the national GNP, less than what Americans spend for alcoholic beverages or pet food each year.

Second, most U.S. government aid has strings attached. For example, the money given to poor countries is often in the form of credit which must be used to purchase U.S. products. AID, the U.S. aid program, itself explains that more than 70 cents of every dollar spent for goods and services for poor countries is spent in the United States. In 1971, when the Senate voted to stop the AID program, John A. Hannah, administrator of the program, pleaded that it continue, not because of the poor people but because "discontinuance of U.S. AID will cost U.S. suppliers some \$3 billion in orders for supplies and services and cost many Americans their jobs."

Third, when food is used as a political weapon the results can be very discouraging if not downright disastrous. John Block, Secretary of Agriculture, clearly stated, "I think food is the greatest weapon we have over the next 20 years." At best, according to a 1975 U.S. government study, "such food assistance by the United States and other countries has hindered the developing countries in expanding their food production and thus has contributed to the critical world food situation." At worst, when food is used as a political weapon, it bolsters and keeps in power repressive and dictatorial governments that are not interested in helping the poor people of their countries.

Finally, to be critical is not to be negative or disloyal. In fact frequently it is the best citizens who express their "loyal opposition," as they say in England, to their government's selfish or misguided policies. Were the Mennonites and Quakers who criticized the U.S. government's slave policy 200 years ago second-class citizens? Indeed not, they performed a patriotic and Christian duty, doing that which their consciences dictated and which was best for America.

When their descendants criticize today's government for

At worst, when food is used as a political weapon, it bolsters and keeps in power repressive and dictatorial governments.

exploiting poor people in the Third World they are also obeying their consciences and it will be seen that in the long run they are doing that which is best for America.

Do MCC workers bring the gospel to people they work with?

It is clear that most people in the churches want MCC to give the bread of life as well as bread. They are concerned about the spiritual witness of MCC, about uniting word and deed.

That is also the concern of MCC. We don't want the motto, "In the Name of Christ," to be merely a pious sounding phrase, but a deeply felt conviction. We say "MCC is a Christian resource for meeting human need," with the emphasis on "Christian" and the explanation that human needs are physical as well as spiritual. We expect that all MCC workers are Christians, committed to the way of peace in all human relations, following the example of Christ in his ministry of compassion and proclamation of the kingdom of God.

MCC works very closely with many mission boards in different countries. However, the mandate or specific task of MCC as given it by the churches is not evangelism and church planting. That is primarily the task of the mission boards.

But just as missions engage in programs of education, health, agriculture, and relief, so MCC engages in programs of Christian teaching, as, for example, at the Bienenberg Bible School in Switzerland; and in the preparation of Christian literature, such as in a current mammoth project of translating and publishing a Bible commentary in the Russian language. And MCC assists in church planting in such countries as Bolivia, Brazil, and Indonesia.

According to William T. Snyder, executive secretary of MCC, MCC has preceded Mennonite mission work in some 20 countries. "We were instrumental in helping missions to start and were forerunners in some cases," he said.

How do you feel about relief sales? Can't we raise enough money for MCC without them?

I have not always been a believer, but now I am. I believe in relief sales not only because of the money they generate for the poor, but what happens in the process. Last year 21 relief sales raised \$1,912,087 for MCC, which is about 25 percent of the total constituency givings of \$7,221,000.

There are strengths and pitfalls in relief sales to raise money for MCC. One of the obvious strengths is that it puts people to work not for self but for others. And of course it is wonderful that it involves so many people, not just a few professionals.

One of the activities at relief sales that contributed to making me a believer was the relatively high visibility given to the central cause of all the activity and hoopla. Relief sales do provide an opportunity to share literature and films and filmstrips about world needs, hunger, refugees, and service opportunities.

But there are pitfalls. It must be confusing and appear as a


paradox to the uninitiated non-Mennonite for the first time coming to a Pennsylvania relief sale, for example, to see all that good food being consumed by overweight people in the name of poverty and helping the hungry.

I believe it is also possible to get so carried away with the relative ease of raising money for a good cause that one could forget the problems that our mission boards and conferences have in raising money for their budgets. We need to keep the total work of the church in mind.

A king sent two servants out into his kingdom, each carrying a basket. Instructions to the one were to bring back all the different kinds of weeds growing in his kingdom. The other was to bring back all the varieties of flowers. After a while both returned. Said the one, "Your majesty, here are the weeds I collected. Your kingdom is full of weeds." The other handed him his basket of flowers and said, "My lord, your kingdom is filled from one end to the other with the

most beautiful flowers." Each saw what he was looking for.

The 20th-century news gathering people are trained to gather weeds. You say, "The news is so discouraging." What do you expect when you open the paper and turn on the radio? Do you learn that last weekend 900 families in our little town of Akron enjoyed themselves, lived peacefully together, went to churches, had picnics, and played table games? Of course not. That's dull, that's not even news. News is that there was one family where the husband got drunk and beat up his wife.

I refuse to believe that all those screaming headlines give me the correct and balanced world picture. However, for me personally the roots for a positive attitude are a lot deeper than that. They are anchored in the Scriptures and in God's purpose for the world. I love those lines we sing, "This is my Father's world, O let me ne'er forget, that though the wrong seems oft so strong, God is the ruler yet." 

Listen to the little people

by Albert Buckwalter

After four months in North America, during which we have been privileged to meet our brothers and sisters in the faith in a number of our Mennonite churches, Lois and I are now ready to return to the Chaco of Northern Argentina.

We and our Mennonite Board of Missions colleagues, Michael and Mattie Mast and Willis and Byrdalene Horst, work in cooperation with various tribes of Indians in their own independent United Evangelical Church. This church, which had its humble beginnings when less than 30 congregations banded together in the late 1950s, has now become the principal integrating factor in the life of the Indians in that area, encompassing over 80 congregations, and still incorporating more who request affiliation.

Freedom of worship is no insignificant motive in what gives impetus to this renovating and life-giving Christ-ward movement among Northern Argentina's native inhabitants. This movement has already drawn to itself numerous congregations from the Pilaga in the northwest, Mocovi in the south, and Mataco in the west—all associating with the Toba who were the founding group.

The United Evangelical Church is self-governing and self-supporting, and the Indians are free to conduct their own affairs as they sense the Lord's leading under the influence of his Holy Spirit, using the Bible as a source of direction.

Our task, as essentially outsiders, is:

To share with them the Christian message and our own faith experience.

To listen to them and learn to know them intimately in their own setting.

To affirm them in their Christian faith and in their Indianness.

- By regularly visiting their churches and sharing the Word in their public worship.

- By translating Scripture into their languages and teaching them to read it.

- By publishing these Scriptures, as well as excerpts from the store of knowledge from their traditional past.

- By compiling dictionaries of their languages.

- By facilitating the legal status of their church as required of all non-Catholic churches by the Argentine government.

We return to Argentina rejoicing, with the recently published Toba New Testament in our hands, which we hope will be the instrument of continued growth in knowledge about our Lord and in faith in his power.


We plan to take up where we left off when we parted with the Indian co-translators in early May.

In the Toba language, Orlando Sanchez and I will continue with the translation of selections from the Old Testament which we recently started.

In Pilaga, Ramon Tapiceno and I will soon finish 1 Timothy, as the fourth book completed in that language, joining Mark, Acts, and Jonah.

As well, we will be publishing further booklets in a series of illustrated Old Testament stories in the above three inter-related languages. The Anglicans have a missionary linguist-translator working in the Mataco language.

Lois and I join all others who believe that Christian mission in our day is no one-way street. As we shared the gospel as we knew and experienced it, the Indians responded in a way which challenged our own necessarily limited understanding—broadening that understanding.

So a time has come to *examine* all the assumptions underlying our way of life as Mennonite Christians and as North Americans and to *recognize* that the little people, the powerless, the disinherited of the land, are conserving some of God's great wisdom of all time which we need to *listen to* and *ponder*. It will be at our own peril if we don't. 

Albert Buckwalter is a missionary with Mennonite Board of Missions.

Bowling Green revisited

From a fraternal visitor

As the Church of the Brethren fraternal visitor to the Bowling Green 81 Mennonite Church General Assembly, I experienced the warmth of the Mennonites immediately. Extreme kindness and patience came from associate general secretary Wayne North and usher LuAnn Horst who went beyond the call of duty to give a cousin in the faith a "crash course" on Mennonite ways, history, and tradition.

The "family element" of this Assembly was visible. Luke Hurst, a dentist from Harrisonburg, Virginia, said, "It's families coming to a larger family." After my greetings to the Assembly from the Church of the Brethren, "the family" was extended to me. "Do you know Irven Stern?" came from a sister from California who is a Mennonite now attending the San Diego Church of the Brethren. From a brother came, "Welcome. I was a Brethren, but married a Mennonite." He is now part of Plough Creek Fellowship, a dual-Conference congregation (both Mennonite Church and General Conference Mennonite). Perhaps the family element of this Assembly will be lifted up on the nationally televised Sunday morning religious show "For Our Times," on November 22, 1981. A CBS camera crew from New York spent a whole week at Bowling Green taping the events of the conference. At times the TV lights during the business sessions were annoying. It was good to see that the Mennonites are allowing their light to shine more brightly!

In contrast to our Indianapolis, Indiana, Brethren Conference, the *style* of the General Assembly was intriguing. No congregational delegates here, only "conference (Brethren would use the word "district") delegates" would vote. No red and yellow lights to stop or limit debate at the moderators table. The Mennonites are not as windy as the Brethren! (Or, is it self-discipline?) No numbers hanging from the floor microphones! But Brother Moderator, how do you know when to call on the various speakers? Just one of the "Mennonite miracles" experienced by this visitor. True generosity abounded with handouts to *every attendant* from a small magazine "Sent" (about people in mission) to a larger booklet "The City—What Is It Really Like?" by Vern Miller from Herald Press. All of that was easy to take and to understand, but did you ever encounter the *rainbow* approach to name tags: ivory, blue, red "D," blue dot, all kinds of badges telling you in symbol/color form *who* and *where* you were to go. For example, a yellow action figure sticker gave the bearer access to the Student Recreation Center.

Humor was present at the Assembly. Great laughter came from the delegate and visitor body when a brother asked in frustration, "Does the Mennonite Church revise its faith

yearly?" After a fairly long speech, a sister Ruth on the floor said: "I don't ask the Lord what to say, I ask the Lord what to leave out!" "A *no* name badge means the person is still looking for the registration line" came from *Hope Notes*, a daily informative sheet (comparable to the *Conference Journal*) explaining Assembly happenings.

Educating in the faith was important at the Assembly. Several dozen seminars (Brethren call them "Insight sessions") were offered, ranging from "church growth" to "families in crisis." Important at the Assembly were the two sessions on dual-conference congregations, sessions designed to discuss common concerns and to discern directions for the future.

What could the Brethren learn from a Mennonite gathering such as this? An obvious fact to any observer was the Mennonites' great listening ability. Deliberations were open and free. The vigorous applause from time to time would have caused a few hairs to stand on the head of Church of the Brethren Ex-Moderator Duane Ramsey. And with the applause there was a sensitivity and kindness not often sensed at the Brethren Annual Conference. You may recall the statement at the Indianapolis session on "Human Sexuality," "God Made Adam and Eve, Not Adam and Steve." Humorous? Possibly. Kind? Certainly not. Most impressive was the sizable *minority* representation in the delegate body—*women* and *men* debating the important issues of the Assembly. One other concern: the many authors writing in *Hope Notes* added zest by giving various perspectives and meaningful nuances of the sense of the meeting.

The theme of the Assembly was "Called to One Hope." "There is one body and one Spirit, just as you were called to the one hope that belongs to your call" (Eph. 4:4) got a workout, supported by drama, Bible studies, seminars, and addresses. Worship services were well attended. Glendon Blosser, the moderator of the Assembly, told some 2000 persons gathered in Anderson Arena, "There is hope in a hopeless world through Jesus Christ, and it must be shared."

A Youth Convention met simultaneously and had many activities ranging from the dramatic performance of the book of Revelation by Steven Shank to such seminars as "I'm a Mennonite—What Does That Mean?" or "Christians in Athletics—Religious Superstars or Born Losers?" Other major addresses—mostly for adults were featured. Warner Jackson of Cleveland pointed to "The Anticipation of Hope." James Lapp of Albany, Oregon, drew attention to "Hope Lived in Community." Martha Smith Good of New Hamburg, Ontario, emphasized "Hope Revealed." J. C. Wenger of Goshen, Indiana, announced "Hope Fulfilled."

Where are the Mennonites headed in the 1980s? What issues will they be struggling with in the future? The



Bowling Green from the floor: Brian Lavery, delegate from Ontario . . .

leadership of this 110,000-member denomination were willing to share their views. From Ivan Kauffmann, the general secretary: (1) church leadership, (2) human sexuality, and (3) urban concerns deserve top priority. Myron Augsburg, moderator elect, who will serve two years, shared his personal observations. The number one concern was Mennonite Church structure. How can Mennonites share and work effectively together? Urban evangelism and a "global network" for sharing peace concerns are also important.

To Wayne North, coordinator of Bowling Green 81 event, from Lombard, Illinois, the issues that will take Mennonite time and energy in the next three years are: (1) evangelism, (2) leadership, and (3) sexuality concerns. However, North believes that the real issues should be: (1) Christology, a hermeneutical issue that would have great implications for other areas, (2) evangelism and social service, and (3) peace (a united witness on peace concerns).

Ross Bender, dean of the Associated Mennonite Biblical Seminaries of Elkhart, Indiana, is the new moderator. For him the key issue facing the Assembly is urban affairs. However, the media surfaced his peace bias when he spoke at a press conference. "All bombs seem to us immoral. One which kills people and leaves buildings intact is especially immoral," was an obvious reference to the neutron bomb. A brother Kuhns, active in the Mennonite Church for some fifty years, thought stewardship and urban concerns were the most important issues deserving Mennonite consideration in the 1980s.

The Church of the Brethren would have been at home at this gathering. The issues would have been familiar with Brethren struggling with the challenge of the Micah Mission factor: "...to do justice, to love kindness, and to walk humbly with your God" (Mic. 6:8). The business issues before the General Assembly were: (1) the use of law (study

report was approved by the delegates), (2) leadership and authority, (3) sexuality, (4) urban concerns, (5) seeking a response to the statement "Vision for Witness," (6) finances with the impact being that Mennonites have contributed more dollars for churchwide mission than ever before, and (7) evaluating and updating Mennonite Church organization.

Of much interest to this observer was the "study report on Justice and the Christian Witness," pages 95 to 199 in the "Mennonite Church General Assembly *Workbook*." According to the chairperson, Edward Stoltzfus, the study focused on "how issues of justice related to the historic positions of peace and nonresistance and how justice is rooted in the biblical material." "Justice and the Christian Witness" received a positive response at Bowling Green 81. The words found in the section "The Church as Context for Discernment and Witness" (p. 108) were thought provoking:

"The first requirement for faithful discernment is that it be done in the context of the church community. Only when we covenant to hold each other accountable will we help each other unmask and defeat the powers which would draw us from God . . .

The strongest feelings expressed on the floor came when the General Board of the Mennonite Church presented "the establishment of a study committee to study "Human Sexuality in the Christian Life."

At Bowling Green 81 the Mennonites were seeking to discern the mind of Christ. This observer from the Church of the Brethren saw much earnest soul-searching. In a dark world, thank God that "Hope Notes" still remain. The challenge from James Lapp rings clear: "God has placed the gospel of hope in earthen vessels. The principalities have been disarmed. Are we ready to challenge them with the good news of Jesus Christ?" All people of good faith can accept the challenge of that question.—J. Ronald Mummert, pastor, Heatherdowns Church of the Brethren, Toledo, Ohio.

Encouraged me tremendously

When more than 4000 Mennonites get together at one location there is bound to be a lot of hugging, handshaking, backslapping, and talking. I thoroughly enjoyed my share of the fun at Bowling Green 81, the Mennonite Church General Assembly churchwide convention. All of that, however, is only part of what happens at the biennial General Assembly. During the 4½ days I was there I saw much encouraging evidence that we are a people "called to one hope" as the Assembly theme proclaimed.

Don and Anna Ruth Jacobs, who had served earlier as missionaries to both Tanzania and Kenya under the Eastern Mennonite Board of Missions and Charities, led stimulating, inspirational studies each morning of the Assembly. Their sharing on the first chapter of the first letter to the Thessalonians helped me find a way to put into words the many feelings and impressions I gathered from worship sessions, seminars, lunch discussions, business sessions, and sidewalk conversations.

First Thessalonians 1:9 tells of people who turned from idolatry to the service of the living God. Their conversion was one "awakened by hope" as Don and Anna Ruth put it.

That same conversion, awakened by the hope of our Lord Jesus Christ, is still happening today. Many are turning away from the idols of our times and turning to new life in Christ.

Turning to the one hope we have, Christ Jesus, must be done constantly and in many different ways. General Assembly afforded many opportunities to feel the impact of turning in people's lives. Perhaps the most impressive turning in my mind was the strong call for hope in Christ instead of the "security" of nuclear weaponry. Four young men, who for reasons of conscience have refused to register with the Selective Service agency, received a long, standing ovation of support.

A resolution was adopted which calls congregations and members to consider, in light of the "growing despair in the world due to the escalation of the arms race," the following forms of faithfulness: (1) To pray regularly for national leaders who have in their hands the fateful power of nuclear weapons. (2) To become informed about the potential of nuclear war and the policies that move in that direction. (3) To declare our readiness, in light of our faith in Christ, to live without nuclear weapons in our countries. (4) To enter into discussion and study with other Christians in our communities on this issue. (5) To invite men and women, including government leaders, to that same faith in Jesus which provides ultimate security and frees us from fear. (6) To consider ways to witness to the decision-making process in our governments, urging alternatives to military confrontation and the use of scarce resources for human need.

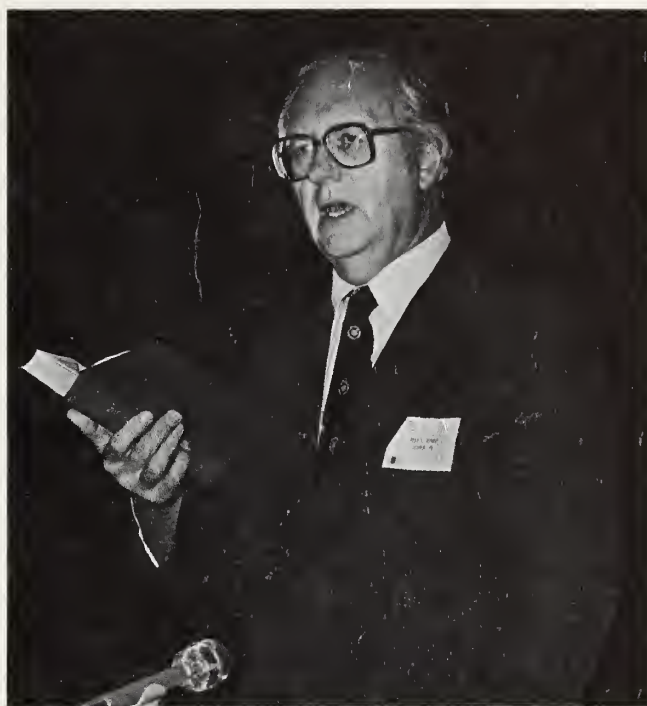
These actions speak of turning away from human power and turning to God for security. The work of the various boards, the openness to the Black and Hispanic Caucuses, the joy in sharing about Christ, a seminar on nonconformity; each of these, too, encouraged me tremendously as I saw evidence of people turning constantly in their response to the call of one hope—Jesus Christ. May God delight in your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ" (1 Thes. 1:3, NIV)—**Dan Hooley**, Intern Minister, Pleasant View Mennonite Church, North Lawrence, Ohio.

I was saddened

At Bowling Green I was an observer in the business session on leadership. I left feeling "blah." The issue in discussion was a very serious one. I was saddened to see it approached so lightly with humor, laughter, and applause. My personal reaction to the humor that was used in reference to the Scriptures is that it came near to blaspheming the Word of God.

For one speaker to say she doesn't ask God what to say should be a warning light for any spiritual observer. Anyone speaking on such a crucial issue should ask God to utter *every* word. It reminded me more of a group of rebels bulldozing their way through than saints in search for God's will.

Whenever God's people experienced the touch of God's blessings upon them, they prospered. When they took their own way they were defeated. I failed to discern God's touch at that session. If his touch of blessing is not upon an organization, it has lost its vitality. I have a deep down uneasy feel-



... and from the platform: Ross Bender, moderator elect.

ing about directions issues have moved in the Mennonite Church. But then I was just an observer.—**Simon Schrock**, pastor, Faith Christian Fellowship, Catlett, Virginia.

Praise God

I'm sad. Today's the last day of Assembly. I've spent some time in significant interaction these days. I'll miss the people that I've been close to.

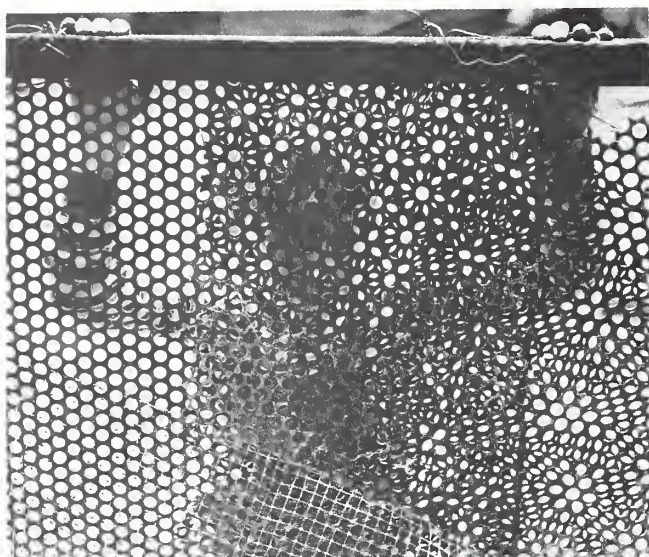
I'm tired. These five days have been intense. The level of interaction has often been quite deep. These five days have been busy. From 8:00 a.m. to 12:00 or 2:00 a.m. there have been meetings—one-on-one, committee, board, assembly, seminar—both planned and spontaneous.

I'm troubled. Although we have taken some steps following the Spirit in response to the nuclear threat in the world and leadership authority (including, thank the Lord, women) in the church, we have reflected too much the mood of our times in other areas. We have retreated into our trenches—or is it the relative safety of the cornfields—regarding sexuality. We have wavered regarding urban ministry and ministries among Hispanic and black people.

I'm hopeful. Here and there, both within myself and as I've interacted, watched, and listened, I've detected the Spirit at work. Moments of joy and celebration. Tears and laughter expressed openly. Searching for understanding experienced in areas of personal risk and pain. Unity in Christ, in commitment to service, discipleship, witness, and peacemaking reflected both formally and informally.

I'm grateful to God for this experience of being family. Our confrontations and affirmations, our hugs and our fears have again assured me that we are family.

Praise God.—**Keith Schrag**, pastor, Ames (Iowa) Mennonite Fellowship.



The poor in the 1980s

by Carl Kreider

Most of us know, but choose to forget, that the Bible offers many statements defending the rights of the poor. Thus Amos thundered against those "who oppress the poor, who crush the needy" (Amos 4:1). Jesus pronounced "woe to you that are rich" (Lk. 6:24) and he sent out the 12 and later the 70 in evangelistic work in poverty: "Carry no purse, no bag, no sandals" (Lk. 10:4). The apostle Paul pleaded with the Corinthian church to give generously "that there may be equality" (2 Cor. 8:14). James, like Jesus, pronounced a woe upon the rich (Jas. 5:1).

One of the great scandals of the twentieth century is the vast chasm which separates the rich of the United States, Canada, Western Europe, and Japan on the one hand and the poor of the Third World on the other. Thus the *World Development Report, 1980* of the World Bank reports that in 1978, 38 low-income countries had per capita incomes averaging \$200. In contrast 18 industrialized countries had incomes averaging more than \$8,000—more than 40 times as high.

Karl Marx predicted that the "rich will grow richer and the poor poorer." Though our data are not as complete as we would like, most authorities believe that the gap between the rich and the poor nations of the world has actually widened during the past generation. Despite heroic efforts to improve the lot of the Less Developed Countries (LDCs) it is often the elite class in the LDCs who have benefited most from these measures. As a result, the gap between the rich and the poor within a given LDC has widened.

But Karl Marx' gloomy forecast was inaccurate as applied to people within the industrialized nations. Instead, although the rich of these nations have become richer, the

poor have also become richer and the gap has narrowed. The quality of the food, clothing, housing, medical care, transportation, education, and recreation for poor people, though sometimes leaving much to be desired, is vastly better than it was at the turn of the century. Social Security programs have cared for the elderly and the disabled; unemployment insurance has reduced the sting of periodic unemployment (and unemployment itself is only about one fourth as high as in the Depression of the 1930s).

Other governmental benefit programs have helped families with dependent children, the blind, and the handicapped. Wage and salary payments, though eroded by inflation and taxes, have improved markedly so that purchasing power and consequent standards of living have advanced. In contrast to these governmental changes which have helped the poor, the rich have been faced with progressive income and estate taxes.

In spite of these favorable changes, 9.3 percent of all United States families still have family income of less than \$5,000 per year, and collectively these families receive only 1.4 percent of the total income of the United States. At the other end of the income scale 22.2 percent of American families have incomes in excess of \$25,000 annually and they get nearly half (44.8 percent) of the total American income. The distribution of income in Canada is slightly more equal than in the United States; in Norway, Sweden, and Great Britain it is still more so.

What will happen now? Most of the improvements in the lot of the American poor in the present century have occurred between 1929 and the 1950s. But the evidence is that the improvement since then, if any, has been modest. What will happen in the 1980s? It is, of course, too early to speak confidently to this question, but there are a number of things which have already happened which I feel can only be viewed with dismay. I would like to list five of these items.

First, we have heard much of governmental budget cuts. Actually, the total budget has not been cut, but there has been a massive attempt to reduce expenditures for social programs and to increase expenditures for military programs. I will defer to point four my criticism of military spending. Here I will only note the obvious fact that reduced budgets for devices aiding the poor such as Food Stamps, school lunches, and CETA programs will increase nutritional deficiencies on the one hand and unemployment on the other. I recognize that these social programs were sometimes abused, and I regret this abuse and think it should be corrected. But the wholesale nature of budget cuts in these areas will cause genuine suffering among many of the needy poor. They will reverse the trend toward greater equality between rich and poor which characterized the period 1929 to 1950.

Second, the tax act of 1981 will also increase the inequality between the rich and the poor. Over 27 percent of American families have incomes of less than \$10,000 a year. Because of credits for dependents and the standard deduction very few of these families paid any income tax at all in 1980, and of course the tax act of 1981 means nothing to

Carl Kreider teaches economics at Goshen College.

In the U.S. a few more than 20 percent of the families receive nearly half the total income. Who will care for the 10 percent at the bottom?

them. On the other end of the income scale tax cuts of 25 percent over the next 30 months will save hundreds or even thousands of dollars of taxes for the rich. Other changes, such as increased depreciation allowances, will also aid the rich, not the poor.

Third, high Social Security taxes will be needed to keep the Social Security system afloat. In contrast to income taxes which rest more heavily on the rich than the poor, Social Security taxes are probably the most "regressive" taxes which we have. As noted above, credits and deductions mean that the poor pay no federal income tax at all. But the first dollar of income of the poorest person is taxed for Social Security. In contrast incomes of the rich in excess of \$29,700 (in 1981) are not taxed at all. More than half of all American families now pay more Social Security taxes (and these taxes will be raised) than they pay in income taxes (and these taxes will be reduced). The net effect is to widen the gap between the rich and the poor.

Fourth, the rapidly escalating volume of military expenditures will increase the gap between the rich and the poor. Military expenditures do create jobs, but they create fewer jobs than a similar level of governmental expenditure for most other purposes. Much of the expenditure for modern military hardware is for high technology items and these tend to be produced by workers at the upper end of the income scale. Military procurement through cost-plus government contracts reduces the incentive for cost savings and benefits large producers with good profit margins. Furthermore government reports have repeatedly emphasized that the resulting inflation in prices of military goods is chronically worse than in the rest of the economy. The overall price for parts, labor, and overhead for the military increased by 25 percent in 1980. Inflation has been called the cruelest tax of all. It is a particularly onerous burden on the poor who usually spend every cent of their income.

Fifth, energy prices have increased more than other prices. Although it is convenient to blame OPEC for this, the U.S. governmental response to OPEC by decontrol of energy prices is also responsible. The Department of Energy's Fuel Oil Marketing Advisory Committee reported that because of higher energy prices the poor have lost about \$12 billion in purchasing power between 1976 and 1980. This was partially compensated by federal energy assistance programs and windfall profits taxes. But the net loss is still estimated at \$8 billion—a serious erosion of the standard of living of low- and middle-income families.

The Bureau of Labor Statistics Consumer Price Index (popularly called "cost of living") includes energy at 10.2 percent of the family's budget. But low-income families who do not drive actually spend 20 percent of their income on energy; those who do drive spend 30 percent. At the same time, wealthy corporations can afford to spend billions to buy out big oil companies. The poor of the Third World also

become poorer because of high energy prices.


How to respond? How should the Christian respond to this widening gap between the rich and the poor? One possible response would be to write to our congressmen and to the president to voice our alarm and concern. But beyond this I feel that we need to find concrete ways of expressing our compassion for the needs of the poor—especially if we happen to be the fortunate ones who actually may be receiving material benefits from the new governmental policies in such forms as reduced taxes.

In the first place, we can hold down our own material standard of living. One obvious way of doing this is to increase our giving to the church, its institutions, and to needy individuals and families. In the congregation of which I am a member we have institutionalized some of the giving to needy individuals by contributions to our "Jubilee Fund." This was established about eight years ago through a gift of \$20,000 by a member of our congregation. Since then, this fund has been augmented by smaller gifts from many other members of the congregation, some of whom were beneficiaries of grants from the fund but who are now in a position to return the money they have received from it. But most of the beneficiaries of grants from the Jubilee Fund are not members of our congregation. These people seldom return the money and so the Fund needs to be replenished.

Another way some persons may be able to hold down their standard of living is to use the benefits they have received from tax reductions to expand their businesses. Such expansion will create new jobs and thus will provide precisely the type of benefit the Reagan Administration had in mind in proposing the tax cuts in the first place.

But I think our concern should be personalized as well. In the 1960 presidential campaign one of the candidates spoke with compassion about the 17 million hungry and poor people in America. John S. Knight, newspaper publisher, responded to this statement by saying that it couldn't possibly be true because he didn't personally know of even *one* poor American. Mr. Knight's comment is illustrative of one of the grave dangers of wealth: it tends to blind us even to the existence of the poor—to say nothing about their needs. I doubt if any of us live in a community where we could not find *one* poor person or family.

In my family we found such a person by pure chance some ten years ago. An elderly widow was living alone, she had no car, and she was badly crippled with arthritis. She telephoned our house by mistake—intending to call another family with the same family name. But she telephoned because she needed help. In the next five years (until her death) we often helped her, sometimes shopping for her, sometimes inviting her to our home for a meal, or sometimes doing a menial task for her which her arthritic condition made it impossible for her to do. We helped her, but in helping her we helped ourselves. It was a concrete way of making us conscious of the fact that there *are* poor people in our community (in fact, on our street in this case) and that these people have needs.

Five ways in which changes in governmental policy have contributed to poverty have been outlined in this article. What kind of response will you make to these changes and the poverty resulting from them? 



Herald Press: Gifts for the

For Children

God's Family Eve MacMaster's first volume in the new Herald Press children's Story Bible Series. Book 1 retells Genesis, the story of how God made everything and what happened next. For people 8 to 80.
Paper \$5.95, in Canada \$7.15

Holly's New Year Dorothy Hamilton's sequel to her popular *Christmas for Holly*. Holly Manning's foster parents now want to adopt her and Holly has to decide what that will mean for her future. For 9-to-14-year-olds.
Paper \$3.25, in Canada \$3.90

Me and Greenley Birdie L. Etchison tells how Robin, a bright 13-year-old, works at her family problems and shares God with her best friend, Greenley. For 9-to-14-year-olds.
Paper \$3.25, in Canada \$3.90

Loaves and Fishes Linda Hunt, Marianne Frase, and Doris Liebert introduce children 7-and-up to healthy eating in a world of limited resources. Recipes encourage the children themselves to use basic ingredients to produce wholesome, delicious, fun foods.
Ringbound \$6.95, in Canada \$8.35

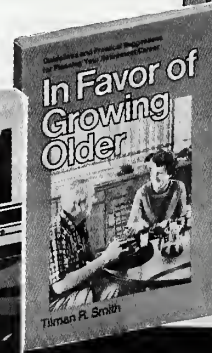
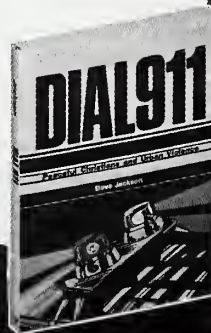
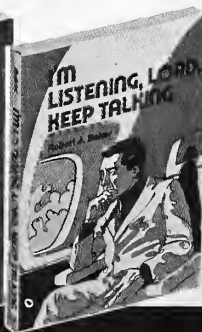
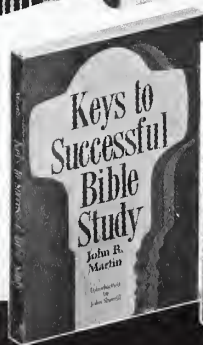
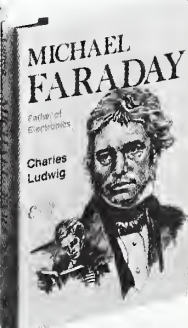
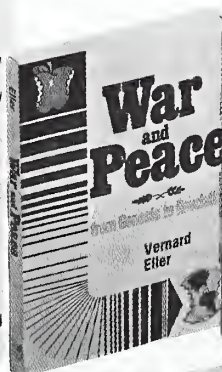
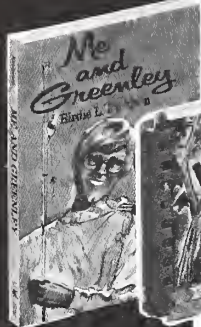
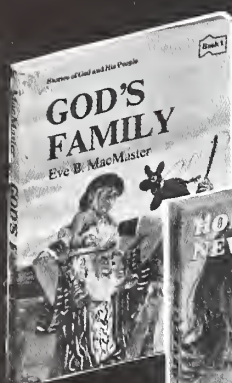
For High School and College

The Whole Thing Catherine Mumaw and Marilyn Voran combine efforts to create this alternative snackfood cookbook. An introduction to the wonderful world of nutrient-rich snacks worth eating.
Paper \$1.50, in Canada \$1.80

The Upside-Down Kingdom Donald B. Kraybill takes the reader through a fast-paced, explosive discovery of the kingdom of God as found in the synoptic Gospels. Winner of the National Religious Book Award.
Paper \$5.95, in Canada \$7.15

War and Peace from Genesis to Revelation Vernard Eller's penetrating, biblically provocative, witty book that surveys the entire Bible and calls us to suffering servanthood.
Paper \$8.95, in Canada \$10.75

Michael Faraday, Father of Electronics Charles Ludwig retells Michael Faraday's remarkable life story. Here is the father of the electric motor, dynamo, transformer, and generator, and a man of deep Christian convictions.
Hardcover \$6.95, in Canada \$8.35



Whole Family

For Adults

Festive Cakes of Christmas Norma Jost Voth's latest delightful little cookbook that features Christmas cakes from around the world. Filled with anecdotes and illustrations.
Paper \$2.95, in Canada \$3.55

Keys to Successful Bible Study John R. Martin's easy-to-use guide will help the reader to understand the unique nature of the Bible and discover its personal message. He presents four study methods anyone can use.
Paper \$5.95, in Canada \$7.15

More-with-Less Cookbook Doris Janzen Longacre's gift for all occasions for Christians concerned with better nutrition in a world of limited food resources. Give one to your relatives, the student going off to college, the new neighbors—it is certain to be a Christmas gift that is used! Over 400,000 in print.
Wirebound \$8.95, in Canada \$10.75

I'm Listening, Lord, Keep Talking Robert Baker's devotional book on prayer. He believes that when we tune in to God, listen to him, question him, praise him, we enter a dialogue with God.
Paper \$6.95, in Canada \$8.35

Dial 911: Peaceful Christians and Urban Violence Dave Jackson describes how one church has sought peaceful means for responding to violence. Practical insights for a growing problem.
Paper \$5.95, in Canada \$7.15

Soviet Evangelicals Since World War II Walter Sawatsky provides the most comprehensive history of the evangelical churches in the Soviet Union since World War II. Thirty-two pages of photographs.
Paper \$14.95, in Canada \$17.95
Hardcover \$19.95, in Canada \$23.95

Living More with Less Study/Action Guide Delores Friesen's *Study/Action Guide* makes a practical book even more practical and challenging. Here are additional projects, questions, goals, and resources for each of the 15 chapters in *Living More with Less*.
Paper \$5.95, in Canada \$7.15

God's Managers Ray and Lillian Bair provide motivation and complete instructions for Christians to create budgets and to keep accurate financial records. Practical help on practicing good stewardship.
Paper \$2.95, in Canada \$3.55

The Price of Missing Life Simon Schrock writes that life is worth living and that life at its best includes a commitment to the lordship of Jesus Christ. He sincerely believes that to miss the Christian life, and consequently heaven, is a high price to pay.
Paper \$2.95, in Canada \$3.55

In Favor of Growing Older Tilman R. Smith's guidelines and practical suggestions for planning your retirement career. Maturing should mean continued growth and joyful living.
Paper \$8.95, in Canada \$10.75

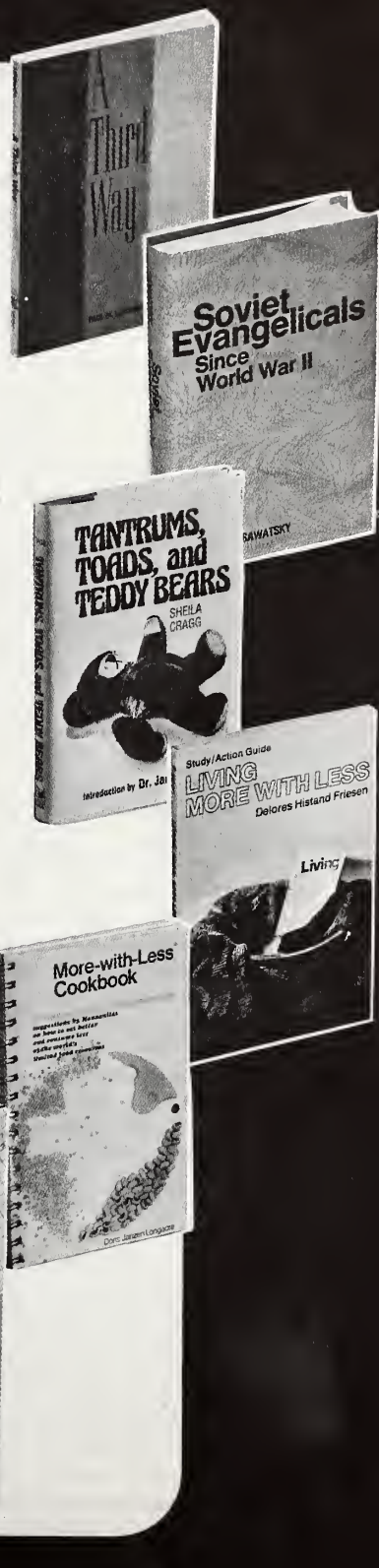
A Third Way Paul M. Lederach sets forth in simple terms some of the key affirmations of the Mennonite faith.
Paper \$6.95, in Canada \$8.35

Tantrums, Toads, and Teddy Bears Sheila Cragg's tender story of a hyperactive child and the family that loved him. A story of trial and triumph, disappointment and joy. Introduction by Dr. James Dobson.
Hardcover \$8.95, in Canada \$10.75

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The Erbs review church work in Argentina

Poultry production, English teaching, choir directing, Bible teaching, church administration, pastoral leadership, bookkeeping, and counseling are among the jobs performed for 30 years in Argentina by Delbert and Ruth Erb, workers with Mennonite Board of Missions, Elkhart, Ind. They returned to North America recently for a 16-month furlough.

Many of these jobs have provided income for Erbs so that most of the time they did not need to draw full salaries from MBM. "It also helped us identify more closely with the community and demonstrated that church work can be done without always having full-salaried pastors," Delbert said.

The Erbs first went to Argentina in 1951 as lay missionaries. Both Delbert and Ruth were recent college graduates at the time, with no seminary training. Delbert, an economics major in college, soon became involved in business in Argentina. For ten years he operated a poultry business.

During their just-completed five-year term, Delbert and Ruth divided their time between pastoral leadership of the Floresta congregation in Buenos Aires and administrative work for Argentina Mennonite Church. "We feel very much like Argentines and less and less like American missionaries," Ruth said.

Centro Evangelico Menonita de Estudios Biblicos (CEMEB), Argentina Mennonite Church's Bible school, has also taken more and more of Delbert's time. "This is a rather new concept in leadership training," Delbert said. "It fits Argentine Mennonites' need for lay leaders at a time when they can neither afford professional clergy nor even want them."

Based in Buenos Aires, CEMEB offers Anabaptist-oriented biblical studies to potential Mennonite leaders attending universities and seminaries in the city. It encourages young people to train for church work and a secular vocation at the same time.

Another aspect of CEMEB is theological education by extension. Study materials developed by the Anglicans are provided to interested people throughout the church. The students study at their own pace, with the local pastor often serving as tutor.

Delbert is preparing to devote more of his time to CEMEB by packing into his current furlough three semesters of study at Associated Mennonite Biblical Seminaries in Elkhart.

Ruth plans to emphasize family during this furlough. All three of the Erbs' children—two of them married during their last term—have moved to Elkhart to be with their parents.



Delbert and Ruth Erb have spent 30 years as missionaries to Argentina

David and Miguel, who have been in Argentina until this fall, are getting reacquainted with their sister Patty, whom they have not seen since she was kidnapped and then deported from Argentina in 1976.

The Erbs' furlough has been marred, however, by the recent discovery of cancer in Ruth's colon and liver. She has had surgery in Goshen, Ind., and treatment in Madison, Wis.

Anabaptist center finds new home in Tokyo

A small library and study center has been built on the property of Japan Anabaptist Center in Tokyo. It contains the Friedmann-Sakakibara collection of books which had previously been housed at Gan Sakakibara's home in Tokyo.

The Anabaptist Center provided half of the funds for the \$30,000 library, and the other half was provided by Mennonite Board of Missions (Mennonite Church), Commission on Overseas Mission (General Conference Mennonite Church), and Mennonite Central Committee.

Sakakibara, an 84-year-old former economics professor, discovered Anabaptism through books in the 1960s and joined the Honan Cho Mennonite Church in 1975. For over 20 years he has devoted himself to Anabaptist research and the collection of Anabaptist-Mennonite books, which now number over 5,000. In 1970 Sakakibara purchased the library of the late Robert Friedmann, a historian who also discovered Anabaptism through research.

CBS TV prepares program on Bowling Green

Called to One Hope, a half-hour television program CBS is preparing on Mennonites and the Bowling Green General Assembly, is scheduled for broadcast on Nov. 22 on CBS's Sunday morning program, *For Our Times*. It normally airs at 10:30 a.m.

Some CBS affiliates are expected to record the network feed for later showing, says Ron Byler, director of English broadcasting for Mennonite Board of Missions, media ministries. "Pastors should contact their local CBS affiliates to ask them to carry the program, possibly at a later, more favorable time," Ron says.

According to Chalmers Dale, producer for CBS, the film will give an overview of the General Assembly—clips of major addresses, singing, youth convention happenings, discussions of the arms race and the neutron bomb, the letter to President Reagan and Prime Minister Trudeau, and the like.

The program will also include a brief history of the Mennonites, a visit to the Sauder Museum in Archbold, and interviews with a cross-section of Mennonite leaders. These include Myron Augsburger, church planter in Washington, D.C.; Alice Roth, church relations administrator for Goshen College; Jan Gleysteen and Leonard Gross, Mennonite historians; Guillermo Tijerina, pastor of the Good Shepherd Mennonite Church; and Ray Horst, home ministries consultant for MBM.

Reflecting on his interview for the program, Ray Horst says, "Mennonites need to be more involved in media, because it's the current

means of communicating with the American public.

Many of the issues that concern us as a church—violence, militarism, poverty and hunger, injustice, the role of women in the church, leadership and authority in the church, etc.—are major concerns for other denominations and society in general, Ray notes.

The media ministries staff of MBM worked with Margaret Hoepfl, director of the Ecumenical Communications Commission of Northwest Ohio, to arrange for the production of the film.



Ray Horst, home ministries consultant, enjoys a light moment after his interview by CBS-TV.



Isaac Risser (left) installing Willard Heatwole as president of the Virginia M.B.

Multipurpose usage goal of Berkey Avenue Fellowship

Berkey Avenue Fellowship dedicated their meetinghouse on Oct. 24 and 25. The German Baptist East House at 2509 Berkey Avenue, Goshen, Ind., purchased in May 1980, has been renovated and an addition containing a fellowship-foyer area, kitchen, rest rooms, nursery, secretary's office, and pastor's study was built on.

Multipurpose usage was the goal as velours were installed in the meeting room and rolling storage units provided for the fellowship area to divide these spaces into classrooms.

Cushioned, wooden folding chairs, in lieu of pews, furthers this goal.

The celebrations began on Saturday afternoon as the children, age three through grade six, gathered. Beth Berry, assisted by seventh-, eighth-, and ninth-grade pupils, directed the children in games, art projects, and worship. Later the MYF with their sponsors and invited community youth came to the meetinghouse for an evening of fun, food, and fellowship.

The dedication activities continued more formally during the fellowship's morning worship and nurture time and culminated with a special dedication service and open house that afternoon.

Guest speaker, both Sunday morning and afternoon, was Paul Gingrich, president of Mennonite Board of Missions. Also included in the afternoon service, led by pastor Art Smoker were the invocation by Samuel Troyer, chairman of the Indiana-Michigan church life commission; special songs by adult and children's choirs and Lee Roy Berry, congregational singing; a litany based on Matthew 5:1-16; and responses from Rachel Fisher, president of the Goshen Ministerial Association; and Cliff Miller, president of Goshen Mennonite Ministers' Council.

Berkey Avenue Fellowship, with 72 charter members in June 1980, currently has a membership of 98 with attendance averaging nearly 200 during the past two months.

Heatwole to head Virginia missions, installed Oct. 31

Willard Heatwole, Bridgewater, Va., was installed as president of the Virginia Mission Board on Oct. 31 at the board's 16th annual fall missions conference held at the Chestnut Ridge Mennonite Church near Dalton, Ohio. Heatwole succeeds Isaac Risser, Harrisonburg, Va., who served over three years as president. Heatwole and his wife, Melba (Kiser), served over 14 years as missionaries in Jamaica under VMB and two more years in Costa Rica under the Conservative Mennonite Mission Board.

In addition to serving as mission board president, Heatwole will be spending one-half time as secretary of church relations, following Stanley Shirk who resigned that office to accept the pastorate of the Mt. View Church near Lyndhurst, Va.

The Chestnut Ridge Church which hosted the fall missions conference is affiliated with the Virginia Mennonite Conference. The 140-member congregation provided food and lodging for over 70 persons from Virginia, North Carolina, and Kentucky, who attended the meetings. The enthusiasm of the congregation for the church and missions was contagious.

The conference theme was "The Congregation on the Move." Homer Kandel, Berlin, Ohio, spoke on "Available Resources in Our Congregation." Eldon King, Dalton, Ohio, talked about "Our Congregation Moving in Evangelism" and Frank Nice, Durham, N.C.,

brought the concluding message on "Experiencing Evangelism." The speakers emphasized the fact that we need to *plan* for evangelism and *expect* it to happen.—Richard Good

Elmira fellowship moves to new quarters

The Elmira (N.Y.) Mennonite Fellowship began holding its meetings at a new location on Oct. 18. The fellowship will be sharing the meetinghouse of the First Baptist Church of Elmira, 121 W. Church St., where it will hold a 9:30 a.m. Sunday school and a 10:30 a.m. worship service in the second floor assembly hall.

This move meets the needs of both congregations. The growing fellowship's regular attendance of 80 to 90 persons demanded a larger facility than the voluntary service unit house at 311 W. Church St., and the American Baptist congregation had the problem of maintaining a building designed for 1,200 persons with an attendance of 350.

The 200-plus seating room of the assembly hall, plenty of classrooms, clearly marked and almost separate entrances, and affordable utility costs make this a good place for the fellowship to meet, according to a congregational representative.

Kraybill and Sider to address peace assembly

Authors Donald Kraybill and Ronald Sider have been added to the slate of speakers for the MCC U.S. Peace Section Assembly on "The Christian Faith and the Nuclear Arms Race" at East Swamp Mennonite Church in Quakertown. They will speak at 7:30 p.m. on Friday, Nov. 20.

Kraybill, author of *The Upside-Down Kingdom*, will speak on "The Dangers and Effects of Nuclear War." Later this year Kraybill will publish the results of his study on the effects of a nuclear attack on Lancaster County, Pa.

Sider's topic is "Biblical Faith and the Nuclear Arms Race." Sider is currently co-authoring a book on that subject, scheduled for publication by InterVarsity Press in 1982. He is author of *Christ and Violence*.

Speakers for the Saturday daytime sessions will be Herman Reitz, Frank Epp, and Mary and Peter Sprunger-Froese.

In a change from earlier announcements, Helen Caldicott will not address the meeting on Friday evening, but will speak on Saturday, November 21, at 7:30 p.m.

The public is invited to all sessions.

New Illinois historical society building dedicated

Dedication of the new Illinois Historical and Genealogical Society Building was dedicated last Sunday on Nov. 15, if plans carried. The facility is located on R. 116, four miles west of Metamora.

Nearly 150 years ago, the first Amish-Mennonites to live in Illinois settled along Partridge Creek, just north of the historical building site. Later they farmed prairie land to the south and east, including the land on which the new building stands.

The spacious two-story building will house

museum, library, and archival holdings. It will open sometime next year. The society has maintained a library almost since its inception in 1969 and a museum since 1977.

Construction began on June 23 and is nearing completion. Volunteer labor helped to speed the process and to cut costs. Harley King of Roanoke is the builder, and Clarence Imhoff of Eureka is chairman of the site development committee. Ben Gerig, finance committee chairman, is in charge of fund raising.—Carolyn Nafziger, secretary.

Inter-Mennonite Council on aging becomes viable

Establishment of a functioning inter-Mennonite council on aging came a step closer last month when persons responsible for the new council-in-process-of formation recently held their fourth meeting in Elkhart, Ind.

Long awaited by those concerned for the church's ministry to the aging, the new council offers membership to denominational groups which "are recognized as an Anabaptist faith group eligible and approved for participation in the Mennonite Health Association."

The purpose of the Inter-Mennonite Council on Aging is to serve as a resource to constituent congregations and related groups in their ministry of helping members and communities experience the process of aging in a positive and fulfilling way.

The council also adopted as a working draft a statement of goals, functions, structure, responsibilities, and related matters, copies of which are available upon request.

A \$25,000 budget for 1982 was adopted.

The council asked Kenneth Schmidt, director of health and welfare services for the Mennonite Church, to serve as interim coordinator of the council's development efforts and to begin a search for an individual or a couple to serve as staff for the council.

The council on aging is being developed under the sponsorship of the Mennonite Health Association of which Ernest Bennett is executive director. Bennett will serve as chairman of the council on aging until its next meeting, scheduled for Jan. 9 when officers will be elected.

The 18 persons present at last month's meeting represented the General Conference Mennonite Church, the Conservative Mennonite Conference, the Brethren in Christ, the Mennonite Church, the Mennonite Central Committee, the Mennonite Medical Association, the Mennonite Mental Health Services, among other interests.



From left: Lillian and Jake Elias and Marcus and Dorothy Smucker at the installation of Elias as dean of AMBS, Elkhart

Jake Elias installed as new AMBS dean

A plant for the charge and a "scroll" for the prayer were symbols used in the installation of Jacob W. Elias as dean of Associated Mennonite Biblical Seminaries, Elkhart, Ind., Oct. 16.

Goshen Biblical Seminary chairperson Marcus Smucker said the plant symbolized the nurturing role which "begins with yourself and your family. It is rooted in God's love. The work of the Holy Spirit in your life," said Marcus, "parallels the need for regular care and light and water for the plant."

Mennonite Biblical Seminary chairperson Darrell Fast gave Jake a scroll from the members of the congregation in Toronto where the family worshiped during Jake's post-graduate studies. "This is our response to the whole family," Darrell said.

Fast led the prayer of installation and was accompanied in the laying on of hands by representatives of the boards, administration, faculty, students, and staff.

In the message, "Hearing and Doing the Word," Dean Elias said that when Jesus taught the disciples to pray, "he helped them to hear the good news." When Jesus cast out a demon, "he did the good news."

The seminary choir sang two anthems. Board vice-chairpersons Dorothea Janzen and Evelyn Shellenberger read the Scripture. A reception followed the service.

Elias has served at AMBS for four years, the last three as assistant professor of pastoral ministry and as interim director of field education. He continues teaching as assistant professor of New Testament.

Ministerial developments include ordinations, installations, and changes

Wilmer Hartman, Ohio Conference minister, was active in leadership development with three Ohio congregations recently: Sharon, Oak Grove (West Liberty), and Pleasant View.

Kenneth Benner, Elida, was installed as pastor of the Sharon Mennonite Church, Plain City, on Sept. 27. He had been serving the Pike Church, Elida.

David L. Gehman was ordained at the Oak Grove Church, West Liberty, on Oct. 25. Elders Everett Yoder and Seranus Wideman led in the service. Jacob Leichty gave a historical overview of leadership at Oak Grove. Duane Beck, area overseer, preached the sermon. David had served the congregation as

a licensed minister during the two years prior to ordination.

On Nov. 1, Maurice Hirschy, North Lawrence, Ohio, was ordained at Pleasant View Mennonite Church, where he has been serving as a licensed minister for the past two years. The service took place under the leadership of congregational worship leader Bill Ressler. Eldon King, minister of evangelism and a minister of the congregation, brought the message. Family members and representatives of the congregation joined the ministers in the laying on of hands. Responses were made by Virgil Mellinger, senior elder; Bill Detweiler, area overseer; members of the

congregation; and Maurice (Moe) and his wife, Marla.

In eastern Pennsylvania, Amos L. Bontrager, Bart, Pa., was installed as pastor of the Christiana Mennonite Church, Atlantic Coast Conference, on Sept. 27. Herman Glick, chairman of the conference ministerial commission, delivered the installation message.

Percy Gerig has accepted the position of interim pastor at the Beth El Mennonite Church in Milford, Neb. Percy and Lillian will move to the parsonage at 710 1st St. on Dec. 1 and will serve until May 1982. For the past 12 years, the Gerigs have served the Roanoke Mennonite Church in Illinois.

Lapps call on students to face the reality of 'sin' among Christians instead of disguising that fact

"The many dimensions of worship" provided the focus for four special Goshen College chapel services led by campus ministers James and Nancy Lapp from Oct. 26 to 30, with some student involvement.

The Lapps led the college community in thinking about and personally experiencing four "rhythms of worship" during the annual Christian life and renewal week.

Throughout the week, the congregation was invited to worship through songs, prayers, choral readings, and meditation. The Lapps drew on the Psalms for examples representing the four rhythms of worship—praise, confession, affirmation, and commitment.

Monday's chapel focused on praise, "that central and foundational response to God." In a world preoccupied with its own concerns and dedicated to its own pleasure and ambitions, "praise calls us beyond ourselves," said Jim.

Worship is something other than the fare served by the electronic church. "We boldly and unashamedly invite you to worship that is concerned with glorifying God and not tickling our own fancy," said Jim.

On Wednesday, the Lapps called for more acceptance of the reality of sin among Christians. "Few of us would openly deny the reality of sin in our lives," said Jim. "Unfortunately, too much of our energy goes into disguising that fact. Perhaps the illusion of sinlessness is nowhere more prevalent than in the church."

The Bible, said Jim, is quite candid about the nature of humankind, and, rather than

denying sin, provides a way to stunt its power through confession and forgiveness. After a time of silent meditation on personal sins, he led the congregation in a confession of corporate sin for "being a people who participate in an order of life devoted to self-aggrandizement and the destruction of life."

In the face of so much despair, what can Christians affirm? asked Nancy Lapp. As part of a list of affirmations, she said, "We do not believe that God always delivers those who trust him, but we do believe that God will always be with us."

God also wants us to look at misfortunes in a new light, she said. "We see babies who are incompletely formed and wonder why. But then we wonder how the majority can be formed with such perfection. There was and is purpose in God's acting in creating, in calling a people, in providing prophets, in sending Jesus, in building the church, in calling us to a purpose higher than ourselves."



Harry and Helen Townsend

Harry and Helen Honsaker Townsend celebrated their 64th wedding anniversary on Nov. 3. They were congratulated (above) by the Masontown (Pa.) Mennonite Church sewing circle. Both in their 80s, they have been members of that church most of their lives. Their children, Newt, Glenn, Wendall, Grant, and Sue (Mrs. Robert Miller) have also been associated with the Mennonite Church in one capacity or another. Harry was just elected trustee at the church for a three-year term. The Townsends were surprised by a congratulatory card from the president of the U.S.

Chinese delegation visits U.S. institutions, cities

A delegation of professors and education officials from Sichuan Province, China, visited Mennonite Central Committee and Goshen College, Goshen, Ind., on a three-week visit to the U.S. last month.

"I personally have looked forward to this

day for a long time," said William T. Snyder, MCC executive secretary, in welcoming the visitors. "I think it is unfortunate that from 1951 until just recently there has been a big gap between us.

The relief agency's work in China ended in December 1951 when the new government requested that Franklin Beahn, now deceased, surrender control of all its projects.

The seven-member delegation's stop in Akron, Pa., was part of a visit arranged by Goshen (Ind.) College. Education professor Samuel Yoder and his wife, Lillian, accompanied the group. Also traveling with them were two professors from China who are teaching at Goshen during the current academic year.

In 1980, Goshen College and the Council of International Ministries began a program to promote exchanges of people and ideas between China and North America. MCC is contributing \$30,000 to the program this year and is supporting one worker serving in the program in China.

At Goshen, president J. Lawrence Burkholder recommends that the educational exchange between Goshen College and China continue. Goshen is the only U.S. college to conduct an ongoing exchange of this nature with educational institutions in China.

Interpreter Liu Zhengze, speaking for the Chinese delegation, said, "Both sides agree that we should continue this cultural exchange."



At a reception in Akron, Pa., Liu Zhengze (left), interpreter for the visiting delegation from China, talks with Shao Lin, vice president of Sichuan Teachers' College and head of the delegation and Wang Wensu, deputy director of the Sichuan Bureau of Higher Education.

A call to action regarding nuclear weaponry

In "An open letter to our brothers and sisters within the Mennonite, Mennonite Brethren, Brethren in Christ, and General Conference Mennonite Church(es)," a group of people, connected by a common concern, has recently made a call to commitment and action with reference to arms and militarism. The list of signers, about 50 in all, is headed by Weldon Nisly, of the Nuclear Disarmament Program, and Robert V. Peters, a free-lance writer, both of Philadelphia, Pa. Most of the signers have a long-standing interest in peacemaking. In the belief that the views expressed in the document being circulated deserve a hearing, a representatively abbreviated form of the letter follows. News Ed.

We the undersigned, your brothers and sisters in Christ, call on you to join with us in resisting the evil of nuclear weapons and militarism. We have come to believe that witnessing to Christ's kingdom will make the elimination of nuclear weapons, and the evil that creates and sustains them, a top priority for biblical people, who understand their central task to be makers and seekers of peace and justice!

Specifically we call on individuals, church groups, and agencies to join with us in undertaking the following commitments:

—We call for a deepening of personal and communal prayer and worship life, in order to hear the voice of God and to be empowered by his Spirit to undertake acts of loving Christlike nonviolent resistance and noncooperation with preparations for nuclear war. We also feel that we need to seek forgiveness in our worship-prayer life, a forgiveness that will move us into repenting from our complicity in militarism.

—We call for dramatic increases in financial support for peace and disarmament work. We estimate that at present less than one percent of the millions of dollars in the budgets of our church programs go to support peacemaking ministries.

—We call for acts of tax resistance to be undertaken since our federal income taxes fuel the arms race. We suggest giving funds denied for use in building nuclear weapons to groups working for peace and disarmament, and to groups meeting human needs.

—We urge a thorough analysis of our local communities to determine how our personal and corporate lives are complicit in the making of nuclear weapons. Also are local companies engaged in weapons production? Do local military bases contain nuclear weapons? What are the social, economic, and spiritual costs of military spending in our communities?

—Having identified the local sources of complicity in the nuclear arms race we urge you to engage in public witness and direct action to expose the truth about these centers.

—We believe that the time has come for

followers of Jesus to interfere (nonviolently) with the nuclear system, i.e., missile bases, uranium mining sites and enrichment plants, plants producing weapons, laboratories testing and designing weapons, military and government decision-making centers, IRS centers, transportation routes for weapons and uranium, etc.

—We call for personal institutional disinvestment of stocks held in companies that are "defense" contractors, who participate in the nuclear weapon system. We also urge a boycott of products made by these companies.

We believe that these actions are demanded of all of us by: (1) The gospel which calls us to choose life and to resist evil with love and truth. (2) The very real threat of nuclear holocaust. (3) The survivors of the atomic bombing of Hiroshima and Nagasaki, the victims of nuclear testing who call out for disarmament and peace. (4) The children of the world and future generations. (5) The poor and oppressed who cry out for bread and jobs while our government, using money we've helped contribute, builds bombs. (6) The Nuremberg principles which clearly state that it is the duty of citizens to resist the crimes of the state. (7) Various international laws and treaties as the UN charter which condemn nuclear weapons as crimes against peace and against humanity!

"The church has a duty to say, with all the

conviction and commitment which it possesses, that this is wrong. . . . Our failure to condemn the nuclear arms race as sin leaves us essentially conformed to the world on the most urgent public issue of our time" (from MCC Peace section *Resolution on the Arms Race* 1978).

Hesston Thanksgiving program ready

Hesston College will once again celebrate Thanksgiving with a variety of activities scheduled for prospective students, parents, alumni, and friends traveling to Hesston for the holiday weekend, Nov. 25-29.

Family events include a student production of *I Never Sang for My Father*, directed by Al Schnupp. The play, which will be given four times during the weekend, explores the dilemma of a son left with the responsibility of caring for his 80-year-old father.

A Thanksgiving Day worship service, followed by a buffet lunch, is planned. Also highlighting the weekend will be a variety of musical performances including recitals by faculty and students. The Choral Union, composed of the Chorale, Chamber Singers, and other interested persons and directed by Bob Jones, will also perform selections from Mendelssohn's *Elijah* and other numbers.

MBM newsgrams

Some 700 books on missions history and theology are being sent to Union Biblical Seminary in India, thanks to a legacy left by the late Edwin L. Weaver of Goshen, Ind. Wilbert R. Shenk, overseas missions director for Mennonite Board of Missions, Elkhart, Ind., has spent months collecting books on the subject. Bertha Roupp, a member of the MBM Auxiliary and the sister of former India missionary Dora Gehman, donated several days of her time to the preparation of the books for shipment. UBS, located in Yavatmal, is supported by MBM and several other mission agencies. The recent shipment also includes books from the libraries of Paul M. Miller and the late Howard J. Zehr of Elkhart. Other persons interested in donating books on missions should contact Wilbert Shenk.

Scholarship funds are still available for Mennonite Church college students interested in attending Urbana 81, a missionary convention sponsored by Inter-Varsity Christian Fellowship, Dec. 27-31, in Urbana, Ill. Priority will be given to persons who are interested in mission work as a career. Interested students should immediately contact Clair Hochstetler at Mennonite Board of Missions, Box 370, Elkhart, IN 46515; telephone 219-294-7523.

A deaf ministries leadership retreat for both deaf and hearing persons will be held from Dec. 4 to 6 at Eastern Mennonite College,

Harrisonburg, Va. Reuben Savanick and Edward Stoltzfus will be the resource persons. Reuben is a pastor for the deaf in Scottdale, Pa., and former deaf ministries director for MBM. Ed is associate professor of theology at Eastern Mennonite Seminary in Harrisonburg. The retreat is sponsored and subsidized by EMC and MBM. Persons interested in the retreat may write to the Deaf Ministries Office at MBM, Box 370, Elkhart, IN 46515, or call 219-294-7523 (TTY/voice).

Scattered young Mennonites in the Los Angeles area discussed "Integration of Anabaptist Values" at their September and October meetings. "The group is keenly interested in gathering for discussion, challenge, and the guidance that can be received by continued interaction," said participant David Dutcher. At its November meeting, the group plans to study *Called to Conversion*, a book by Jim Wallis. The Los Angeles group was organized by Doug Basinger, Student and Young Adult Services.

Wendell and Karen Amstutz, workers in Bolivia, returned to that country on Oct. 12 after a four-month furlough in North America. Since 1976 they have worked in rural development and assisted a local congregation while earning their living through farming and teaching. Amstutzes' address is Casilla 213, Santa Cruz, Bolivia.

Abner Hershberger, professor of art at Goshen College is spending his one-year sabbatical leave as artist-in-residence at Wesley Theological Seminary, Washington, D.C. During Hershberger's stay at Wesley, seminary officials say he will "expose our academic community to the rigors of painting." Hershberger, a painter and printmaker, joined the faculty of Goshen College in 1965. Since that time, he has spent one sabbatical year in Perugia, Italy, where he worked in watercolors, acrylics, and etchings.

The Associated Mennonite Biblical Seminaries in Elkhart, Ind., announce the Pastor's Workshop to convene on the seminary campus from Jan. 25 to 29. The topic for the week will be, "The Bible in the Congregation." The main speaker for the occasion will be Walter Brueggemann, professor of Old Testament and dean of academic affairs at Eden Theological Seminary in Webster Groves, Me. His lectures will deal with the appropriateness of the biblical faith and the way in which the Bible can be used both for congregational renewal and outreach. Other participants in the Workshop will include Leonard Wiebe, pastor of the Faith Church, Newton, Kan.; J. Lawrence Burkholder, president of Goshen (Ind.) College; and several AMBS faculty members: Marlin E. Miller, Erland Waltner, and Henry Poettcker. Application forms to indicate plans to attend may be requested from Mary Troyer, Office of Continuing Education, Associated Mennonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, IN 46517, or phone (219) 295-3726, extension 219.

Two more graduate level theological courses will be taught this academic year in the Newton, Kan., area under the auspices of the conference-based seminary education program of the South Central and the Western District Mennonite conferences. Pastors and lay

persons interested in theological study are welcome to enroll in these courses. Offerings include an interterm course entitled "*Luke-Acts: Participating in the Purposes of God*" to be taught by George Brunk III, dean of Eastern Mennonite Seminary. The course runs from Jan. 4 to 28. *Contemporary Theology*, taught by Duane Friesen, professor of Bible and Religion at Bethel College, will meet on Monday evenings from 7:00 to 9:30 at Bethel College from Feb. 8 to May 10. Persons interested in more information about the program or who desire to apply for admission should contact the coordinator: Dotty Janzen at 215 S. Date St., Hillsboro, KS 67063.

Eastern Mennonite Seminary has scheduled its annual Ministers' Week from Jan. 18 to 21 on the theme "Creating Resourceful Ministry." Eastern Mennonite College President Richard C. Detweiler will deliver the keynote address, entitled "Where Are We in Ministry?" Detweiler's address will relate directly to "model for ministry" sessions held during the week. EMS, under a Lilly Foundation Grant, is currently evaluating its program in relation to the needs and direction of the Mennonite Church. Pastors and lay leaders present at the conference will be involved in "model" planning. A seminary spokesman said that worship and biblical studies sessions would center in the New Testament book of 2 Timothy. Gerald C. Studer pastor of Plains Mennonite Church, Lansdale, Pa., and Mark M. Derstine, associate pastor of Blooming Glen (Pa.) Mennonite Church will lead these events. Mary Jane Detweiler, wife of EMC President Richard C. Detweiler, has planned special features at her home specifically for church women on the theme "Pastor's Wife—Leader or Servant?"

Conrad Grebel College, Waterloo, Ont., announces a school for ministers to be held from Jan. 18 to 22. The theme of the school

will be "The Kingdom of God: A Lifestyle for Church Leaders." John R. Friesen, active on various boards of the Conference of Mennonites in Canada, will be the morning leader. The early sessions explore various facets of the pastoral ministry. Helen Epp, Martin Buhr, Cal Redekop, John Redekop, Ron Mathies, Herb Schultz, and Peter Janzen are among the instructors. Poverty, economic systems, and Third World concerns will be examined. Write Doris Gascho at the college for further information or registration forms.

Sensitizing people to the conditions in revolutionary Central America is the purpose of Central America Emphasis Week now in process at Goshen College. "Conflict in Central America: Implications for North American Christians" is the theme for the week's activities. Sponsored by the social science and international education divisions of the college, the special emphasis week will feature speakers in convocations and chapels. There will also be films and discussions. Samuel Shapiro, professor of Latin American studies at the University of Notre Dame, presented "Background to Revolution" during Monday's convocation. "Revolutionary Process in Central America—Challenges to Christian Nonviolence" will be the topic of Friday's chapel on Nov. 20. John Howard Yoder, theologian and writer, will be the speaker. The meetings are open to the public.

Applications are being sought from persons interested in serving the Inter-Mennonite Council on Aging as its development and program coordinator. Still in the process of formation, the council on aging has outlined a broad program aimed at strengthening the ministry of Mennonite and Brethren in Christ congregations to their older members. For more information or application, write Ken Schmidt, Box 370, Elkhart, IN 46515, or call him at (219) 295-7523.

With magazine is sponsoring a creative arts contest for youth and young adults. Anyone between the ages of 13 and 22 may participate. In the literary field, the following categories will be accepted: fiction (stories and drama up to 2,000 words); nonfiction (articles, essays up to 2,000 words); and poems (any form up to 50 lines). In the visual arts the following will be accepted: photos (preferably black and white; no slides will be accepted), artwork (any medium; pencil drawings must be dark), and cartoons. There are no limits on the number of entries which each contributor may send; any subject matter will be considered. Each entry must include the name, address, and age of the contributor and the title of the entry ("untitled" is acceptable). Entries are to be sent to Creative Arts Contest, 616 Walnut Avenue, Scottdale, PA 15683. They must be postmarked no later than Feb. 1, 1982. Persons who wish to have their entries returned should

A progress report on the Iglesia Menonita, Carlsbad

Approximately a year ago the Iglesia Evangelica Menonita was formally organized.

Efforts to reach new people include a weekly half-hour PM radio broadcast, visitation programs, and chaplaincy work along with the regular church services.

Since June of 1979, when our family arrived, the group has grown to about 30 in Sunday school and church. The first months were very difficult, but in the second year the group has evidenced growing spiritual maturity.

The Lord has blessed us in being able to work with the English-speaking church, who have supported us in different ways. We share the same building for Sunday school and church and many of the same teachers for

younger classes.

The Spanish congregation is the result of the vision of the English-speaking church, along with the Rocky Mt. Mennonite Conference and Mennonite Board of Missions. All of these organizations and the Spanish group provide the finances for this outreach.

We appreciate the support from this church and their pastor; also Wallace Jantz, conference minister, and Jose Ortiz of the General Board, for their prayers and encouragement. We want to be a part of the missionary vision expressed by the above groups in the future. This will be possible only through biblical stewardship of our gifts, time, and talents.—Raymundo Gomez

include a self-addressed, stamped envelope and the necessary postage for its return. The best material in each category will appear in an upcoming issue of *With*. Winners will also be given cash prizes: \$40 for photo essays; \$30 for prose and artwork; \$20 for poems, photographs, and cartoons. *With* is the youth magazine of the Mennonite and General Conference Mennonite Churches. It is published at 616 Walnut Avenue, Scottsdale, PA 15683.

Organizers of Ontario's two Mennonite Relief auctions have just evaluated the 1981 sales and are already planning for next year. The annual relief sale that takes place on the final Saturday of May in New Hamburg is one of the largest such fund-raising festivals in North America. In 1981 it raised \$235,500, the largest amount in its fifteen years of operation. A smaller sale is supported by the Mennonite, Brethren in Christ, and Missionary churches of the Markham-Toronto area. It is held at Black Creek Pioneer Village in mid-September annually. The proceeds from the September 19th sale amounted to \$34,500, also a record.

Wally Fahrner, author of the four church membership study booklets, comments, "These materials are for new believers who come to faith in Christ from nonchurch backgrounds." Each booklet is planned to lead new believers to a specific faith response: *Alle-giance* calls for a prayer of commitment to

Christ as Lord. *Covenant* leads the new believer to request believer's baptism and begins the process of finding a congregation where baptism can take place. *Faith* guides the believer to confess the need for the power of the Holy Spirit, to invite the Holy Spirit to empower and control one's life. *Communion* encourages the believer to identify with a local fellowship of believers. This series is intended for use in small groups made up of new and mature believers. Each booklet is priced at U.S. \$1.25 plus postage and is available from Mennonite Publishing House, Scottsdale, PA 15683.

There is a decrease in emigration from Russia, report Henry and Justina Baerg, Unna-Massen, West Germany. The Baergs, workers at the transition center there, say, "This allows us more time for visiting the ill, elderly, and handicapped *Umsiedler* (resettlers), as well as those living in isolated areas. "Not many families come out of Russia together," they continue, therefore, "we need to intercede for those family members who are separated from each other." Of particular significance, say the Baergs, is the fact that the churches are still responding positively to the needs and concerns of the *Umsiedler*.

The third annual missionary conference of the Hess-Landis Valley District of the Lancaster (Pa.) Conference, will be held at Lititz, Pa., Saturday evening and Sunday, Nov.

21 and 22. The theme is: "Our Task in a Changing World." Speakers will be: Millard Garrett, Donald Jacobs, David Shenk, Larry Kreider, and Raymond Charles.

Because of the reduction in flights to and from U.S. airports during the winter months, the Student and Young Adults (SYAS) study tour of Europe will run from Jan. 5 to 21 rather than from 4 to 20 as previously announced. Also Melba Martin from the Mission Board offices in Elkhart, rather than Wilmer Martin (no relation) will co-lead the tour with Jan Gleysteen. Key events in the Anabaptist story were midwinter events. The edict outlawing Anabaptist gatherings was issued from Zurich's town hall in January 1525. The first baptisms took place in Manz's home, still that same January. The first congregation emerged in Zollikon in January. Felix Manz was executed by drowning and Georg Blaurock expelled in January 1527. The *Brotherly Agreement* was worked out in Schleithelm during February 1527. For more information, call Melba Martin at (219) 294-7523, or Jan Gleysteen at (412) 887-9436.

Seven youth volunteers are serving six-month terms with Mennonite Disaster Service (MDS) in a Hurtsboro, Ala., tornado recovery project, and a Miami and south Florida project for Cuban and Haitian refugee housing needs. The four men and three women received orientation at the Southmost Mennonite Church in Florida City, Fla., Oct. 6 to 8. Along with information on MDS work and policies from executive coordinator Nelson Hostetter, the group heard Bible teaching on servanthood from Kenneth Nauman, pastor of Ashton Mennonite Church in Sarasota, Fla.

Special meetings: Mahlon D. Miller, Morton, Ill., at Maple View Mennonite Church, Burton, Ohio, Nov. 29—Dec. 2. Richard Brenneman, Wallenstein, Ont., at Bethel, Duchess, Alta., Nov. 22-25.

New members by baptism: Ty Troung at Zion, Broadway, Va. Jesse Hepler, Joseph Miller, Julieanne Miller, and Kathy Rosenberger by confession of faith at Salford, Harleysville, Pa.

Change of address: Percy Gerig, Lebanon, Ore., to 710 First Street, Milford, NE 68405. Tel: (402) 761-3135.

\$240,181

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$240,181.83 as of Friday, November 6, 1981. This is 32.0% of the total needed. Contributions have been received from 315 congregations and 132 individuals. Individual gifts represent \$44,306.76 of the total.

Goal: \$750,000

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I am writing this letter in response to the review of my book, *The Christian Entrepreneur* (Oct. 27).

The review held that Christian principles are not "realistic" for the type of economic world business persons currently face. There is nothing novel in this criticism. When Jesus asked his followers to "love your enemies and pray for those who persecute you" he was asking them to do something that was scarcely realistic. But the genius of the Christian church through the centuries lies in the fact that persons faced by "unrealistic" demands have, though often falling short of fully achieving the demands, had their lives transformed. I wrote my book in the hope that Christians who are engaged in business might be challenged to apply Christian principles to their businesses.

I do not think that I naively underestimate the difficulties that meeting these challenges would present. In the thirteen months since my book was published, dozens of Christian business persons have told me personally or have written to me saying that they have used the book in Sunday school classes, conferences, retreats, or in private study and that they have been stimulated by its ideas. Too heady with success, it was good for me to be humbled by pointed criticism. But I must say that I found it disturbing that I first found this criticism in our church paper.

Less clearly stated in the review (and perhaps I have incorrectly read its intent) is that I failed to come to grips with the inherent evils of the profit system. In writing the book I recognized that some readers would fault me on this. Throughout my life I have struggled with the apparent conflict between the profit system and Christian truth. Finally, I have come to the conclusion that the profit system is a form of regulator of economic activity. Though it has grave defects, they are of a lesser order of magnitude than those of its major alternative, namely, state socialism.

On a limited scale there are other creative alternatives, and these I discussed in chapter 7 of my book, but the reviewer made no reference to the material in this chapter. The Quaker economist Kenneth Boulding clearly perceived the nature of this problem. In a book which he published nearly thirty years ago, he referred to the beautiful Christian concept of socialism: "From each according to his ability, to each according to his need." But he pointed out that this can happen effectively only in a family situation but not in a totalitarian state. "A society whose theoretical structure . . . tries to apply a familistic ethic to a brontosaurian organization will end in a terroristic rigidity."

I did not mean to imply that it is impossible to live a Christian life under a system of state socialism where the profit motive (theoretically at least) is absent. The problems faced by a Christian under a socialistic system are not always parallel to those faced by the Christian entrepreneur under a profit system. But to outline the nature of these problems would be the subject of another book.—Carl Kreider, Goshen, Ind.

We would like to affirm Roy Koch's concern to include divine healing in our services. Our services should be of such a nature that needs and hurts of any kind are ministered to through prayer and laying on of hands. There are many blessings from the Lord we are missing because we fail to see them useful for our time. Healing is one of the many spiritual gifts God has given to the church. In 1 Cor. 12 we read of the others.

These gifts were given to the early church and we are not aware of any time when they were withdrawn or ceased functioning. We also are promised by the power of the Holy Spirit to experience these same gifts. These may be experienced in private or public worship. Public ministry of this nature builds

faith in those who observe. This is proven by Jesus' ministry in performing miracles of healing. Just as we expect results in the natural state of sowing and reaping, so expectancy is very important in receiving blessings or miracles from the Lord. He very seldom gives us anything we are not looking for, expecting, or wanting. He will never force his desires or will on us.

We would like to encourage anyone who has any doubts to read John 14:12-27 and 1 Cor. 12-14 and ask God for his truth and enlightenment. Let's step out in the faith God has given us and allow him to work in our individual lives, our homes, and our congregations.—Aquilla and Ada Amstutz, Apple Creek, Ohio

What a refreshing breeze of the Spirit was Roy Koch's article on divine healing (Hear, hear!). I want to say "Amen." We need to hear more on this subject. Jesus preached the Word and then the people had faith to receive their healing. In Mt. 15:26 Jesus called healing "children's bread." We all need to learn how to receive this provision in our inheritance.

When you realize faith for healing comes the same way as the new birth, that is by *hearing* the Word of God, one sees the necessity of planting the Scriptures concerning healing in our hearts so we can produce that harvest of healing in our lives. (In every area of our lives—spiritual, emotional, mental, and physical).

There are many thorns (traditions of men that make the Word of God ineffective in our lives) that need to be weeded out of our thinking. Some of these thorns would be: Healing has passed away with the early church. God only heals a select few people he wants to. The prayer, "If it be thy will heal so and so." Putting that "if" in your prayer makes it a prayer of unbelief, you don't know if you have your healing or not. It is the prayer of faith that heals the sick. Faith always receives now (Heb. 11:1).

Roy mentioned that one man overseas testified

nine out of ten are healed while here in America only one out of ten is healed. What is the difference? The religious traditions that block the power of God working in our lives. You shall know the truth and it will set you free.—Elva Miller, Molalla, Ore.

I always appreciate your articles, Robert Baker. You are so honest and challenging. Now I do not want to make you feel uneasy about the article on Bible reading. But I once read of a man who had read the Bible 400 times, yes 400, and I thought, wow! I'd like to make a goal for myself of once for every year of my life. So one year I read the Bible four times in a year and several years three times. Now I usually read it twice, plus other Bible reading and studying. I need to read it twice in '82 and I'll be up to once for each year of my life. Nuff said.

I also want to again say how much I appreciate many of the articles and writers. I could make a statement like this after—I think—each issue of the *Herald*. Yes the issues which are a bit controversial and make me think are very good for us too. The issues facing us today are so important, but I guess from my standpoint I dare not really say what I see them as. If we are open the Holy Spirit will be our teacher.—Helen Lindhorst, Cambridge, Ont.

I have a question concerning the article "Sell 'em, Sell 'em" (Oct. 20).

I'm not sure I understand the logic and reasoning of the writer in his closing paragraph. The next to last sentence reads as follows: "A second hope is that we will be able to support persons who take a more conservative or radical . . . stand on war taxes and selective service registration." Does not the same logic and reasoning ask for support for those that are part of church splinters, create controversy in the church, have differences with their preachers, and write articles for the *Gospel Herald* that are rejected?—Amos J. Miller, Goshen, Ind.

births

Bontreger, Dean and Lynette (Thomas), Topeka, Ind., first child, Adam Dean, Oct. 19, 1981.

Burkholder, Gilbert and Marie (Schulte), Harper, Kan., third son, Brenton Wade, Oct. 25, 1981.

Clouse, Richard and Cinda (Andersohn), Niles, Mich., first child, Sarah Elizabeth, Oct. 24, 1981.

Diller, Lester and Ardis (Good), Tony, Wis., first child, Jesse David, Oct. 10, 1981.

Garber, Paul and Gwen (Payne), third child, second daughter, Rebekah Judy Christine, Aug. 24, 1981.

Gingerich, Craig and Jana (Srof), Perryton, Tex., first child, Nathaniel Leon, Sept. 1, 1981.

Harnish, Dennis and Sharon (Nissley), Lititz, Pa., second daughter, Sherry Lynn, Oct. 24, 1981.

Hershberger, Steve and Lavonne (Schrock), Aurora, Ore., second son, Eric William, born on Apr. 6, 1981; received for adoption on Sept. 21, 1981.

Kauffman, Randy and Tonya (Ray), Harper, Kan., second child, first daughter, Danielle Renea, Oct. 19, 1981.

Kauffman, Sam, Jr., and Lucinda (Moffitt), Kokomo, Ind., first child, Samantha Lynn, Oct. 16, 1981.

Leinbach, Alan and Helen (Eby), Meadville, Pa., third child, first daughter, Elizabeth Ann, Oct. 9, 1981.

Martin, Warren and Carol (Weaver), Ephrata, Pa., first child, Ryan Scott, Oct. 26, 1981.

Metzler, Marvin and Pam (Yoder), Ebensburg,

Pa., first child, Clover Yoder, Sept. 13, 1981.

Miller, Steve and Sheri (Szymanski), Protection, Kan., first child, Rachel Anne, Oct. 21, 1981.

Mills, Jerry and Jana (Pamer), Sarasota, Fla., first child, Jarrett Chandler, Oct. 15, 1981.

Nissley, Dennis and Laura (Hochstetler), Glendive, Mont., second son, Robb Jeremy, Sept. 25, 1981.

Nussbaum, Paul and Sara (Mast), Rittman, Ohio, second adopted child, first son, Jeremy Paul, Jan. 30, 1981.

Nyce, Gerald and Cynthia (Allebach), Blooming Glen, Pa., first child, Jaclyn Nicole, Oct. 11, 1981.

Ott, Randy and Vida (McInroy), Harper, Kan., third child, second son, Steven Ray, Oct. 23, 1981.

Schneck, James and Rosalee (Difffenbach), Orrville, Ohio, first child, Annika Marie, Oct. 22, 1981.

Schrock, David and Rachel (Horst), Anasco, P.R., fourth child, third son, Myron Dale, Aug. 14, 1981.

Shetler, Howard and Rosie (Miller), Canby, Ore., third child, first son, Peter Eugene, Sept. 27, 1981.

Short, Lonnie and Carol (Gisel), Archbold, Ohio, third child, first son, Joel Douglas, Oct. 26, 1981.

Shrock, Max and Dixie (Mitschelen), Goshen, Ind., first child, Christine Renee, Oct. 18, 1981.

Stoltzfus, Wayne and Lynnise (Leamann), Bozeman, Mont., first child, Jessica Stoltzfus, Oct. 25, 1981.

Yoder, Norman Y. and Mary Jane (Goshow), Telford, Pa., third son, Travis Goshow, Oct. 10, 1981.

marriages

Anderson—Kropf.—Mark Anderson, Neenah, Wis., and Darlene Kropf, Molalla, Ore., Zion cong., by John P. Oyer, Aug. 8, 1981.

Bauer—Miller.—Chris Bauer, Waco, Tex., Catholic Church, and Donita Miller, Middlebury, Ind., Clinton Frame cong., by Vernon E. Bontreger, Oct. 19, 1981.

Hash—Hess.—Timothy Hash and Barbara Hess, Ephrata, Pa., Neffsville cong., Sept. 19, 1981.

Hess—Wissler.—John B. Hess and Sylvia J. Wissler, both of Lancaster, Pa., Neffsville cong., by G. Edwin Bontrager, Oct. 24, 1981.

Horst—Feick.—Brent Horst, Sr., and Andrea Feick, both of St. Jacobs Ont., St. Jacobs cong., by Richard Yordy, Oct. 10, 1981.

Lehman—Nissley.—Wayne P. Lehman, Rheems, Pa., and Esther B. Nissley, Elizabethtown,

Pa., both of Elizabethtown cong., by Richard H. Frank, Aug. 15, 1981.

Mast—Huber.—Dennis Mast, Nappanee, Ind., North Main Street cong., and Karen Huber, Wankarusa, Ind., Brethren Church, by Paul McBride, Oct. 17, 1981.

Miller—Lehman.—Donald B. Miller, Landisville, Pa., Landisville cong., and Marilyn R. Lehman, Elizabethtown, Pa., Elizabethtown cong., by Arthur H. Miller and Richard H. Frank, Sept. 19, 1981.

Mortensen—Metzger.—Leo Mortensen, Mississauga, Ont., Lutheran Church, and Elaine Metzger, Heidelberg, Ont., St. Jacobs cong., by Richard Yordy, Sept. 26, 1981.

Mullett—Gaskill.—Eugene Mullett, Nappanee, Ind., North Main Street cong., and Cathy Gaskill, Nappanee, Ind., by John C. King, Oct. 16, 1981.

Ruttan—Martin.—Leo Ruttan, Fordwich, Ont., United Church, and Lovina Martin, Elmira, Ont., St. Jacobs cong., by Richard Yordy, Sept. 19, 1981.

Smith—White.—James M. Smith, Ephrata, Pa., Landis Valley cong., and Lois E. White, Washington Boro, Pa., Masonville cong., by John K. Brenneman, Oct. 17, 1981.

Turner—Miller.—Edward Turner, Hicksville, Ohio, and Beverly Miller, New Haven, Ind., Leo cong., by Earl Hartman, Oct. 16, 1981.

Valenta—Bauman.—David Valenta, St. Jacobs, Ont., St. Jacobs cong., and Karen Bauman, Waterloo, Ont., Baptist Church, by Richard Yordy, Sept. 4, 1981.

Zech—Wittrig.—Donald Zech, Gresham, Ore., and Ruth Wittrig, Albany, Ore., both from Albany cong., by John Willems, Oct. 24, 1981.

obituaries

Beiler, Elmer K., son of George and Susie (Kauffman) Beiler, was born at Intercourse, Pa., Nov. 29, 1910; died on Mar. 2, 1981; aged 70 y. On Mar. 11, 1939, he was married to Rebecca Kennel, who survives. Also surviving are 4 daughters (Joy—Mrs. Ray Horst, Sherrill—Mrs. Kenneth Martin, Emma Sue—Mrs. Glenn Brubaker, and Marlene—Mrs. John Gerlach), one son (E. Kenneth), 7 grandchildren, one brother, and 4 sisters. He was preceded in death by one son (John Marlin). He was a member of Millwood Mennonite Church, where funeral services were held on Mar. 5; interment in Millwood Cemetery.

Gerber, Addis, son of Daniel and Anna (Bixler) Gerber, was born in Sugar Creek Twp., Ohio, June 24, 1890; died at Dalton, Ohio, Oct. 24, 1981; aged 91 y. On Sept. 15, 1917, he was married to Sarah Lehman, who survives. Also surviving are 4 daughters (Barbara—Mrs. Adin Murray, Norma—Mrs. Leslie Mumaw, Anna Jean—Mrs. James Rios, and Karen—Mrs. Walter Thieszen), 4 sons (Orris, Herman, Doyle, and Harry), 14 grandchildren, 11 great-grandchildren, one sister (Mrs. Clara Geiser), and 3 brothers (Earl, Oscar, and Daniel). One brother and 2 sisters preceded him in death. He was a member of Martins Mennonite Church, where funeral services were held on Oct. 27, in charge of Vincent Frey; interment in Martins Cemetery.

Hess, Elizabeth S., daughter of Ezra H. and Maryann (Stauffer) Hess, was born in Mount Joy Twp., Pa., July 18, 1898; died at Lancaster, Pa., Oct. 13, 1981; aged 83 y. Surviving are one brother (Elam S.) and one sister (Mrs. Mary H. Witmer). Funeral service were held at the Mennonite Home, Lancaster, Pa., Oct. 16, in charge of Ralph G. Tinder and Shelley R. Shellenberger; interment in Kraybill Mennonite Cemetery.

Horst, Roy Irvin, son of Irvin and Mabel Horst, was born at Hagerstown, Md., Aug. 13, 1941; died of complications following heart surgery on July 18, 1981; aged 40 y. On June 9, 1962, he was married to Joy Beiler, who survives. Also surviving are 4 daughters (Suzette, Lynnae, Gerrene and Twylene), 2 brothers, and 4 sisters. He was a member of Conestoga Drive Mennonite Church. Funeral services were held at Millwood Mennonite Church on July 21; interment in the Millwood Cemetery.

Lear, Hettie, daughter of Peter and Elizabeth (Leatherman) Miller, was born at Dublin, Pa., Aug. 23, 1902; died at Yingst Nursing Home on Oct. 11, 1981; aged 79 y. On Oct. 8, 1924, she was married to Clarence S. Lear, who died in 1972. Surviving are 4 sons (John M., Herbert M., Clarence M., and Walter M.) 4 daughters (Mrs. Olive M. Davis, Mrs. Emma K. Diehl, Mrs. Gladys Neppes, and Mrs. Doris A. Long), one foster son (Garwood M.), 22 grandchildren, 18 great-grandchildren, and one sister (Mrs. Aquilla Alderver). She was a member of Deep Run East Mennonite Church, where funeral services

were held on Oct. 14, in charge of John Ehst; interment in adjoining cemetery.

Mann, W. Earl, was born at Elkhart, Ind., Sept. 27, 1902; died of a massive coronary at Elkhart, Ind., Oct. 5, 1981; aged 79 y. On May 15, 1923, he was married to Juanita C. Ziegler, who survives. Also surviving are 4 sons (Raymond E., Bruce D., Carl E., and Phillip M.), 13 grandchildren, 9 great-grandchildren, one brother (William E.), and 3 sisters (Lela Mann, Mary Mann, and Mrs. Helen Patrick). He was preceded in death by one brother (Cleo) in Jan. 1978. He was a member of Prairie Street Mennonite Church, where funeral services were held on Oct. 8, in charge of Dorsa J. Mishler and Philip Bedsworth; interment in the Prairie Street Cemetery.

Martin, Laurel N., son of Joseph B. and Clara (Slabaugh) Martin, was born in Tazewell Co., Ill., Sept. 11, 1909; died of a heart attack at Howard Community Hospital, Kokomo, Ind., Oct. 16, 1981; aged 72 y. On Apr. 7, 1932, he was married to Mary Leichty, who survives. Also surviving are 2 sons (Wendell and Lavon), one daughter (Sharon Hill), 9 grandchildren, 2 great-grandchildren, 3 brothers (Willard, Melvin, and Raymond), and 4 sisters (Velma Litwiller, Ruth Martin, Beulah Powell, and Inez Litwiller). He was preceded in death by a grandchild, and one sister. He was a member of Howard-Miami Mennonite Church, where funeral services were held on Oct. 19, in charge of Lee Miller and Ralph Stahly; interment in Mast Cemetery.

Maust, Verna E., daughter of Joseph P. and Lucy (Newman) King, was born in Springs, Pa., July 6, 1897; died on Oct. 13, 1981; aged 84 y. She was married to Homer Maust, who preceded her in death. Surviving are one daughter (Mrs. Mayo Shoemaker), one grandson, and 2 great-grandchildren. She was a member of Springs Mennonite Church, where funeral services were held on Oct. 16, in charge of John Wengerd and Walter C. Otto.

Meyers, Ann R., daughter of Reuben and Martha (Rickert) Detweiler, was born in Rockingham, Va., Jan. 18, 1896; died at Eastern Mennonite Home, Souderton, Pa., Oct. 21, 1981; aged 85 y. On Dec. 2, 1916, she was married to Joseph M. Meyers. Surviving are 3 sons (Elmer D., Clarence D., and Harvey D.), 4 grandchildren, 6 great-grandchildren, and one great, great-grandson. She was preceded in death by one daughter (Mrs. Naomi Anders) and several brothers and sisters. She was a member of Deep Run East Mennonite Church, where funeral services were held on Oct. 24, in charge of John Ehst; interment in adjoining cemetery.

Miller, Andrew D., son of David J. and Mary (Yutz) Miller, was born at Hutchinson, Kan., Sept. 4, 1906; died at Sarasota Memorial Hospital, Sarasota, Fla., Oct. 25, 1981; aged 75 y. On Dec. 15, 1934, he was married to Miriam F. Miller, who sur-

vives. Also surviving are 2 daughters (Janet M. Berman and Phyllis E. Miller), 3 brothers (Levi, Daniel, and David), and 2 sisters (Fanny Kauffman and Mary Helmuth). He was a member of Bay Shore Mennonite Church, where funeral services were held on Oct. 28, in charge of Paul R. Yoder, Sr., and Sherm Kauffman; interment in Palms Memorial Park.

Shetler, infant daughter of Dean and Susan (Gingerich) Shetler, was stillborn at Goshen General Hospital, Goshen, Ind., Oct. 14, 1981. Surviving are her grandparents (Mr. and Mrs. Philip Gingerich and Mr. and Mrs. Levi Shetler) and great-grandparents (Mrs. Esther Cooley, Mrs. Malinda Shetler, and Mr. and Mrs. Abe Hostetler). Graveside service was held at Clinton Union Cemetery on Oct. 15, in charge of Vernon E. Bontreger.

Steckle, John S., was born in Kitchener, Ont., Nov. 8, 1889; died at Kitchener, Ont., Oct. 9, 1981; aged 91 y. On Mar. 20, 1928, he was married to Susan Chase, who survives. Also surviving are one son (Robert) and one daughter (Jean). He was a member of Pioneer Park Christian Fellowship-Mennonite. Funeral services were held at Kitchener, Ont., Oct. 13, in charge of Darrell D. Jantzi and Rufus Jutzi; interment in Pioneer Park.

P. 852 by Steve Goossen; pp. 856, 857 by David Hiebert; p. 858 by Wallowitch; p. 865 (bottom) by Jim King.

calendar

Board of Trustees meeting, Eastern Mennonite College, Harrisonburg, Va., Nov. 19, 20
Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 20-21
Northwest Conference fall conference, Duchess, Alta., Nov. 20-22
Southwest Conference annual meeting, Trinity congregation, Glendale, Ariz., Nov. 26-27
Ind.-Mich. Conf. ministers' meeting, Dec. 1-2
Mennonite Board of Education Board of Directors annual meeting, Chicago, Ill., Dec. 3-5
N.Y. State Fell. delegate assembly meeting, Syracuse, N.Y., Jan. 9
Conrad Grebel College, school for ministers, Waterloo, Ont., Jan. 18-22
Eastern Mennonite College and Seminary ministers' week, Harrisonburg, Va., Jan. 18-22
Moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982
MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23, 1982
Pastors' Week, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 25-29
Mennonite Central Committee annual meeting, Henderson, Neb., Jan. 29-30
Mennonite Board of Education board of directors, Feb. 5-6
Mennonite Board of Missions board of directors, Feb. 11-13
Mennonite Publication Board, Feb. 12-13
Inter-Mennonite Conference (Ont.) annual meeting, East Zorra Mennonite Church, Tavistock, Ont., Feb. 13
Conservative Conference ministers' fellowship, Arthur, Ill., Feb. 15-19
Illinois Evangelism Conference, Mennonite Church of Normal, Normal, Ill., Feb. 26-27
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8, 1982

items and comments

Episcopal bishops pledge to give 1981 tax refunds to offset Reagan cutbacks

Episcopalian bishops have pledged to donate their 1981 tax refunds to the poor and to fast and pray weekly for world peace. In a pastoral letter, the bishops said Christian peacemaking efforts needed stepping up and churches and other private institutions needed to give more generously to offset federal budget cuts.

In their statement on peace, the bishops urged Episcopalians to challenge world leaders to turn away from "instruments of mutually assured destruction" and instead "negotiate in patient nonviolence for the means of mutually assured survival."

Free booklet on asbestos exposure

Millions of Americans suffer from symptoms relating to asbestos exposure but only a few will ever be able to take advantage of their legal rights according to California attorneys Roman M. Silberfeld and Richard L. Hecht, authors of a booklet entitled *Legal Rights of Asbestos Exposure Victims*. Because asbestosis and other asbestos-related diseases are rarely diagnosed correctly unless the physician knows about the past exposure to asbestos, the authors suggest that an individual who suspects that he has been exposed ought to volunteer that information to his doctor.

The booklet also provides answers to such questions as "How do I find the right lawyer?" "Who do I sue?" and "How much money would I receive?" Readers of this publication may obtain a free copy of this booklet by writing to:

Roman Silberfeld and
Richard L. Hecht
6300 Wilshire Boulevard
Suite 9000
Los Angeles, CA 90048

Canada customs excludes two Chick comics; cites virulent anti-Catholicism

Canada has banned two volumes of comic books published in southern California because of their virulent anti-Catholic content, a representative of the Customs and Excise Department said. The action is the first time Canada has used a customs law usually directed against pornography to ban literature that might offend religious views, the customs official said.

"The legislation in our Tariff Act mainly prohibits hard-core porn," Roger Kohut of the Canadian Tariff Programs and Appraisals Division said. "The comics were judged to fall within the definition of immoral or indecent character."

The comics, "Double Cross" and "The Big Betrayal," are published by Chick Publications of Chino and Cucamonga, Calif., as part of fundamentalist Jack T. Chick's "Crusader Comics" series.

Irish Methodist leader believes that churches must confess to failure

The Irish churches have failed to give a lead to politicians and people during recent upheavals in strife-torn Northern Ireland. The province's Protestant majority has a siege mentality. It feels threatened by Irish nationalists in the north and in the Irish Republic. It distrusts Great Britain and feels it is "nobody's child."

These are some of the broad conclusions put forward in a new booklet, *Agony of Ireland*, by Sydney Callaghan, immediate past president of the Methodist Church in Ireland.

His observations come from firsthand knowledge of Ulster's problems and close acquaintance with people on both sides of the sectarian divide. His booklet on Ireland's agony was published by the British Methodist Church as an aid to its members in understanding the complexities of the "Irish problem."

Hundreds of thousands in nuclear arms protest demonstrate in Europe

About 150,000 people marched on Oct. 24 through the heart of London as hundreds of thousands of people throughout Europe took to the streets in a series of weekend demonstrations demanding nuclear disarmament. The rallies, marches, and speeches—the largest of them in London, Rome, Paris, and Brussels—marked the United Nations-sponsored International Disarmament Week.

As Londoners took to the streets, some 200,000 people marched in Rome in the Italian capital's largest demonstration in a decade. Twenty-four hours later, 50,000 people marched through Paris, and about 100,000 turned out for a march in Brussels, in what police described as the largest protest there since World War II.

These demonstrations followed a massive nuclear disarmament rally staged in Bonn, West Germany, on Oct. 11 by two church-related pacifist groups. Some 250,000 people rallied there against plans to station a new generation of NATO missiles in Western Europe.

With totals reduced, some wonder if foreign missions are now a thing of the past

Some think the day of the American missionary in foreign fields is over, partly because of a new outlook by churches and partly because of resentment toward the United States—particularly in the Third World. Most of the statistics support that view. While the

United States still has more overseas Protestant missionaries (35,000) than any other country, there has been a drastic decline in the last 20 years.

Southern Baptists, who have more missionaries than any other major Protestant denomination, are one of only two groups who have more missionaries today than two decades ago.

There now are 3,096 Southern Baptist missionaries serving in 95 countries. That represents nearly 90 percent more Southern Baptist missionaries than 20 years ago. The Assemblies of God, with about 1,200 missionaries overseas, show a 49 percent growth.

But other major denominations report decline in the number of missionaries sent overseas in the last two decades.

European Baptist leader says nuclear war fear pervades all of Europe

The outgoing leader of the European Baptist Federation Council warned his colleagues that "a paralyzing fear" of nuclear war pervades the continent and the need for immediate disarmament must be impressed upon governments. David S. Russell, secretary of the Baptist Union of Great Britain and Ireland, said that "the future of Europe and indeed of mankind is at stake. This is something bigger than politics and ideologies. It is a matter of human survival. Disarmament on a world scale—and quickly—is a priority for both prayer and action."

The Baptist leaders from most of the countries of Europe who met in Dorfweil, Germany, adopted a resolution saying they shared his concern. They also expressed the hope that the United States and the Soviet Union will reach accommodation on the problem of nuclear and midrange weapons in Europe in talks to begin Nov. 30.

Methodist bishop detects 'mood of crisis' sweeping nation's liberal education

A "mood of crisis" in liberal education is sweeping the nation, marked by a decline in quality and an anti-intellectual outlook, says a United Methodist bishop. "What we have traditionally referred to as liberal education may be in a state of terminal illness in our time," Bishop Earl C. Hunt, Jr., of Florida, president of the United Methodist Board of Higher Education and Ministry, told a meeting in Nashville of governing board members.

He said substantive context in classroom teaching and disciplined demands upon students in some public school systems "have vanished in a manner so total as to release upon colleges and universities generations of young men and women who not only can neither read nor write with acceptable accuracy, but who have never been introduced at all to the skills of study and thought."

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Giving wisely

It is fall and the voice of the fund raiser is heard in the land. Also his letters are received in the mail and his appeals are seen on TV. Though sometimes irksome, fund raising is a legitimate activity in an open society. But like seed selling which I discussed last week, it may be open to abuses.

It is common to organize in response to need. For example, I understand that in some neighborhoods there is regular solicitation to provide a gift for a family in which there has been a death. As long as all the neighbors know and trust each other, this seems a worthy practice. But it may also provide an occasion for dishonesty should the solicitor yield to temptation to pocket money which was given for the victims.

Like organized mutual aid, professional fund raising provides for regular, systematic presentation of the need in order to receive regular, reasonably uniform response. In all cases, passing the hat would be cheaper, but less reliable. As in the early church, people who are less well known or not popular may be overlooked.

Just being organized, of course, does not mean that fund raising will be done honestly or with the best interests of all in mind. Thus the existence of promotional efforts in support of organizations invites scrutiny by impartial observers. The Council of Better Business Bureaus has taken upon itself to set up some standards for the evaluation of fund raising organizations. It has put out a leaflet called "Give but Give Wisely" which lists its standards.

The standards of the bureau are five: A. Public Disclosure, B. Governing Body, C. Financial Accountability, D. Fund Raising Practices, and E. Solicitations and Informational Materials. Each of these standards is interpreted by sub points which there is not space to include here. But as an example, standard A is interpreted to mean that the organization will "Disclose upon request information about activities, finances, and voting trusteeship, including information and documents necessary to substantiate compliance with these standards."

A list of organizations accompanies these standards. These are on the list because of the number of inquiries received about them. The leaflet stresses that "Inclusion or omission from this list should not be interpreted as either approval or disapproval" of any organization. However, one can learn from the list that the American Foundation for the Blind has not provided information to demonstrate that they "ensure that solicitations and informational materials, distributed by

any means, are accurate and not misleading, in whole or in part." We also learn that the Billy Graham Evangelistic Association does not "disclose upon request information about the decision-making structure" and the Cedars Home for Children does not meet the standard to "spend a reasonable percentage of total income directly for program services, as distinct from fund raising and administration, and ensure that fund raising costs are not excessive in relation to contributions."

The leaflet also includes a list of organizations which have not responded to their requests for information so the CBBB cannot say whether or not they conform to the standards. Acknowledging that the organization may feel it has a good reason not to respond, the leaflet mentions the following among others which have not provided information: American Society for the Prevention of Cruelty to Children, Cathedral of Tomorrow, Christian Broadcasting Network, Rev. Jesse Jackson Operation Push. In other words the person who wishes to contribute to any of these organizations is responsible to find out whether or not they meet the standards.

There is a simple way to deal with the question of wise giving: it is to give our money to our own church and our own church organizations. Anything we want to give can be placed in the offering on Sunday morning and—if we want to send it to something special—designated for this cause.

One problem with giving to our local church is that these are people we may know too well. Sometimes it seems that in some other organization across the country there should be people less ornery than they and more deserving of our support. It's not true. With a possible occasional exception, the best people for us to open our hearts and our purses to are those of our local fellowship. The wisest giving we will do is generous giving to our local congregation.

The pattern of giving which the apostle Paul encouraged is simplicity personified. "He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver (2 Cor. 9:6, 7).

From time to time we all receive fund raising letters from organizations we know not of. Let us disregard those letters and confine our giving to our own church and its programs. As Paul implies, recklessness is a good thing when it involves wise giving.—Daniel Hertzler

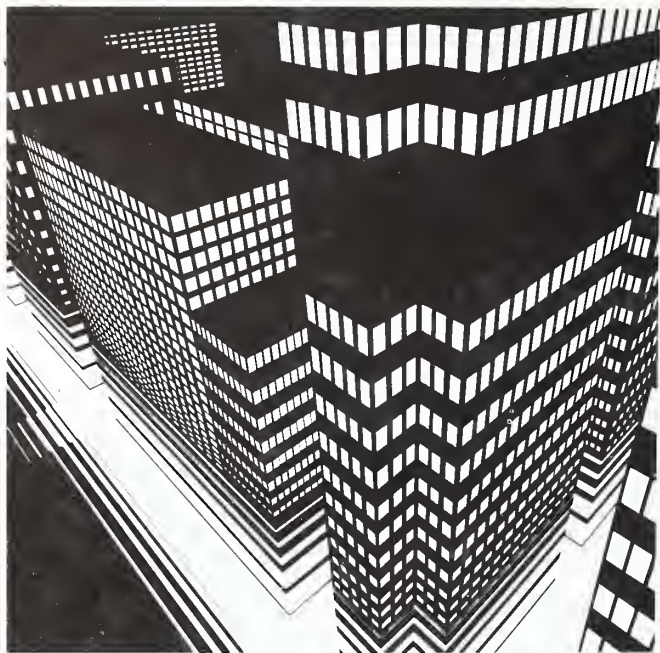
Gospel Herald



November 24, 1981



Is a simple lifestyle possible
in North America?



Is a simple lifestyle possible in North America?

by Patricia Lehman McFarlane

The "simple lifestyle" is a commonly heard and repeated phrase among Christians today. We are to live the simple lifestyle and thus exemplify the life of Christ. Simple lifestyle. Simpler than what? Simpler than whose? These questions command more than a simple answer from those who take the life of discipleship seriously.

How do we in North America live a simple lifestyle? The question forces me to face the fact that I do have a choice. I have the luxury of asking the question—How simply should I live? The dilemma for Christians in North America lies not so much with our wealth but with our choices. We will never live the simplest lifestyle possible. But we can choose a simpler lifestyle than that which often sweeps us along with the vast majority of American citizens.

The realization of my options reminds me that many Third World Christians live a simple lifestyle out of necessity. I remember the hunchbacked old woman I once saw in the Mexican mountains gathering sticks for her fire. I realize that my own ability to choose my "simple lifestyle" already labels me as a rich American. The fear haunts me that simple lifestyle as we often term it is only part of a

North American gospel, the gospel of people who have an option.

Christ himself reminds us of his priority in the story of the rich young ruler. The rich young ruler was not told to give his money away because he was to live a simple lifestyle but rather to give Christ first place in his life. Christ wants first place in our lives too. When he holds that position, we will use our resources for his glory no matter where we live. Simple lifestyle is not a direct result of being Christian. It is how some Christians have chosen to order their lives to use their resources for Christ's glory. Christ does not condemn our wealth but the choices we make regarding that wealth.

Because our attempt at simple lifestyle in North America involves choice, we are often tempted to judge the choices of others, thus breaking another of Christ's principles: Judge not that ye be not judged. "Alan drives a Mercedes; he should drive a VW." How quickly our desire to live simply deteriorates into smug statements which alone would appall the Third World citizens who might consider either choice a luxury.

The lives of others challenge me to work at responsible simple living in a North American environment, to think through my choices. The Mennonite pastor's wife who decided not to install a modern kitchen in order not to offend some poor parishioners reminds me that my own white porcelain sink is still serviceable for some time to come. This same pastor's wife often served baked ham to her hungry guests, choosing to serve a more luxurious meal cooked in a simple kitchen to those who could afford neither costly meat nor expensive kitchen. Many might serve hamburger casserole prepared in a sleek custom kitchen while patting themselves on the back for living a simple life. I am inclined to believe that the pastor's wife had learned the secret of sharing the gifts God had given her rather than hugging them to herself in a \$5000 custom kitchen.

The businessman who decided not to buy a new car every other year, changing only when his old car becomes unreliable for his daily travels, gives me cause to celebrate the ability of such a one to buy according to realistic need rather than economic ability.

My choices will never be easy. As a teacher I believed a simple lifestyle could include a clothes dryer. My necessity might be considered a luxury to the full-time homemaker. I find I cannot decide for another, but am grateful for friends who discuss openly how they arrived at their choices.

Responsible simple living in the North American context

Editor: **Daniel Hertzler**

News Editor: **David E. Hostetler**

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requires us to set priorities on our values, then act with consistency. The temptation is often to save money only, rather than to live a simpler lifestyle. Is the hamburger we buy part of a simple lifestyle if the money saved goes in the savings account or as a down payment on new lawn furniture? Perhaps not. Then again I may need to save for a new car to replace the rusting older one which is sure to give out soon. That decision to save money may simply be part of skillful stewardship.

For North Americans the simple lifestyle usually means establishing a cutoff point for spending disposable income (remaining money after expected monthly expenditure). Ann may decide to take her family to McDonald's while Susan would never eat out but plans to redecorate the kitchen which she never liked anyway. Maxine might feel she should send all of such remaining money to Mennonite Central Committee or her mission board.

Do the secondhand furniture and the huge vegetable garden speak if the new \$2,500 solar unit is displayed proudly as well? We cannot make the choices for each other, but we are individually responsible before God for our decisions.

Our attempts at simpler living in North America must include the constant realization that our choices are often without meaning to those in the Third World. My choice of a rototiller for the family garden instead of a riding tractor becomes meaningless to the Third World farmer whose rototiller is his tractor and who is considered wealthy for even owning one.

I believe exposure to Third World countries as well as to poorer areas in our own country through reading and travel are essential to those of us who are attempting to make responsible decisions on simple living in North America. (We should remember too that some Third World Christians live lives as complex as our own and are also struggling with this issue.) If nothing more, our exposure will keep us from smugly regarding ourselves as the authorities on simple living.

I have yet to meet a North American who decides to take cold showers during the summer months as an expression of the simple lifestyle. Yet cold showers are a fact of life for many in Third World countries, even for the middle-class


citizens. This realization may help to keep us humble as we eat our soybean casserole after a hot shower with Safeguard.

Understanding that I will never arrive at the simplest lifestyle reminds me that the simple lifestyle is in itself a futile goal. My aim is to follow Christ. Christianity and the cross of Christ supersede differing lifestyles. The danger lies in letting a common lifestyle rather than the cross of Christ become the basis of our fellowship. In one country an old man living in the "poor house" was taken to church each Sunday by a "rich" man who owned a car. Neither expected the other to change his lifestyle; Christ was the topic of conversation.

The New Testament church contained a variety of individuals with vastly differing lifestyles. Lydia, a wealthy seller of purple. Nicodemus, a rich Pharisee. Mary Magdalene, a prostitute. Poor beggars and lepers. The Corinthian church included both slaves and masters.

We go too far when we advocate a consensus on a simple lifestyle. Responsible simple living includes the realization that we cannot arrive at a definitively common lifestyle. The wealthy restaurant owner need not sell his business and begin to polish shoes for a living. The factory worker may continue to place nut on bolt wearing his green coveralls. Yet both men can practice three elements of responsible simple living—skillful stewardship, sensitive caring, and active sharing.

Skillful stewardship will lead each man to provide for the needs of his family, giving what he is able to others in need whether at home or abroad. Sensitive caring will keep each open to new areas of need around the world with a readiness to respond in whatever way possible. Active sharing will include ministering to the needs of those around us whether financial, physical, emotional, or spiritual. Thus responsible simple living will involve the decisions and values of our entire lives.

Our lives will continue to be riddled with incongruities and difficult decisions. We may even choose wrongly at times. It is our desire to follow Christ and to choose a simpler life, our consistent attempts to discover that simpler life in the North American context, and our willingness to acknowledge our successes and failures that will ultimately make a recognizable difference in our lives. 

1981: Will it make a difference?

1981 was designated by the United Nations as the International Year of Disabled Persons. Now the year is almost over and the question handicapped persons and their families are asking is: Will it really make a difference?

For the Mennonite community, 1981 meant a serious examination of our beliefs, at least on the leadership level. Lancaster Mennonite Conference issued a Conference Statement on Mentally Handicapped Persons which examined the theological basis for the worth of every individual and the need for the church to be intimately involved in ministries and relationships with handicapped persons.

But many practical questions are left unanswered. Can

our concept of stewardship be expanded to make the changes needed to bring dignity, justice, community, and sense of worth to disabled people? The year 1981 brought hope to handicapped persons and their families. There was a hope and yet a fear. Fear that the expectations would not materialize.

We can still provide an answer to the question. We can provide the answer by sponsoring awareness projects, by hiring handicapped persons, by creating special classes, by personally befriending a handicapped person, by giving financial support to church-based programs which enhance the dignity and independence of disabled persons rather than isolation and dependence. We can provide an answer by not letting the awareness of 1981 die.—Gary Hiller, social work supervisor, Friendship Community, Lititz, Pa.



Northwest Conference at Tofield

by Sanford and Orpha Eash

What do we want at a church conference 1800 miles from home? A few bold people asked us this question. About all we could say was, "We're just curious Mennonites and happened to be close by so we came." "Close by" meant 150 miles, but in Alberta, Canada, that's not far.

Coming out of Edmonton the farming country didn't look so prosperous. Approaching the Salem Church community near Tofield it changed dramatically within a few miles, a sure sign of a Mennonite rural area. There were huge wheat fields, barley fields, and beautiful yellow flowering fields of mustard and rape for seed. The large farm buildings were far apart, but very well kept.

The Salem Church is in the country on improved gravel roads. At over 225 members, it is the largest congregation in the Northwest Conference. The total membership of the conference churches is only some over 950 members.

We wondered why Mennonites at the beginning of this century put so much distance between themselves and their fellows, maybe they were tired of the congestion farther east and south. Ontario folks moved to Guernsey, Saskatchewan, and Carstairs, Alberta. Nebraska people moved to Tofield, Pennsylvanians moved to Duchess, Alberta. The communities are from one to five hundred miles apart.

From these bases they spread out to what is now 17 or 18 congregations and mission stations. Most of the new congregations started as missions within the last thirty-five years. During this year's session of conference they received two Spanish congregations in Calgary and also one congregation in Alaska. So now they reach from Alaska to Kalispell, Montana, their southernmost congregation. That's a long way.

The early leaders of the people who moved west are all gone now, but a few who were children at that time are still living. They remember vividly the hardships of the prairie land. At times we felt a little apologetic for having been

raised in tame northern Indiana.

C. J. Ramer and Milo Stutzman are among those who remain and had a part in shaping the church as it is today. They were active in evangelistic meetings and winter Bible schools that attracted young people through the forties into the late sixties when there was little opportunity for further education. Many of the present-day leaders came out of those Bible schools. They are middle aged now and their children, who are active in the church now, have had more opportunity for more education in church schools of the U.S. Some have graduated from the University of Alberta in Edmonton.

Linford Hackman was another influence in the last thirty years. He says today, "I never was a leader; the Lord withheld that gift." His role was to see and explore the places to reach out and do mission work. He kept in close contact with the young people who ventured out. A number of young people from the United States went into Canada in Voluntary Service in the fifties and sixties. Some of them stayed. Many say it was because Linford Hackman cheered them on and encouraged them.

The Northwest Conference has a heavy representation of lay people in the organization. Three out of the four on the executive committee are laymen. Merlin Stauffer, the chairman, is a salesman at a John Deere implement agency in Edmonton. The issues, discussions, and reports were similar to the usual conference business, but Stauffer seemed to have the ability to keep things moving and interesting.

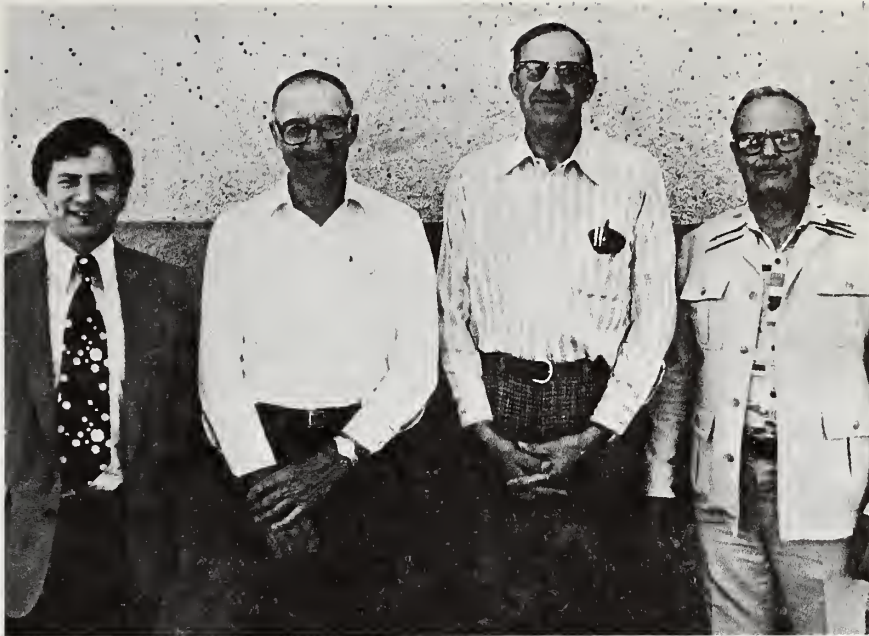
Joseph Voegtlin, the vice-president, is a teacher. He quit farming about 20 years ago to get a degree at the University of Alberta in Edmonton, and has been teaching ever since. The treasurer, Tim Burkholder, was educated in that same university and worked for the province in data processing for ten years. He is now back in Bluesky in a building and supply business founded by his father and his uncle.

Paul Voegtlin, the secretary, is pastor of the Edson church. Paul feels the heavy representation of laymen in the

Sanford and Orpha Eash are a Mennonite writing team from Goshen, Ind.



Carl Hansen, pastor (left), and Harold Boettger, senior minister of the Salem congregation.



Northwest Conference executive committee. Left to right: Tim Burkholder, Paul Voegtlin, Joseph Voegtlin, and Merlin Stauffer.

organization is having a good effect. Paul is a product of those early winter Bible schools with C. J. Ramer as principal. He also taught there for a few winters. He later got his degree at the University of Alberta and taught school. He says, "The winter Bible schools were discontinued in the late sixties when economic conditions made it possible for our youth to go to college. Many were educated right here in Edmonton. There was a time when we moved from a fear of higher education to a feeling that education is everything. I feel we have gotten over that now. We know education isn't the whole answer. We are not against it; we just don't get excited about it." Paul thinks the conference needs a permanent Bible school where young people out of high school can get more intensive Bible training.

During the conference there were scattered reports of new victories for Jesus from the various churches. If names were mentioned, they were not all old-line Mennonite names. We detected a feeling of healthy uneasiness from a few places: "We have a large field with a high percentage of old-line names; there is work to do."

Several of the leaders and some others in the conference lean toward the charismatic movement. They say the revivals of years ago are now no longer well attended and the charismatic movement could be filling that place. Of course there is a difference of opinion on that issue, but the difference is at a friendly level.

Harold Boettger the senior minister at Salem, the host church, is a product of those early winter Bible schools. Carl Hansen, the pastor, was educated at Eastern Mennonite College and Goshen Biblical Seminary. Harold says, "We lost many young people when they went off to college. Some left the church, but there seems to be a change in the trend now. Farming is more attractive again. There are more jobs available now. Again, we have a strong core of young people and many young families."

Alberta is a wealthy province. It is not hard to see why Eastern Canada is a bit envious of Western Canada with all

its natural resources, good farmland, minerals, oil and gas in good supply, and comparatively few people. There are the majestic Rocky Mountains that bring in tourists by the thousands. Everybody is experiencing prosperity such as they never saw before. A few are worried about it: "Can we take all this prosperity and keep our balance?" It's a serious question.

The conference budget didn't seem to be much of a problem. The feeling that came through to us was, "If we really need it, let's not worry about the money." But they haven't invested heavily in conference projects like schools and camps. On a per capita basis, the Northwest Conference sends by far the highest support to the overall program of the North American Mennonite Church. They believe and practice stewardship.

The northwest Mennonites have built new churches, remodeled others, and more changes are on the drawing boards. The church at Salem had built a large fellowship hall in the last year. It was a great place to eat, and for us to make new friends. The women did a marvelous job of serving three meals a day and they weren't just light lunches either.

Coming from Indiana and driving 1800 miles northwest, we expected it to be cool. It wasn't. To us, that sun in early July in the north country just didn't seem to know when to go down. The evening sessions, with the auditorium packed, were hot. Even David Mann from Phoenix, Arizona, thought it was hot, but he continued to bring challenging messages on Revelation throughout the conference.

The Mennonites of the Northwest have potential for growth all around them. They understand what the church needs to be doing. They don't spend much time hung up on theories. They have financial resources. They know how to work; if someone would call them "workaholics" they probably wouldn't get very much upset.

From pioneering to affluence! And all in a lifetime. Yet there is evidence of commitment to maintaining their witness.



Give the ax to secular humanism

by Katie Funk Wiebe

People rail against secular humanism, voices tinged with horror and disgust. They see this powerful enemy slowly inching its way into our lives and taking over. They see hearts of young people captured by the mass media, particularly by the heavy, sensuous beat of the music they're plugged into at all times. They see husbands and wives enticed to put self-interest before family. They see church leaders gradually accommodating biblical truth to culture.

They blame movie and television programmers and producers, teachers and administrators, writers, editors, and publishers for allowing a secular spirit to displace the supernatural view of life.

They insist that the battleground is out there—in society. Out there, in the land of novels, movie houses, rock concerts, magazines and television sets, God is being displaced and humankind being crowned lord of all. So they believe that if we put a fence around the church, home, and our schools, we and our families will be safe from attack.

I believe it is closer to the truth that instead of humanism moving toward us, we are moving toward it. We are welcoming it to our bosom. The strength of a humanistic approach to life is the belief in the individual. Its enemy is body life. We are reaching out to what we say is our enemy because we prefer living as individuals to living as a close-knit body of believers.

Life lived separately, by individuals or by families, when based on our own financial and emotional resources, seems to have fewer conflicts than if lived in interdependence with other Christians. People seem to prefer to rely on their own resources, even if limited, to living a life of disciplined faith in community with others. They fear it might lead to costly discipleship.

The rugged individualist has long been admired in American literature. The individualist gets along well without other people's advice or criticism, friendship or possessions. He or she is strong, self-sufficient, able to cut through meddlesome laws, customs, and traditions to forge a self-satisfying lifestyle.

The concept of the church, however, goes directly counter to individualism, for the church is a body of believers, Christ's body, living in community (not merely in proximity for a few hours a week), helping one another, strengthening one another, worshiping with one another, and rejoicing

with one another.

"That the biblical view of man is not man the individual but rather man in community with others has not really gotten through to most of us evangelicals," writes Brendan F. J. Furnish in "The Cultural Seduction of the Church" (*Christianity Today*, June 18, 1976). He says this is apparent in the way we neglect the sense of biblical community evident in the Old and New Testaments, and the way we criticize communal forms of living.

I think we even fear the word "community" or "small-group movement." Fellowship is a safe word; community smacks of socialism. Fellowship demands little; community sounds as if it might interfere with personal life. And small groups might hinder institutional growth.

So, though we preach the church as a body of Christ at services, we practice a strong individualism between. I hear people more often express the need for personal resources to become and remain independent until they die than for congregational resources which reveal divine love and power.

Congregational life was once the most important ingredient in most Christians' planned and unplanned schedule. The Christian faith gave identity and meaning. Today, the workplace performs these functions, particularly that of community, states a *Time* essay (May 11, 1981). Coworkers often form a stronger community than family, tribe, and social world.

Congregations have also given over part of their function of community to families, but by default, writes Furnish. When the congregation allows members to become estranged, it encourages individualism. The function of emotional support of such people is passed on to the nuclear family, which becomes overloaded and breaks down. Yet who hasn't heard someone comment when a person drops out, or expresses dissatisfaction with the church, "It's their decision."

The church reinforces the idea that it is merely an institution made of individual members when it neglects the person who voices a minority opinion and moves to the fringes. It strengthens the idea that it is a body when it makes each person feel like a needed member.

Furnish writes that in a society in which community has almost disappeared, the church alone has potential to develop true community. We need to encourage it wherever it appears. I believe that to succeed on this front will make the other battle easier. When outsiders see that God is Lord in the life of a body of believers, secular humanism receives its strongest blow.



Katie Funk Wiebe teaches English at Tabor College, Hillsboro, Kansas. She is the author of the book *Second Thoughts* (Kindred Press, 1981).

Facing Giants with Faith or Fear?

The Israelites left Egypt commissioned by God to possess a promised land of milk and honey. But just as God's people were ready to enter the land, ten of twelve spies ended their report by saying, "The land does flow with milk and honey! Here is its fruit. But the people who live there are powerful, and the cities are fortified and very large.

"We can't attack those people; they are stronger than we are." (NIV)

We, too, have been commissioned to enter a new kingdom. We see many opportunities to share the good news of Jesus. We believe God led us into missions and through us has called many to faith in Christ.

Caleb and Joshua said, "If the Lord is pleased with us, he will lead us into that land. . . . Do not be afraid of the people of the land. . . . Their protection is gone, but the Lord is with us."

God is testing us with open doors to Somalia, Mozambique, urban ministries. Are we "practical

"Giving in times like these is both an act of worship and a statement of faith. God is my first priority."

spies" who see the giants of inflation and recession? Or are we people of faith who, by God's power, see our world's spiritual hunger as an opportunity for obedience and blessing?

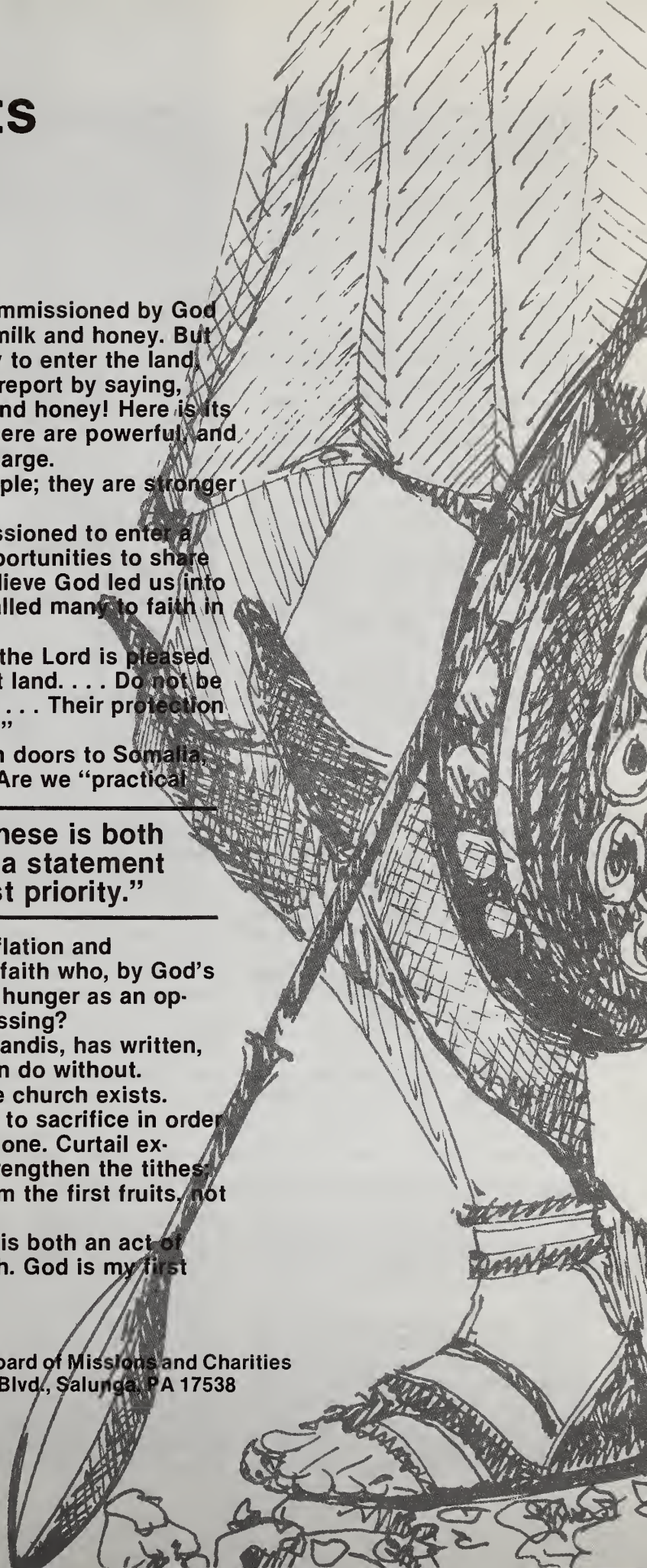
EMBMC's president, Paul Landis, has written, "Missions is not a luxury we can do without. Missions is our lifeline; by it the church exists.

"There must be other ways to sacrifice in order to do what we cannot leave undone. Curtail expenses, certainly — but first strengthen the tithes, lay aside God's portion. Give him the first fruits, not the leftovers.

"Giving in times like these is both an act of worship and a statement of faith. God is my first priority."



Eastern Mennonite Board of Missions and Charities
Oak Lane and Brandt Blvd., Salunga, PA 17538
Phone: (717) 898-2251



Russian Baptists visit Mennonite centers

On their way to Baptist World Alliance planning sessions in the U.S., four Russian Baptist pastors visited Mennonite centers in Pennsylvania, Nov. 9-11. Guided by Peter Dyck, of Mennonite Central Committee, Akron, Pa., the first two stops were that organization's Washington and Akron offices. Their second encounter with Mennonites was at Mennonite Publishing House, Scottsdale, Pa., where Ben Cutrell, publisher, hosted the group.

The four visitors were: Michael J. Zhidkov, vice-president of the All-Union Council of Evangelical Christians-Baptists of the USSR and pastor of the Moscow Baptist Church; Yakov Dukhonchenko, vice-president and superintendent for the Ukraine of the Baptist Union in the USSR and pastor in Kiev; Alexei Bichkov, executive secretary of the AUCECB; and Eugene Rouzski, international department, Baptist Union of the USSR.

The Russian church leaders were especially interested in the publishing house and the literature program of the church because of their familiarity with *Gospel Herald*. Walter Sawatsky's recently published book, *Soviet Evangelicals since World War II*, and because MPH is printing (not publishing) Barclay's commentary in the Russian language. They were also interested in getting a better idea of how Mennonite print communications functioned.

In the specially called chapel service on Nov. 10, Bichkov described how the Evangelicals witness in the Soviet Union. Public ceremonies, such as weddings and funerals—especially the latter—are good opportunities for sharing the faith, he said. In a question and answer period, which followed his speech, he said the All-Union Council, with a membership of about a half million, is adding about 10,000 members a year, with approximately half coming from nonbelieving homes.

An informal meal and discussion followed the workday. In attendance were the visitors and the editorial fellowship comprised of managers, editors, and spouses. Frequent



The Soviet visitors from left, Bichkov, Rouzski, Zhidkov, and Dukhonchenko.

bursts of laughter from the various tables and in the subsequent meeting were signs of much good will among hosts and visitors.

In an investigative aside, Helen Alderfer, *On the Line* editor, asked a couple of the men about the role of mother's-in-law in Russia. She is doing some research on the subject. Zhidkov indicated there are many jokes going the rounds on that subject. Rouzski said he thinks the ideal distance for a mother-in-law's residence is about 40 minutes away.

More seriously, during the active discussion period, Zhidkov launched the conversation with a question on steps leading up to excommunication, or, in other words, what about church discipline? From what was said, it appears that discipline among the Russian Evangelicals may be more vigorous than that practiced by North American Mennonites.

Except for Bichkov, who had to travel, the Russian brethren were hosted in private homes. The spirit of Christian community could be felt by all those who interacted with the visitors. Very delicately and after much asking, they said they thought a major problem for Christians in America, Mennonites included, was practical materialism, which, according to Zhidkov, is worse than theoretical materialism, since the latter can more easily be identified as the enemy, he implied.

—David E. Hostetler

Land conflicts plague Philippine farmers

A can of gasoline splashes over the thatch house. A match is struck. The blazing house lights the night.

The arsonists move to the next house and repeat the operation. And the next and the next. Within but a few minutes 14 scattered farmhouses and one tree nursery have been incinerated. Fourteen families huddle with terrified children watching as flames eat all that they own.

It is but a recent chapter in the ongoing conflict in the southern Philippine island of Mindanao. A slow-bleeding violence, it has gone relatively unnoticed by international eyes as compared to more highly publicized conflicts elsewhere. For example, the toll of lives in Northern Ireland over recent years is placed at less than 3,000, whereas in Mindanao over 50,000 persons are believed to have been killed in the last decade.

The roots of the conflict are complex. The main antagonists have been people indigenous to Mindanao—many of them Muslims or tribal minorities—and more powerful Christianized colonists from other islands in the Pacific archipelago nation.

Details vary from incident to incident, but a struggle to control the land has been a basic cause of the Mindanao conflict.

Such was the case on that June 13 night when seven men appeared and set torch to the 14 farmhouses in the frontier village of Mabuhay (meaning "Long Life") in Mindanao's mountainous province of Bukidnon.

"Our clothes were burned, our blankets, our mats, our rice seeds ready for planting," explained Lucia Tero, mother of five, next to the charred remains of her house.

Most of the fire victims testified that the ring-leader of the arsonists was a foreman of a large rubber plantation nearby. For some years the rubber corporation managers have been trying to get control of the land where the 14 families lived. The farmers who lost their homes subsist on corn and vegetables from their 3-to-6-acre farms in Mabuhay.

The burning incident was precipitated by the presence of three surveyors who had come to Mabuhay to stake off the land so that the farmers could eventually acquire titles for the fields they farmed. When the arsonists struck, they "hog-tied" the surveyors and burned their equipment as well.

A court case is being filed against the accused raiders, but because the rubber corporation managers have close ties with high officials in the area it is uncertain whether authorities will actually prosecute the arsonists. Ever since the night of burning, the men from the plantation have reappeared to tear down the farmers' fences so the plantation's cattle can destroy the corn which the farmers planted. And there have been threats that if the farmers refuse to leave, they will be burned

End of twenty years' involvement in Malawi

The last Mennonite Central Committee worker flew out of Malawi in September, bringing to an end nearly 20 years of teaching involvement in the self-described "warm heart of Africa."

The executive committee decided to phase out activity in the east-central African country at a meeting in 1978, citing a shortage of teacher applicants from North America. Other factors were frequent difficulties in obtaining

work permits and a desire to focus resources on larger programs elsewhere on the continent.

But says Nancy Heisey Longacre, secretary for Southern Africa, "It is sad to leave. One disappointment is the fact that the country seems no closer to being self-sufficient in teachers than it was years ago at the height of our teacher involvement there."

One of the most scenic countries in Africa, Malawi is also one of the poorest. Per capita yearly income is \$159, and life expectancy is 42 years. Eighty-five percent of the population is illiterate.

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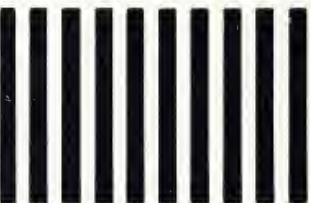
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Mariam, 10, and Patricio Tero, 5, sit among the ashes of their farmhouse which was burned in an attempt to scare their family away.

out again.

But the farmers are choosing to stay. They are rebuilding.

Because conflicts over land are commonplace in Bukidnon, the local church community has emphasized that Christian commitment is not only a spiritual matter but also a call to become involved with victims of injustice. Such church activities have often brought suspicion—and sometimes repression—from political and military authorities in the area.

When the local Catholic priest issued an appeal for the Mabuhay victims, Mennonite Central Committee quietly joined other Christians in the community to raise funds and material assistance for the homeless farmers. A church-supported “people’s lawyer” is also giving legal assistance to the Mabuhay farmers.

Recently, large corporations—many of them transnational agribusinesses—have been exerting new efforts to acquire land in Bukidnon province for the production of coffee, pineapples, rubber, and sugar for export. Much of the best land is controlled by these corporations or is taken up by the cattle ranches of well-connected local officials. Through informational efforts and small projects of assistance, MCC

seeks to empower small farmers to resist pressures to give their land to the expanding corporations.

Poor farmers often find themselves tilling small patches of land on hillsides. It is among these aggrieved farmers that the guerrilla New People’s Army has found a sympathetic audience in its campaign to overthrow the present political system.

In recent months the government has sent additional military units to Bukidnon to try to quell mounting unrest. Military and paramilitary operations here have killed several dozen persons in the past several months. The U.S. government assists the Philippine military in this respect by providing weapons and military aid.

The Mabuhay fire victims have now rebuilt their houses. This time they are not scattered here and there over the rolling hill as before. This time they built close to each other. Closeness, they say, will be to their advantage in future struggles. Perhaps their new unity is a symbol of a coming together among dispossessed Filipinos which will serve them well in the turbulent days that are bound to come.—Earl Hostetter Martin

Handicap awareness project results in action

The MCC (Canada) handicap awareness project, begun in May 1980, found ready acceptance in the provinces, particularly during 1981, the International Year of Disabled Persons, and a number of advisory committees were started. These committees have been serving MCC (Canada) and the provincial offices.

On Oct. 30 and 31, nine representatives from the five provincial advisory committees met in Winnipeg, Man., to discuss the year’s activities and to plan for the future. Henry Enns, resource person for the project chaired the meetings.

Reports for the year were encouraging. Mennonite churches across the country have been made aware of the needs of the disabled and many have become accessible.

“When people are made aware of the needs, they respond,” said Irene Wiebe, Saskatoon, chairperson of the Saskatchewan advisory committee.

Refusal to wear uniform puts South African CO in solitary confinement

South African military authorities have sentenced detained conscientious objector Charles Yeats to seven days solitary confinement for refusing to wear a military uniform. Yeats could face repeated periods of solitary confinement if he continues his refusal.

Mennonite Central Committee Lesotho country representative Bert Reimer telexed news of the sentencing on Nov. 3. He reported that authorities are allowing Yeats only a T-shirt, gym shorts, and study books in his cell. Anglican officials are appealing on his behalf. Yeats is an Anglican who was working with the church in Namibia before his detention.

In May, he began serving a one-year sentence at the Voortrekkerhoogte detention barracks near Pretoria for refusing to report for military training. Authorities had turned down his requests for nonmilitary service.

A member of the conscientious objector support group in Johannesburg believes that Yeats will be put in solitary confinement for seven days, released for three, and then put back in solitary if he continues to refuse to wear the uniform. He indicated the periods of solitary confinement could last until the end of Yeats’ term in March 1982. Yeats believes wearing the prescribed uniform would identify him with the military.

Richard Steele and Peter Moll, two earlier detainees who refused to wear military uniforms, each spent approximately 125 days in solitary confinement until the South African Defense Force granted them status under which they were permitted to wear the blue overalls issued to Jehovah’s Witnesses and other recognized conscientious objectors.

Kuitse, Shenk speak about Muslims at EMC

Christians need to move beyond stereotyping and enter into genuine dialogue with Muslims, two missionaries said in a series of presentations at Eastern Mennonite College, Oct. 26-28.

Roelf Kuitse, professor of missions at the Associated Mennonite Biblical Seminaries, Elkhart, Ind., and David W. Shenk, secretary for home missions and evangelism with the Eastern Mennonite Board of Missions and Charities, Salunga, Pa., spoke in college assemblies and led a seminar on "Christian Faith and Islam."

"I was amazed by the stereotyping and labeling" of Muslims that took place during the Iranian hostage crisis, said Kuitse, a native of the Netherlands who came in contact with Muslims in Indonesia and the West African nation of Ghana.

"Within Islam, God is the ultimately invulnerable. He is not affected by what we do," Christians, on the other hand, believe God demonstrated a willingness to accept hurt in the crucifixion of Jesus, said Shenk, a former East Africa worker who was a professor at the University of Nairobi in Kenya.

In the wake of the Sadat assassination, Christians as well as fundamentalist Muslims may be tempted to adopt a "clenched-fist image of God," Shenk said. By contrast, "the witness of the cross has to be a witness of vulnerability."

From his experience in Ghana, where Muslims are concentrated in the poorer, northern part of the nation, Kuitse noted that Christians may also be tempted to feel superior to Muslims. Feelings of superiority can only be overcome if Christians "stay in the company of Jesus Christ, the suffering servant."

Yoder to join Board of Education staff, Elkhart

Orville Yoder, a Mennonite educator with preparation and experience at the higher, secondary, and elementary levels, has been appointed associate executive secretary of the Mennonite Board of Education, announced MBE executive secretary Albert J. Meyer. Yoder will assume the position July 1.



Orville L. Yoder

Yoder's primary responsibilities will be for secondary and elementary education and for higher education planning for the Board. As Mennonite Board of Education staff person for secondary and elementary education, Yoder will provide staff leadership for the Mennonite Secondary Education Council, and will main-

Dinner for diplomats reactivated in Ottawa

Some years ago the U.N. designated the last week of October as disarmament week. During this week various groups across Canada organize activities to draw attention to the need for disarmament.

One activity in which the Ottawa Office of MCC (Canada) was involved was a dinner for diplomats. Years ago local Quakers sponsored several such dinners each year. Late in the 1960s, when Frank Epp served in Ottawa, he worked with the Quakers in organizing these events. Since then, however, they had been discontinued.

Now, an ad hoc Quaker-Mennonite

Committee, sponsored the event. General E. L. M. Bruns, known for leading U.N. Peace Keeping forces, was the guest speaker. J. King Gordon, also long involved with the U.N. and other activities, was the master of ceremonies. And 19 diplomats attended.

That number is relatively small, considering the many foreign embassies in Ottawa. But it was a good cross-section. There were people from Eastern Europe and Western Europe; from the Third World as well as from the northern countries.

Colony guest home opens in Bolivia, September 25

Forty people gathered here on Sept. 25 to dedicate a new guest home Mennonite Central Committee is operating for colony Mennonites in Bolivia. Present were colonists, MCC workers, and Mennonite mission personnel.

The dedication of the facility—known as *Menno-Heim* or *Casa Menno*—and its services was "in a rather quiet way a historic event," believes country representative Gerald Shank.

Since 1977, a couple in Santa Cruz has had special responsibility to be in contact with the colonies on an informal basis. Contacts include occasional purchase of farm implements for Bolivian farmers and some disaster relief projects. Dick and Mary Plett of Winnipeg,

Man., currently serve in this role and also provide some translation and documentation services.

The guest home will serve as the Plett's office and also have German and English books available which are advertised in *Die Mennonitische Post*. It will also give the colonists, who number some 13,000 in 13 colonies, a place to stay or park their vehicles and store items when they come into town for business.

Latin America secretary Herman Bontrager notes that "since the arrival of the first colonists MCC has been interested in and concerned about relationships with the colonies, as they and we are tied together as a people and also since we are identified with each other by many Bolivians."

Individuals on the Kanadier Mennonite Concerns Committee, an advisory committee to MCC (Canada), and MCC Bolivia workers have had a vision for offering the services of a guest home for some time, according to Bontrager. He adds that Abe Wiebe, chairman of the Kanadier Mennonite Concerns Committee, and *Die Mennonitische Post* editor Abe Warkentin after a visit to Bolivia staff report that now is an appropriate time to provide this service.

The home is within a block of three city bus lines, making it easily accessible to the airport and train station, numerous markets, the city's center, and sites like the city's botanical gardens.

Plett suggests that "for those Mennonites who are traveling through Bolivia and need a place to stay, the Menno-Heim may be what they are looking for." The home's personnel are willing to help reconfirm travel plans and make contact with colony Mennonites travelers wish to visit.

Church/state issues discussed by students

Eighty students from 11 North American Mennonite colleges, seminaries, and Bible institutes participated in the 1981 Intercollegiate Peace Fellowship (IPF) Assembly from October 22 to 24. They came together at Bluffton (Ohio) College to address the theme, "Christian Peacemaking and the State," as well as to share concerns and ideas.

Four speakers helped to focus the issue of church-state relations. Elmer Neufeld, Bluffton College president and chairman of Mennonite Central Committee, opened the conference by relating 10 situations from his own experience as a church worker. These ranged from work on behalf of conscientious objectors to several overseas experiences.

Neufeld concluded with five guidelines for Christians to consider when relating to the state: (1) We seek to influence political decisions because they have enormous consequences for the people Jesus called our neighbors. (2) We cannot expect governments to live by Christ's standards. (3) Governments may be more or less just, oppressive, violent, militaristic, etc. Our responsibility is to keep calling them to be more humane. (4) Our eyes are fixed on Christ and his teachings as his will for all. In the process, however, we can call for accountability to secular norms, the state's own highest standards. (5) Our ultimate hope is the kingdom of God.

Don Blosser, on the faculty of Goshen (Ind.) College, gave a biblical address. In his introduction, he asserted that the Bible is God's ministry to us and cautioned that it is not a club to be used against others. The Scriptures should be used along with the Spirit of God to provide counsel for believers.

The Bible does not speak with one voice on church and state, Blosser concluded. With the help of the Holy Spirit and other Christians, we must struggle with the Scriptures to determine our response to the issues that face us.

The two remaining addresses by Bill Janzen, director of the MCC (Ottawa) office, and Betsy Beyler, assistant director of the MCC Peace Section, Washington, D.C., provided glimpses into the workings of their respective governments and the ways in which Mennonites use their offices to relate to the two governments.

While some of the functions of the two MCC offices are similar, there are major differences in the kinds of issues

In addition to hearing the speakers, several small groups grappled with the issues of war taxes, conscription, native Canadians and northern development, and government funding of voluntary agencies. These groups first discussed the presentations by Neufeld and Blosser in an attempt to agree on biblical and philosophical principles to use in addressing their specific topics. Each group had a cross-section of Americans and Canadians.

Administration of the IPF will move from the U.S. Peace Section office to the MCC (Canada) Peace and Social Concerns office.

Pioneer student effort inaugurated in Israel

The following report was written by a worker in Israel with Mennonite Board of Missions who wishes to remain anonymous. He was instrumental in the formation of the national student fellowship for Israeli believers which he describes in this report. Israel discourages this kind of activity.

Mt. Carmel proved to be the setting for an extraordinary happening, Sept. 10-13, as Arab, Jewish, and Gentile students from around Is-

rael gathered in a beautiful demonstration of the oneness possible in Jesus Christ.

Intensive preparation for the conference resulted in a small but encouraging beginning for students in Israel. The conference was held with the purpose of laying a foundation for fellowship among students on a national level.

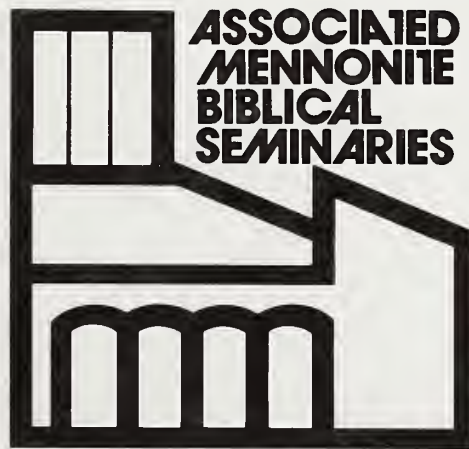
A national student movement was inaugurated during the conference, with the election of a national committee. Those elected have committed themselves to the task of forming and strengthening groups of believing students at university campuses around the country.

These campus groups are clearly a cornerstone of spiritual development for many of the students, as they seek to grow spiritually in the midst of hostile campus environments.

Chua Wee Hian of Singapore, who is general secretary of the International Fellowship of Evangelical Students, was the featured speaker at the conference. Using Paul's words to Timothy in 2 Timothy as the theme, he challenged the students to persevere in the face of hardship and danger.

In addition to Wee Hian's Bible expositions, the program included small-group Bible studies, prayer meetings, and worship sessions. Time was also provided for participants to share the concerns and problems unique to students in Israel.

Many participants made a full commitment to prayer and service to the Lord.



The January Interterm provides pastors and congregational leaders an opportunity for continuing education. It also provides an occasion for prospective students to explore seminary training.

Students select one course which meets daily for three weeks. Understanding and Communicating Our Faith can be taken in one, two, or three weekly units.

Programs offered by AMBS include Master of Divinity, Master of Arts in Peace Studies, One-Year Theology, and a Certificate in Theology for mature students without college.

For information and application write Jerry Lind, AMBS, 3003 Benham Avenue, Elkhart, IN 46517.

JANUARY INTERTERM 1982

January 4-22

Gospel of Luke
Petrine Epistles and Jude
Christian Thought and its Social Expression
Since the Reformation
Program and Curriculum Resources
Washington Seminar
Understanding and Communicating Our Faith

Unit 1: Anabaptist Perspective as a Catalyst in Theological Dialogue
 Unit 2: Interpretation and Authority of Scripture
 Unit 3: Theology and Practice of Evangelism

Howard Charles
 Erland Waltner

Theron Schlabach
 Ross T. Bender
 Roelf Kuitse
 Myron Augsburg

\$245,269

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$245,269.96 as of Friday, November 13, 1981. This is 32.7% of the total needed. Contributions have been received from 323 congregations and 134 individuals. Individual gifts represent \$45,006.76 of the total.

Goal: \$750,000

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSONS

The Draft: To Register or Not to Register, Jan. 1-3, is for 17-year-olds facing registration deadlines, 18-year-olds wanting to share and find support, parents and grandparents looking for dialogue about options and convictions, and congregational draft counselors needing information and direction. The draft itself, and the new wave of militarism which it signifies, will be the main target of concern. Both positions of CO registration and nonregistration will be supported. Cosponsored with the draft counseling office of MCC U.S. Peace Section. For more information contact the Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666; (412)423-2056.

Mennonite Marriage Encounter weekends will be held Jan. 8-10 in Concordia, Kan.; Jan. 29-31 in Lancaster, Pa.; and Jan. 29-31 in New Philadelphia, Ohio.

For more information contact (Kan.) Paul and Lois Unruh, Box 347, Newton, KS 67114, (316)283-5110; (Pa.) Mennonite Marriage Encounter, c/o Lancaster Conference Family Life Commission, Salunga, PA 17538, (717)898-2411; (Ohio) Alvin Kanagy, Box 182, Walnut Creek, OH 44687, (216)893-2989.

PRINT

God's Managers: A Budget Guide and Daily Financial Record for Christians is by Ray and Lillian Bair, who believe that creating a budget and keeping records can be a freeing and burden-lifting experience. The development of this practical and helpful record book grew out of their own experience in attempting to be more faithful to God in the use of their resources. It includes comments on basic principles of Christian stewardship as well as forms for recording monthly income and 16 categories of expenditures, plus monthly and annual summaries.



Affirm Life: Pay for Peace is a new World Peace Tax Fund handbook prepared by the Historic Peace Church (Mennonite, Brethren, and Quaker) Task Force on Taxes and published as an educational and organizing resource for congregational leaders working for passage of the WPTF in the U.S. Congress. For ordering information contact Ron Flickinger, MCC U.S. Peace Section, 21 S. 12th St., Akron, PA 17501.

Good News for Friends and Enemies is a Bible-centered coloring book delightfully interpreting the concept of friendship in the Scriptures. The 16-page booklet includes attractive line drawings of animals to color, illustrating the familiar text from Luke 6:27-31 and 35. 50¢ each (use TEV Order No. 08005) from the American Bible Society, P.O. Box 5656, Grand Central Station, New York, NY 10163.

Women in Development: The Neglected Key explores the problems and the potential of women in developing countries. These women have been called "the fifth world" to emphasize that wherever people are poor and hungry, women are the poorest and hungriest. Development efforts cannot ignore women's special needs and must recognize the importance of their roles as farmers, mothers, cooks, and laborers. The 17-min. color filmstrip with cassette, study guide, and background material was produced in 1981 by MCC. Available for free rental from any MCC office or MCC Audio-Visuals, 21 S. 12th St., Akron, PA 17501; and for a \$3 rental fee from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

The new 1981-82 MCC Resource Catalog is now available. This year's edition lists many new audiovisuals plus information on literature and bulletin board materials. These resources are available for free use. For a copy of the catalog write to the Mennonite Central Committee, 21 S. 12th St., Akron, PA 17501.

AUDIOVISUALS

Give Us Daily Bread in 1975. The film is now available for use on a free loan basis from all MCC offices in the United States and Canada, as well as from many conference offices.

The experience of the manager of two Mennonite Central Committee shops, including the first U.S. store in Bluffton, Ohio, is at the disposal of Mennonite community groups interested in starting similar shops. Lois Kreider of North Newton, Kan., is on a special 10-month assignment as a resource to MCC shops, which sell used donated items such as clothing and household goods, along with SELFHELP Crafts items produced by craftspeople in developing countries around the world. Kreider is editing the *Shop Talk* newsletter during her assignment and planning a May 1982 meeting of shop representatives at MCC headquarters in Akron.

mennoscope

John E. Gingrich, of 3500 S. King St., Denver, Colo., saw his genealogy of the Gingrich family published last month. The book spans 10 generations, beginning with Ulrich Gingrich, who was born in Alsace-Lorraine. "The Gingrich family can be found in a broad range of professions," he says, "including many church leadership positions." The hardcover volume of 778 pages includes a number of pages of maps and other historical facts which in several cases reaches back to the 1390s and identifies Gingrichs in East Germany south through Switzerland. There are also photos of the original Lancaster County homestead.

The National Council for the World Peace Tax Fund is looking for a part-time regional director to serve in Indiana and Michigan. Write to Janet Reedy, 423 Prospect, Elkhart, IN 46514, for details.

Some 2000 persons gathered for a common meal at the Goshen (Ind.) College church-chapel fellowship rooms prior to the Indiana and lower Michigan Mennonite Disaster Service unit meeting on Nov. 2. George Lengacher, Ft. Wayne, who has been involved with MDS for over 25 years, gave the main address. Reports indicated a quiet year in the area. Tony Stutzman, vice-president of the unit, said disaster service is a "daily lifestyle. . . . MDS is being a servant, not just performing a service."

Give Me Your Hand: MCC Today is a new film about the people who are involved in Mennonite Central Committee. Set primarily in Bolivia and North America, the film highlights many aspects of MCC work at home and overseas. It is the first film made by MCC since *Give Us Daily Bread* in 1975. The film is now available for use on a free loan basis from all MCC offices in the United States and Canada, as well as from many conference offices.

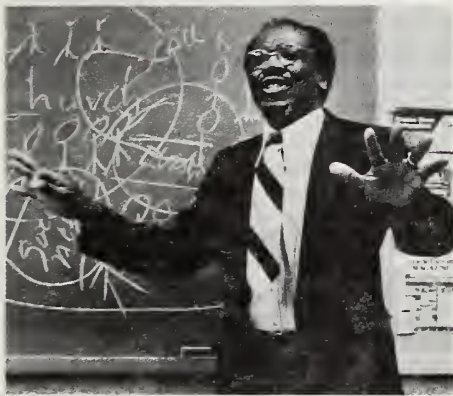
Visiting lecturer Myron S. Augsburg will teach in the annual January interterm at Associated Mennonite Biblical Seminaries, Elkhart, Ind. Augsburg, involved in church planting in Washington, D.C., will be teaching "Understanding and Communicating our Faith." All interterm classes begin on Jan. 4, and convene daily Monday to Friday until Jan.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

readers say

22. Other course offerings and teachers include: Gospel of Luke, Howard Charles; Petrine Epistles and Jude, Erland Waltner; Christian Thought and Its Social Expression Since the Reformation, visiting teacher Theron Schlabach; Program and Curriculum Resources, Ross T. Bender; and Washington Seminar (one week, coordinated by Roelf Kuitse). Tuition per credit hour (three credits per course) is \$65 and audit \$32.50 per credit hour. Room and board for the three-week term is \$180. Course descriptions and application forms are available from Glen Roth, AMBS, 3003 Benham Ave., Elkhart, IN 46517.

Goshen College audiences had the opportunity to learn from a man who is living testimony to the power of service during mission and service emphasis week, Nov. 2-6. John Perkins, organizer of the multi-dimensional Voice of Calvary Ministries in Jackson



John Perkins

and Mendenhall, Miss., spoke during the week at Goshen College chapel services, local churches, to Associated Mennonite Biblical Seminaries classes, to the staff at Mennonite Board of Mission, Elkhart, Ind., to the Goshen College Black Student Union, and to other groups. "It is a mandate, not an option, to minister to the poor," Perkins told his audiences.

Randy Stutzman, treasurer for the Michiana Mennonite Relief Sale, Goshen, Ind., reported total Sept. 26 sales amounting to \$288,016 at the annual reporting meeting held at the Sunnyside Mennonite Church, Elkhart, Ind., Nov. 5. After-sale-day receipts increased the amount to \$296,669. Increased open house sales and increased contributions from the church constituency made possible a check of \$297,000 to Mennonite Central Committee.

Special meetings: Stanley R. Shirk, Lyndhurst, Va., at Cove Mennonite Fellowship, Woodbury, Pa., Nov. 22-27. John Landis, Lebanon, Pa., at Erisman, Manheim, Pa., Dec. 6-13.

New members by baptism: Dwayne Smoker, Dwayne Zook, Jeffrey Weaver, Leon Beiler, and David Kunkel.

I want to comment on an article "MPH Installs Printing Press" (page 824, Nov. 3). If it is correct, I would surely like to come to Scottsdale to see this new press! However, I feel there are some discrepancies in the article that should be corrected.

A. 80% of 1500 square miles of total paper used annually = 1200 sq. mi. per year on this new press. This times the expected life of 12 years = 14,400 sq. mi., not the 144,000 shown in article. This appears to be an error of tenfold, one decimal point.

B. Assuming the paper was slit into rolls 38" wide (see para. 4), there would be 1667 rolls 1 mile long per each sq. mi. of paper. $1200 \times 1667 = 2,000,842$ miles of paper 38 in. wide. To use this much paper in one year would mean 5481 miles per day, or 228 miles per hour, every hour, every day for a year!—without a minute interruption for changing paper rolls, maintenance, or any other interruption.

C. 1200 sq. mi. paper = 33,454,080,000 sq. ft. Paper measures about .004 inch thick, so this makes 11,151,360 cubic feet of paper. Assuming a weight about half that of water (30 lbs. per cubic foot), this paper would weigh 334,540,800 lbs., or 167,270 tons per year, or 458 tons per day, or 19 tons per hour, every hour every day for a year. Assuming a truckload would weigh 40 tons, this means almost 12 truckloads of paper every day of the year.

I am no printer and have had almost no experience around printing presses, but these figures look too big to accept without comments. Please let me know the accuracy of the article.—Vernon M. Schmidt, Harrisonburg, Va.

Editor's Note: Vernon Schmidt is correct. The figure should be 14,400 square miles, not 144,000. But we would still welcome him (and others) at Scottsdale to see the new press.

I want to thank you for Robert Baker's Sept. 15 "My Alcohol Rerun." I admire his bold stand in a world of disappearing absolutes. He told this story, at personal cost, with courage.—Kathy Sherk Haddad, Scottsdale, Pa.

I enjoy *Gospel Herald* and please keep printing Bob Baker's articles and the other human interest stories. Sometimes I know the people well but not their experiences.—Mrs. Jacob H. Good, Sarasota, Fla.

"This Is the Day," by Mary Wert (Sept. 29) was so refreshing. It was an easy to read and understand article. It would be nice to see more of this type that are down to earth and applicable to the common people.—Jacob C. Kulp, Souderton, Pa.

I was heartened by Robert V. Peter's call to action for peace ("Mennonites in Nuclear North America," Nov. 3) but saddened by the lack of enthusiasm by "Mennonite leaders." Especially disheartening was the response from the pastor at Virginia Beach.

If one accepts that whatever "powers that be" are ordained of God, would that not include the government of the Soviet Union? Are we to bless an attack on what God has ordained, or are there powers that counter God's will?

The fact is the Soviet Union endorsed the Strategic Arms Limitation Treaty and our administration chose to scuttle it, choosing to submit a military budget of over a trillion dollars for the next five years rather than discuss the possibility of peace with world leaders in a general disarmament conference. The nuclear attack submarine our pastor wept over and prayed for is, in his words, an *attack* machine. Its nature is offensive, not defensive. Armed with nuclear missiles it is equipped to destroy cities inhabited by civilians. Nuclear missiles are not bullets.

The more nuclear power we have, the more fear we feel. If nuclear weapons are to be used, Virginia Beach, protected as it is by naval vessels such as the *Nimitz* and the *Houston*, will be one of the prime targets of nuclear attack. Nuclear weapons are offensive, not protective.

I was surprised that none of the Mennonite leaders who quoted the verse about the "powers that be" thought to mention that great message of trust in Zechariah 4:6—"Not by might, nor by power, but by my spirit" and from there call for positive action on behalf of the poor and oppressed. There is a way of waging positive peace by God's help and blessing.—H. Clair Amstutz, Goshen, Ind.

This is a reaction to two letters in the Oct. 6 "Readers Say" relating concern for or about the six "young men" at Bowling Green asking for support in refusing to register for the draft.

First of all, the three of us (the two previous writers and I) were all not at Bowling Green, therefore our reactions can't be considered totally accurate.

Second, nowhere is it stated that the present generation does things the same way previous generations have. Mr. Bridge asked since when do we disobey the government? My answer: No human, Mennonite or otherwise, has the authority or right to argue with God's timetable. You don't have to agree, just support the "six" in the fact that they spent a lot of thought in making such a decision, and they know what might be coming.

Last, I thought very little of the comment, "Thank goodness their convictions were not in favor of stealing hubcaps." Believe me, you will get less respect from the present Mennonite generation if you don't trust them now. I will conclude with a request: Please, everyone, be open-minded. It's the only way our "way" is going to work.—K. Regehr, Hesston, Kan.

births

Birkey, Dale and Mary (Brantley), Bunker Hill, Ind., second child, first son, Steven Andrew, Oct. 31, 1981.

Coblentz, Marion and Nancy (Miller), Hartville, Ohio, second son, Seth Andrew, Oct. 28, 1981.

Godshall, Kenneth and Janice (Miller), Lancaster, Pa., second daughter, Jalisa Kay, Nov. 1, 1981.

Kreider, Lyle and Miriam (King), Sarasota, Fla., first child, Jonathon Lyle, Oct. 20, 1981.

Lyon, Steve and Carla (Diener), Tacoma, Wash., first child, Elissa Michelle, Oct. 23, 1981.

Pletcher, Kenneth and Justine (Clemmer), Goshen, Ind., second son, Todd Christopher, Oct. 29, 1981.

Replogle, George and Debra (Weyant), Martinsburg, Pa., second child, first son, Danny Allen, Oct. 23, 1981.

Rupp, Edward and Linda (Himelhan), Morenci, Mich., second son, Andrew Michael, Nov. 2, 1981.

Schrock, Jon and Kathy (Salmoner), Millersville, Pa., first child, Andrew Jon, Aug. 17, 1981.

Showalter, Dennis R., and Doris (Good), Broadway, Va., second daughter, Ruth Ellen, Oct. 16, 1981.

Swartzentruber, Don and Cindy (Stamm), Holtwood, Pa., second child, first daughter, Rachele Leigh, Oct. 19, 1981.

Wilson, Jeff and Jan (Birkey), Paxton, Ill., first child, Lindsay Laine, Oct. 25, 1981.

Yoder, Bill and Faith (Yoder), Sarasota, Fla., first child, William Scott, Oct. 31, 1981.

Yoder, Larry and Mandy (Delagrang), Sarasota, Fla., first child, Jeremy Michael, born on Sept. 29, 1981; received for adoption on Nov. 4, 1981.

obituaries

Good, Dennis Eugene, son of Lloyd and Hilda (King) Good, was born in Edmonton, Alta., Oct. 10, 1952; died in a truck accident at Acadia Valley, Alta., Sept. 23, 1981; aged 28 y. Surviving are his parents, one sister (Marilyn Lehman), 2 brothers (Donald and Glen), his paternal grandmother (Mrs. Selma Good), and his maternal grandmother (Mrs. Ida King). Funeral services were held at Acadia Valley, Alta., Sept. 26, in charge of Dennis Punter.

Groh, Harold D., son of Anson and Lovina (Bechtel) Groh, was born in Preston, Ont., Nov. 22, 1900; died of cancer at Cambridge Memorial Hospital on Sept. 23, 1981; aged 80 y. He was married to Cora Gingrich who survives. Also surviving are one son (David), 4 daughters (Mary, Ruth—Mrs. George Wiens, Elizabeth—Mrs. Glen Rudy, and Deborah), 10 grandchildren, and one brother (Ivan). He was preceded in death by 2 daughters (Eleanor and Joan), 4 brothers, and 5 sisters. He was ordained to the ministry in 1932 and served the Toronto Mission, the London Mennonite Center, and Bloomingdale Mennonite Church. He was a member of Wanner Mennonite Church. Funeral services were held at First Mennonite Church on Sept. 26, in charge of Glenn Brubacher and Rufus Jutzi; interment in Wanner Mennonite Cemetery.

marriages

Beachy—Hollins.—Gregory Beachy, Morgantown, Pa., Howard-Miami cong., and Billie Anne Hollins, Silver Spring, Md., United Methodist Church, by Lee Miller and Herbert Doggett, Oct. 24, 1981.

Brenneman—Sutter.—Mark Brenneman, Orrville, Ohio, and Susan Sutter, Rittman, Ohio, both of Crown Hill cong., by Lester Sutter, Nov. 8, 1981.

Benner—Eshleman.—Steven Benner, Penn Laird, Va., Tressler cong., and Leanne Eshleman, Lancaster, Pa., Landisville cong., by Millard Benner, Aug. 29, 1981.

Handrich—Jenner.—Dallas Lynn Handrich, Fairview, Mich., Fairview cong., and Jane Lynn Jenner, Fairview, Mich., Assembly of God Church, by Virgil Hershberger and Ray Miller, Oct. 10, 1981.

Hollinger—Hurst.—Jeryl L. Hollinger and Mary E. Hurst, both of Lancaster, Pa., Charlotte St. cong., by J. Clair Hollinger, Oct. 3, 1981.

Horst—Eberly.—N. Timothy Horst and Donna Eberly, both of Groffdale cong., Leola, Pa., by Nevin L. Horst, Sept. 12, 1981.

Kennel—Stutzman.—Rex Kennel, Salem cong., Shickley, Neb., and Lori Stutzman, Wood River (Neb.) cong., by Cloy Roth, Oct. 17, 1981.

McDorman—Zook.—R. Joey McDorman and Sharon L. Zook, both of Harrisonburg, Va., Ridgeway cong., by J. Clair Hollinger, Oct. 17, 1981.

Miller—Beachy.—Craig Miller, Bunker Hill, Ind., Howard-Miami cong., and Linda Beachy, Kokomo, Ind., Benton cong., by Ralph Stahly, Oct. 3, 1981.

Neff—Moore.—Barry Neff and Sandra Moore, both of Mechanic Grove cong., Quarryville, Pa., by Ellis Kreider and James Krabill, Aug. 8, 1981.

Nickel—Martin.—Alvin Nickel, Rosemary, Alta., General Conference Mennonite Church and Fern Martin, Duchess cong., by Sam V. Martin, father of the bride, and Abe Regier, Aug. 8, 1981.

Nofziger—Bennett.—Ty Nofziger, Canby, Ore., Zion cong., and Brenda Bennett, Rainer, Ore., Methodist Church, by Lowell Stutzman, Aug. 29, 1981.

Pearce—Martin.—Bill Pearce and Elaine Martin, both of Elmira cong., Elmira, Ont., by Gary Knarr and Ernie Martin, brother of the bride, Oct. 17, 1981.

Yoder—Charles.—Carl Wayne Yoder, Millersburg, Ind., Clinton Brick cong., and Connie Charles, Syracuse, Ind., United Methodist Church, by Carl L. Smeltzer, Oct. 31, 1981.

King, Henry J., son of Christian and Mary (Hostetler) King, was born at Garden City, Mo., Oct. 9, 1891; died at Schowalter Villa, Hesston, Kan., Oct. 31, 1981; aged 90 y. On Oct. 19, 1913, he was married to Anna Hartzler, who died on Feb. 5, 1981. Surviving are 2 daughters (Estella—Mrs. John Plank and Dorothy—Mrs. Mervin Troyer), 2 sons (Leland and Wayne), 2 brothers (Hubert and Clarence), and 2 sisters (Clara Zimmerman and Adelia King). He was preceded in death by two daughters (Joanna and Bernice). On Oct. 9, 1921, he was ordained to the ministry and in March 1949 he was ordained to the office of bishop. He served the Harper, Wichita, and Greensburg (Kan.) congregations and also the Arthur and Bloomington (Ill.) congregations. He was a member of Pleasant Valley Mennonite Church, where funeral services were held on Nov. 3, in charge of Elmer Wyse; interment in the Pleasant Valley Cemetery.

Leichty, Otto, son of Christian and Anna (Wenger) Leichty, was born in Wayland, Iowa, Aug. 15, 1900; died in Washington, Iowa, Nov. 1, 1981; aged 81 y. Surviving is one sister (Addie Leichty). He was a member of Bethel Mennonite Church, where funeral services were held on Nov. 3, in charge of Oliver Yutzky and Vernon Gerig; interment in Bethel Cemetery.

Miller, Elmer R., son of Samuel L. and Annie O. (Risser) Miller, was born in Mount Joy Twp. Pa., Aug. 1, 1898; died in Manheim, Twp., Pa., Oct. 19, 1981; aged 83 y. On Nov. 20, 1920, he was married to Martha Garber, who survives. Also surviving are 3 daughters (Margaret M.—Mrs. Shelley R. Shellenger, Helen M.—Mrs. Raymond C. Martin, and Lois M.—Mrs. Charles W. Martin), 10 grandchildren, 9 stepgrandchildren, 22 great-grandchildren, and 33 step-great-grandchildren. He was a member of Mount Joy Mennonite Church, where funeral services were held on Oct. 22, in charge of H. Raymond Charles, Henry W. Frank, and Nathan D. Showalter; interment in Kraybill Mennonite Cemetery.

Musselman, Blanche F., daughter of Henry M. and Flora (Freed) Landes, was born in Franconia Twp., Pa., Dec. 3, 1913; died from injuries sustained in a three-vehicle accident in Bucks Co., Pa., Oct. 30, 1981; aged 67 y. On Dec. 10, 1932, she was married to Willis S. Musselman, who died in the same accident on Oct. 30, 1981. Surviving are one son (Paul L.), 5 grandchildren, and 2 great-grandchildren. She was a member of Franconia Mennonite Church, where funeral services were held on Nov. 3, in charge of Floyd Hackman, Curtis Bergey, and Richard Early; interment in the adjoining cemetery.

Musselman, Willis S., son of Warren K. and Sevilla (Stauffer) Musselman, was born in Franconia Twp., Pa., Aug. 17, 1909; died in a three-vehicle accident in Bucks Co., Pa., Oct. 30, 1981; aged 72 y. He was married to Blanche F. Landes, who died in the same accident. Surviving are one son (Paul L.), 5 grandchildren, 2 great-grandchildren, 3 brothers (John H., Warren S., and Henry S. Musselman), and 2 sisters (Edna—Mrs. Henry R. Yothers and Esther—Mrs. Paul F. Moyer). He was a member of Franconia Mennonite Church, where funeral services were held on Nov. 3, in charge of Floyd Hackman, Curtis Bergey, and Richard Early; interment in adjoining cemetery.

Rinkenberger, Clarence C., son of Peter and Emma (Albrecht) Rinkenberger, was born in Bradford, Ill., Feb. 13, 1892; died at Perry Memorial Hospital, Princeton, Ill., Oct. 23, 1981; aged 89 y. On Mar. 19, 1918, he was married to Minnie Householder, who survives. Also surviving are 2 daughters (Wilma—Mrs. Floyd Taylor and Carol—Mrs. John Andriotis), one son (Glen), 5 grandchildren, one great-grandchild, and one brother (Herman). He was preceded in death by one sister (Pauline). He was a member of the Willow Springs Mennonite Church, where funeral services were held on Oct. 26, in charge of Don Heiser; interment in

Willow Springs Cemetery.

Schmid, Kathryn, daughter of David and Kathryn (Schwartz) Geiser, was born at Orrville, Ohio, Aug. 14, 1888; died at Brenn-Field Nursing Center, Oct. 13, 1981; aged 93 y. On Sept. 21, 1914, she was married to John J. Schmid, who died on Mar. 3, 1981. Surviving are one son (Walter), one daughter (Grace—Mrs. Ira Shoup), 10 grandchildren, and 12 great-grandchildren. She was a member of Orrville Mennonite Church, where memorial services were held on Oct. 16, in charge of Carl K. Newschwager; interment in Crown Hill Cemetery.

Snider, Gilbert, son of Jonas and Susannah (Horst) Snider, was born in Waterloo Twp., July 30, 1903; died at Kitchener, Ont., Oct. 25, 1981; aged 78 y. On June 18, 1930, he was married to Louida Martin, who survives. Also surviving are 4 daughters (Merlyn—Mrs. Stuart Martin, Carol—Mrs. Melvin Bauman, Thelma—Mrs. Lionel Hamilton, and Yvonne—Mrs. Dan Nighswander), 10 grandchildren, and one sister (Hannah Snider). He was preceded in death by 7 brothers and 3 sisters. He was a member of Erb Street Mennonite Church, where funeral services were held on Oct. 28, in charge of Wilmer Martin and Dan Nighswander; interment in Erb Street Mennonite Cemetery.

Stoltzfus, Nicholas M., son of Chris E. and Katie (Martin) Stoltzfus, was born in Wisner, Neb., Dec. 22, 1895; died at Good Samaritan Center, Manson, Iowa, Oct. 25, 1981; aged 85 y. On June 16, 1926, he was married to Edna Eigist, who survives. Also surviving are 2 sons (Joseph and John), one daughter (Carolyn Stoltzfus), 5 grandchildren, and one sister (Mrs. Lydia Birky). On June 1, 1924, he was ordained to the ministry and served the Manson Mennonite congregation until 1974. He was a member of Manson Mennonite Church, where funeral services were held on Oct. 28, in charge of Irvin Nussbaum and James Detweiler; interment in Rose Hill Cemetery.

Yoder, Donna, was born at Elkhart, Ind., Dec. 26, 1910; died of cancer at Elkhart General Hospital on Oct. 13, 1981; aged 70 y. Surviving are one brother (Donald) and one sister (Eleanor—Mrs. Glendon Bontrager). She was a member of Prairie Street Mennonite Church, where funeral services were held on Oct. 16, in charge of Philip Bedsworth; interment in Prairie Street Cemetery.

Credits: pp. 876, 877 by Sanford Eash; p. 880 by Jim King; p. 881 by Pat and Earl Hostetter-Martin

calendar

Southwest Conference annual meeting, Trinity congregation, Glendale, Ariz., Nov. 26-27
Ind.-Mich. Conf. ministers' meeting, Dec. 1-2
Mennonite Board of Education Board of Directors annual meeting, Chicago, Ill., Dec. 3-5
N.Y. State Fell. delegate assembly meeting, Syracuse, N.Y., Jan. 9
Conrad Grebel College, school for ministers, Waterloo, Ont., Jan. 18-22
Eastern Mennonite College and Seminary ministers' week, Harrisonburg, Va., Jan. 18-22
Moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982
MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23, 1982
Pastors' Week, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 25-29
Mennonite Central Committee annual meeting, Henderson, Neb., Jan. 29-30
Mennonite Board of Education board of directors, Feb. 5-6
Mennonite Board of Missions board of directors, Feb. 11-13
Mennonite Publication Board, Feb. 12-13
Inter-Mennonite Conference (Ont.) annual meeting, East Zorra Mennonite Church, Tavistock, Ont., Feb. 13
Conservative Conference ministers' fellowship, Arthur, Ill., Feb. 15-19
Illinois Evangelism Conference, Mennonite Church of Normal, Normal, Ill., Feb. 26-27
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8, 1982

African churches consult about the growing problem of refugees on continent

African church and government representatives met in Arusha, Tanzania, with United Nations personnel for an international consultation on the growing problem of African refugees. The week-long session, sponsored by the All Africa Conference of Churches, the World Council of Churches, and the Lutheran World Federation, featured representatives of the U.N. High Commission for Refugees and the Organization for African Unity.

Though the worldwide refugee total dropped 3.4 million in a year, drought and turmoil jumped the number in Africa from 4 million to 6.3 million. The consultation on refugees was designed to deepen and extend church and secular cooperation in meeting the African problem.

Canadian bishops score U.S. on neutron bomb, hit 'moral bankruptcy'

Canada's Roman Catholic bishops have condemned the United States decision to go ahead with the neutron bomb. The Canadian Catholic Conference urged citizens of their country to unite in denouncing both the bomb and the arms race in a statement issued at their annual meeting.

"The neutron bomb offends the deepest sensibilities of humanity," the bishops said. "To describe a bomb as clean because it preserves property and destroys only people demonstrates how morally bankrupt our civilization has become."

Warning of the possibility of a nuclear holocaust in the current return to a cold war climate, the bishops said, "We believe, for the sake of its own citizens and the rest of the world, the Canadian government must take its responsibility to do everything possible to challenge the United States' initiatives on the neutron bomb."

'First step' to peace taken literally by two in cross-country walk

Mark and Emily Patton arrived in Washington, D.C., recently after walking all the way from Denver. The Pattons, in their late 20s, undertook the cross-country trek to publicize their concern about the nuclear arms race and to lecture on the need for a bilateral freeze on nuclear armaments. Called "The First Step," the Pattons' walk was sponsored by 25 church agencies, ranging from American Friends and

Church of the Brethren organizations to Roman Catholic, United Methodist, and Presbyterian peace ministries.

On their four-month, 2,000-mile journey, the couple stopped and gave presentations in 103 small towns along the route, "because the people in those towns are not as exposed to the issue of nuclear war."

Most persons to whom the Pattons spoke along the route were supportive of the idea of a bilateral freeze on nuclear arms, they said. But fear of Soviet attack is deeply instilled, Mrs. Patton said.

Two priests engineer disarmament conference with Soviets, Americans

Two Soviet diplomats joined one of their American counterparts in an unusual conference on disarmament in Providence, R.I., one that organizers hoped would bring the search for peace down to a "human level." The informal talks were held in the Episcopal Cathedral of St. John, with 250 clergymen and other invited guests attending.

Bishop George N. Hunt of the Episcopal Diocese of Rhode Island and moderator of the conference, said it may have been the first time that officials of both superpowers addressed so sensitive a subject away from the conference table and in front of ordinary citizens.

The diplomats, Yuri T. Kapralov and Igor Neverev of the Soviet Embassy, and Thomas Graham, Jr., of the State Department, answered questions from the audience and traded opinions on the arms race in a free-wheeling discussion. The program also included a videotape depicting the medical consequences of war and brief addresses by the wives of the Russian diplomats about the Soviet people's desire for peace. The conference was followed by an interfaith service involving clergymen from around the state.

British alcoholism expert says treatment facilities are 'swamped' by problem

Alcoholism, which afflicts 750,000 people in Britain, is fast becoming the nation's "forgotten disease," says a British alcoholism expert. Dr. Brian Hore, consultant psychiatrist and director of an alcohol treatment center in Manchester, said cutbacks in government funds and an "overstretched" medical profession were treating a crisis in treatment programs.

Compounding the problem, he said, was the fact that per capita consumption of alcohol was rising sharply in Britain.

Visiting Christian leaders say Bible-smuggling hurts China Christian churches

American evangelicals who recently smuggled millions of Bibles into China were accused by leading Chinese Christians of damaging the nation's Christian churches. "Brother Andrew

is unscrupulous," said Bishop K. H. Ting, president of the China Christian Council and Nanking Union Theological Seminary, referring to the leader of the Orange, Calif.-based smuggling group called Open Doors.

Bishop Ting referred to a *Time* magazine report that last June the Brother Andrew International ministry had "executed with military precision" an operation to smuggle one million Bibles into mainland China.

"Brother Andrew operates with the philosophy that the end justifies the means. But in China, smuggling arouses minds to opium and drugs. Many Chinese see such a smuggling operation and think Bibles are dangerous. They will regard Western Christianity as something very threatening.

Religious leaders complain to President Reagan about Haitian refugee treatment

Expressing outrage at the "concentration camp-like" detention of Haitian refugees in Miami, religious leaders in Miami have appealed to President Reagan to speed up their resettlement and provide other facilities for them. "We deplore government policies which have permitted a concentration camp-like atmosphere to exist at Krome," they said in a letter to President Reagan. "Ours is a country which believes in and protects the rights and dignity of each individual. Have we strayed so far from our origins that a 'Krome' can now be tolerated?"

They said some 1,200 Haitians are detained at the Krome facility in Dade County, originally set up as a short-term facility to house 524 persons. In emergencies it can legally accommodate 869. The center spreads over several acres dotted by portable chemical toilets. The camp is enclosed by a chain link fence topped with razor-sharp wire.

Church agency seeks removal of Bible-citing U.S. aide who neglects environment

The United Methodist social action agency has called for the resignation of U.S. Interior Secretary James Watt, saying he used "theological justification" for actions which adversely affect the environment. "He has stated on the public record his belief that the second coming of Christ may make long-range stewardship for the sake of future generations unnecessary," said the United Methodist Board of Church and Society in urging President Reagan to request Secretary Watt's resignation.

Secretary Watt was criticized for actions including opening wilderness areas to mining, promoting oil development, relaxing enforcement of strip-mining laws, and suspending endangered species listings. His "theological justification for these policies which exploit our natural resources for the sake of immediate economic and political gain" is "especially disturbing," the board said.

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The Russians were here

Four Russians came to Scottsdale on November 10. They were not the first Russians to come to Scottsdale, nor, I hope, the last. Indeed, among them was the redoubtable Michael Zhidkov, pastor of the 5,000-member Moscow Baptist Church, who has been in the U.S. many times.

Our guests were Russian Baptists, members of the All Union Council of Evangelical Christian Baptists, a registered Protestant church in the Soviet Union. They were on the way to a meeting of the Baptist World Alliance. As is well known, Russian Baptists are of interest to us because sizable numbers of the battered Russian Mennonites have affiliated with them.

While it is always of some significance to meet a person from another country, it seems of more than usual import to meet some Russians at this time. For the cold war rhetoric and the apparent preparations for hot war are again increasing. We have lived with the Russian "menace" for more than 30 years. I seem to remember that in the late forties, 1952 was predicted as the date when the Russians would set out to do us in. It did not happen.

Many terrors have come and gone since then, "Wars and rumors of wars" in Jesus' words, but the end is not yet. One might imagine that in 30 years something would be learned about the truth or falsehood of this purported menace. But one generation of political leaders is followed by another and they more or less use the same tired clichés. What makes the present scary is that this is a day of more rather than less.

Perhaps what we should learn is that it is too much to expect politicians and generals to solve the problems of relationships between countries. It is not in their interests to do so. Particularly the generals as they would lose their jobs without occasional scare talk. I have been told in fact that the rumors that "the Russians are coming" are generally strongest in late winter when the military budgets for the next fiscal year are being worked on.

So it was good to see some Russians face-to-face, if only a small group of them. They were friendly, they were talkative and good humored. In only a few hours together we did not learn much about them, but the brief encounter was enough to bring into focus some thoughts about the tragedy of violence in human relationships.

Brother Bichkov was the one of the four selected to speak in our weekly chapel period. A day after his address I

remember mainly his round smiling face and one story. (Unfortunately, I failed to supply myself with paper to take notes on his remarks). The story was of a Russian poet who was a guest in an American home and was horrified to see the mounted head of a deer. "Who killed the deer?" he wondered.

"It was I," admitted the host and explained how it happened. "I went out into the forest mainly to enjoy the trees, but when I saw the deer and it ran, I found myself killing it. If I had seen its eyes, I would not have killed it."

"So," said our Russian visitor if I remember him correctly, "when we see each other's eyes we are not so likely to want to kill each other."

This is not the complete answer. For we know that many people are killed by family members or acquaintances whom they have known for years. But surely there is a point here. I have heard that one of the ways for a person to convince himself that it is proper to kill another is to depersonalize the other. Another is to glorify the conflict.

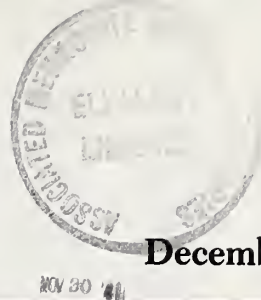
This is being written toward the end of what used to be called "Armistice Day," in honor of the cessation of hostilities at the end of World War I. Fire whistles used to blow at 11:00 a.m. (was it?) in honor of Armistice Day. Several wars later, the name was changed to Veterans Day, perhaps in tacit recognition of the failure of the Armistice to solve the problems it was supposed to settle. Among other things, Veterans Day has become an occasion for bankers and postal workers to have a day off. The problems remain.

It is appropriate for those who believe in violence to take a day to honor the ones who gave their lives for a system they considered worth their support. But this does not prevent those of us who believe in another way to look for alternatives. One alternative is to look past the slogans of the warmakers and see the eyes of our neighbors in other lands. They are people with aspirations like ours. Among them are many who have confessed Christ as their Savior.

For me on Armistice Day it is less important to reflect on the wars of the past than on the visit of yesterday. We have met the enemy and they are brothers. Not that all problems between our country and theirs could be solved with a wave of a hand. But surely if the name of Christ means anything, common loyalty to him is a better way to start toward reconciliation than any other.—Daniel Hertzler

Gospel Herald

December 1, 1981



Should Mennonites
celebrate Advent?

by Richard K. MacMaster



Should Mennonites celebrate Advent?

by Richard K. MacMaster

On the last Sunday in November, some Sunday school classes or family groups lit the first of four candles on an Advent wreath, recited some Bible verses, and led the congregation in prayer. The lighting of Advent candles is now a custom in many Mennonite congregations. Fifteen or twenty years ago, the Advent wreath began to be widely accepted in Baptist and Methodist churches. A generation before that, this typically Lutheran devotion became common in Catholic and Episcopal parishes, where it formed part of a liturgical renewal. At first the Advent wreath was used only in family worship or in a Sunday school assembly. The role of a family or a Sunday school class in lighting the Advent candle continued when it found a place in Sunday morning worship.

Should Mennonites celebrate Advent? We might better ask, should Mennonites celebrate Christmas?

Caught up, as we are, in a secular calendar that equates the pre-Christmas season with shopping days, we move Christmas music programs, *The Messiah* concerts, fellowship suppers, and carol singing earlier and earlier to accommodate the rhythm of retail sales and school holidays. Wreaths of pine branches on the door and red candles in the window keep pace with cut-out Santas in the elementary schools and the shopping malls. Our MYF will join other church groups singing at the retirement village by the time

the President has pressed the switch to illuminate the national Christmas tree.

Some church traditionalists will attempt to ignore the tinsel and the singing. Some voices are raised each year to keep Christ in Christmas. But the fact is that we are all participants in a Christmas season as cheerfully secular as the toy-making elves and pink-cheeked Victorian ice-skaters on the cards we receive from our lumberyard and our insurance man.

Advent traditions offer a corrective. The Scripture readings associated with the Sundays of Advent link the message of the ancient prophets with the coming day of judgment. The season is one of making ready for his coming, as a thief in the night, not a season for taking our rest because our barns are full.

The keeping of Advent, a season of penance including the four Sundays before Christmas, is a very old tradition. Service books dating back to the 4th and 5th centuries show that it was already a well-established part of the church year.

At the Reformation, the Lutheran Church and the Church of England retained the church calendar and the Scripture readings associated with certain days and seasons. Advent, Christmas, Epiphany, Lent, Easter, Pentecost have always been part of the seasonal rhythm of worship in Lutheran and Episcopal churches, as well as among Catholics.

The Anabaptists saw no need for special days or special seasons. God could be worshiped by his grateful people on one day as well as on another.

Many Protestants felt the same way. Christmas was just an ordinary working day. Advent was an unfamiliar word. Sunday sermons in December paid no more attention to the first chapters of the Gospels of Matthew and Luke than they did in July. New England Puritans even fined and jailed worldly people who insisted on celebrating Christmas.

When my Father was a boy in Massachusetts 80 years ago, Christmas had still not found a place in many Protestant churches. Only the Episcopalians trimmed their churches with pine and laurel. Congregationalists, Baptists, and Methodists refused to hang greens in their sanctuaries, much less set up Christmas trees or living nativity scenes. In many ways, Thanksgiving was still the Yankee Christmas.

But Christmas and preparation for Christmas are an inescapable part of the North American scene in the 20th century. Department stores are trimmed for Christmas by

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The Anabaptists saw no need for special days, but now we celebrate Christmas in spite of ourselves. Advent can help to focus our celebration.

the middle of November. The star of Bethlehem and Rudolph's red nose twinkle over perfume counters and light the way to Toyland. Costumed Santas minister to juvenile greed and ring handbells for those in need. "Silent Night" and "White Christmas" blend to stir up sentimental thoughts of home, friends, and fellowship as we bask in the secular glow of an electronic Yule log.

The traditional church calendar calls us aside from clanging cash registers and sentimentality. If the Friday after Thanksgiving is the biggest day of the year for retail sales in the United States, the liturgy of the First Sunday of Advent quickly reminds us that "in such an hour as ye think not the Son of man cometh" (Mt. 24:37-44). He comes not as wandering miracle worker or gift giver, but as judge. "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more." The invitation of Advent is to "walk in the light of the Lord" (Is. 2:1-5).

The Isaiah passage read on the First Sunday of Advent goes on to describe God's people forsaking him. "Their land also is full of silver and gold, neither is there any end of their treasures; their land also is full of horses, neither is there any end of their chariots: their land also is full of idols; they worship the work of their own hands" (Is. 2:5-10).

The Second Sunday of Advent continues the theme. God has identified with the wretched of the earth. "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth" (Is. 11:1-10). John's message is the same. "Bear fruit meet for repentance" (Mt. 3:1-12).

The message of the Third Sunday of Advent brings comfort. In the midst of the gloomy purple of penitence, the rosy dawn of hope breaks through. The third candle of the Advent wreath is pink to symbolize the traditional reading

from Paul's letter to Philippi: "Rejoice in the Lord alway: and again I say, Rejoice . . . The Lord is at hand" (Phil. 4:4-9). The Old Testament reading strikes the same note. "Say to them that are of a fearful heart, be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you" (Is. 35:1-10).

The great and terrible day of the Lord is recalled in the reading for the Fourth Sunday of Advent. The child who shall be born of the virgin and called Immanuel (God with us) is associated with the punishment of Judah and the desolation of the land. Where a thousand vines grew shall be briars and thistles (Is. 7:10-17). The birth of that child is explicitly linked with the Isaiah passage in the New Testament reading (Mt. 1:18-25).

The Advent summons to repentance, the traditional Scriptures associated with each Sunday, and the many hymns that express man's longing for a Savior can give profound meaning to our worship in December.

The Advent wreath and candles, traditional for centuries in German Lutheran homes, can help children and adults participate more fully in worship at home and in the congregation. The traditional identification of each Sunday's candle with prophets, shepherds, wise men, and Christ child can assist even very little children, as well as parents and teachers, to see the real meaning of these pre-Christmas weeks.

Advent calendars, with a Scripture text for each day, have helped children associate the days before Christmas with something more than candy and presents for more than 150 years.

When our world has seized the Christmas star to cast a genial glow over selfishness, possessions, and, inevitably, the hideous weapons with which we think we can protect them,

"Advent tells us Christ is near,

Christmas tells us Christ is here."

Let us walk in the light of the Lord.



The future of society

Decentralism, by Mildred J. Loomis. School of Living, 216 pp., \$4.95 (including postage).

This is a book that should be read widely within the church. I even dare recommend it as a textbook for our high schools and colleges.

Though not written from an exclusively Christian position, it addresses, ethically, many of the real questions facing the church and the world today; peace, appropriate scale and technology, a holistic view of life and creation, and what individuals have done and can do to

help build a more just world.

The bibliography alone is worth the purchase price.

Even though I have been involved with many of the ideas the book presents for years, it opened up dozens of new possibilities to me, and for this reason I strongly recommend it to all who are seriously concerned with the future of our society and the planet.

The address of the publisher is: R. 7, York, PA 17402.

—Peter Farrar, Andover, Vt.

Eat, drink, and take a pill?

by Mary Beth Lind

I cough and apologize, "I'm just getting over a cold."

"Why don't you take vitamin C?" asks my friend.

I attend a health and nutrition meeting. Here I listen to testimonials, rendered in almost evangelistic fervor, of how vitamin C, zinc, or almost any vitamin, as far as X, Y, Z, has brought health and happiness to someone.

As I visit a friend with young children, I notice the pills beside each plate. "What are these?" I asked.

"This one is vitamin B-complex, this one is vitamin C, and the yellow one is a multi-vitamin with iron," she explains. "The children take their vitamins very well. I never have to remind them," she adds proudly.

In the local shopping mall, vitamin pills can be found in the health foods store, the drugstore, and an amazing number of other stores. But the sales are not limited to stores. There are local vitamin dealers who will sell you vitamins right in your home.

In our world today, we are bombarded with all kinds of conflicting voices. So when someone tells us that we should use vitamin pills, we do not know how to answer. We all want good health for ourselves and our families. We also want to be good stewards of the finances with which God has entrusted us. Does this mean we buy vitamin pills?

In Romans 12:1, we are encouraged to "present our bodies a living sacrifice, holy and acceptable to God." Some are suggesting that this verse means we should take vitamin pills so that we are in the best possible health. The vitamin pills, they argue, will help insure our bodies of being a holy and acceptable sacrifice to God.

Many Christians have accepted this concept and some have become vitamin dealers. I am sure these people believe they are doing right.

However, this addiction to vitamins, especially "natural" vitamins, is of concern for me in two main areas. First, I am concerned about the overuse of vitamin and mineral supplements. Second I am concerned about the possible overpricing of "natural" vitamins.

Are vitamins necessary? Yes and no. A vitamin by definition is an essential organic compound necessary in the diet. In other words, it is something the body cannot make itself and thus it must be available in the diet. Yes, vitamins are necessary.

But, generally speaking, *vitamin supplements are not necessary*. A normal person eating a well-balanced diet will receive all the vitamins and minerals he/she needs.* "A well-balanced diet—who knows what that is today," counters our vitamin salesperson. "Our foods are so highly processed, our soils so depleted in minerals, no one can be sure of a well-balanced diet."

I agree that a lot of our foods are too highly processed—for example, white flour, white rice, fruit drinks, and most convenience foods. However, the answer is not to enrich or fortify—add vitamins and minerals to food from which the vitamins have been removed during processing—or to take vitamin supplements. Instead, the answer is to eat foods which already contain the vitamins and minerals. If you're still not sure what constitutes a well-balanced diet, allow me to share with you three words (principles) that have helped me. Eat (1) a variety of (2) whole foods (3) in moderation. Eat a *variety* because no one food is perfect. Each day include some dairy products and drink milk, eat fruits and vegetables, breads and cereals, and protein foods. *Whole foods* means eating whole grain breads and cereals and whole fruits and vegetables instead of highly processed foods. For example, eat whole wheat bread instead of white bread, baked potatoes instead of french fries, and oranges instead of powdered orange drink mix. *Moderation* is important because too much of a good thing can be bad. Just look at all the obesity around us.

Some guidelines. Vitamin supplements are not generally necessary. If for some reason, however, you do need vitamin supplements, I suggest the following guidelines.

1. Never take more than 100 percent of the Recommended Dietary Allowance (RDA) for yourself without consulting a physician. Why? The RDA is the amount of the vitamin that will cover the needs of almost *all* individuals based on scientific research. In other words, the RDA is figured generously.

Second, some vitamins and minerals are stored in your body. If too much is stored, these once good vitamins and minerals can become toxic and cause harm. Even if the vitamins are not stored in the body, why take excessively more vitamins than you need? The excess must be excreted by the kidney, thus making more work for the kidneys. And really, who needs nutritious urine!


2. Natural vitamins are no better for you than synthetic vitamins. Our vitamin salesperson would counsel us to buy only "natural" vitamins, not synthetic. But just consider—a vitamin to be identified as "Vitamin X" must have a certain chemical structure. This structure will be the same whether it is natural or synthetic. If the structure is different, the compound is no longer Vitamin X. The only possible advantage or disadvantage of a natural vitamin pill is the possible contamination. There may be beneficial contamination from the presence of other vitamins and minerals or there may be harmful contamination from pesticides.

3. Remember that if you take several times the RDA for a vitamin, you are no longer taking a vitamin just for normal health. You are taking a *drug*. All drugs should be taken with caution and under supervision. I wonder what will hap-

Mary Beth Lind is codirector of a Discipleship program scheduled to begin February 1, 1982, in Harman, West Virginia.

pen to my friend's children. Today they are encouraged to take their many pills (vitamin pills) to make themselves healthy and happy. Will they, as they grow older, want to take pills (LSD, cocaine, etc.) to make themselves "happy"? I don't know.

Let's replace the vitamin pills on our breakfast table with a jar for a world hunger fund. Every morning as we eat

whole grains, instead of *taking* a vitamin pill, let's *give* a penny or nickel to a world hunger fund. 

*Women of child-bearing age *may* need an iron supplement. Pregnant and lactating women and infants *may* need supplements.

When reading Hal Lindsey . . .

by Greg Weaver

Hal Lindsey's new book, *The 1980's: Countdown to Armageddon* (Bantam Books, Inc., 1981), will likely become as well read and as well known as his previous related work, *The Late Great Planet Earth*. For those Mennonite readers who choose to read Lindsey's new book, I would like to offer four general questions for consideration as you read.

Does Lindsey interpret the Bible accurately? This is basic. The author would surely claim to interpret properly, yet I am uneasy with some of his method. J. C. Wenger would have us "gather as much information on the historical background of the Scriptures as possible. In a general way, the original readers were in a favorable position to understand the allusions of each writer" (*God's Word Written*, p. 64). In contrast, Lindsey has a strong tendency to downplay the historical cultural context in which Scripture was first given. Possibly the best example of this is his use of the prophets' promise that Israel would return from exile to validate the reestablishment of Israel in 1948. Nowhere does he mention the return from Babylon centuries earlier. Even if we grant a double reference, responsible biblical interpretation must start with a healthy understanding of the cultural context from which the Bible arose before it seeks to build bridges to the present, much less to the future.

Second, I am concerned that Lindsey is all too quick to use Scripture proof texts to shore up his arguments. Proof-texting at its best will bring Scriptures to bear on the subject being discussed; at worst, it totally ignores both the broad and the narrow context, thereby twisting Scripture's meaning. Only some of Lindsey's thoughts are backed by Scripture.


Is Lindsey's reasoning accurate? It would be a mistake to assume that biblical interpretation can operate without reason; therefore, it is crucial that one's reasoning be accurate. Lindsey's method could use some sharpening in at least two respects. First, he is quick to pass off his assumptions as logical conclusions with the help of words like "obviously", "evidently", "reportedly", and "in truth". The reader should use these words and others like them as mental signposts. Stop and ask: "Is it obvious? Has the author adequately demonstrated his point or is he moving

too quickly?" Second, be wary of places where unidentified "experts" are cited as definitive proof. Lindsey depends heavily on "Biblical scholars agree", "scientists", "military experts", and other such authoritative words. Who are these experts? Are there other equally competent experts who see the subject differently?

Does Lindsey's position result in fatalism? If future events are predetermined, what role does society or the individual have in shaping the future? I am particularly alarmed at the ease with which Lindsey writes off the lives of those facing famine and resigns humanity to a mushroom-cloud ending. Will his readers go the next step and conclude that materialistic lifestyles and passive participation in nuclear buildups are all right after all? Don't allow the author to give simplistic answers to complex problems. Crucial problems that involve the lives of people deserve far better answers.

Can Lindsey's position be reconciled with a peace stance? It is hard to see how that would be possible. I would guess that those Mennonite readers who accept Lindsey's whole premillennialist system would have their greatest difficulty in reconciling it with their peace position. The God Lindsey describes seems to still be the tribal God of Israel; yet Jesus' teaching on peace assumes that God cares for the whole world. Lindsey argues that the way to peace is for the U.S. to be strong militarily. However, there is no way to peace—peace is the way.

The author's treatment of the Christian view of war in three pages can only be called superficial. We are told that those with a peace stance have been able to derive it from the Bible only by taking verses out of context. That sounds familiar. The so-called just war theory has never had a solid basis, much less in our nuclear age.

I would agree with Hal Lindsey that our world is a dangerous place to live in. We spend a lot of time trying to deny that, but the author makes us look at those realities anew. He does not, however, give us a date for the end of the world, nor does he necessarily confine the end to this decade. I'm glad he does not set a date for the end of the world, not in the least for the reason that the kingdom of God still needs to progress in some of the very areas that Hal Lindsey considers finished and closed. Let's not deny the hope for God's continued redemptive involvement in this world through his Spirit and his church. 

Greg Weaver is a student at Goshen College.

God with us. Is this enough?

by Daniel Hertzler

"His name shall be called Emmanuel" (Mt. 1:23).

I went to sleep during the local news and when I awoke I was surprised to see Lesley Stahl substituting for Dan Rather on the network news. But I need not have worried, for the news, I am sure, was the same. It always is: strikes, murders, accidents, wars, and famines.

Of course we can observe that gathering news is a biased business. Many happy things are happening continuously, but these are not considered important. Yet it is also true that many people we never hear about live lives of desperation. Trouble is a common experience. Thus we can be sure the first readers of Matthew's Gospel had cause for concern about their lives. As we do today when picking up something to read, they were looking for help.

Matthew's message comes through early in his Gospel in the name Emmanuel: God with us. Matthew introduces this name with a characteristic over-the-shoulder reference, a tactic he uses throughout the Gospel. He refers to Isaiah 7:14, to times no less desperate than his and ours, when political instability lay all about and someone had to decide what to do.

The context of Isaiah 7 is a confrontation between the prophet Isaiah and King Ahaz over the security of Jerusalem. Ahaz and his subjects were terrified because Israel and Syria had joined together as enemies of Judah. Like a good politician, Ahaz was out looking for allies. Isaiah told him to stop looking, for these two threats were not really threats.

Apparently sensing hesitation on the part of Ahaz, Isaiah called on him to ask for a sign. Ahaz rejected this, citing Deuteronomy 6:16 as a proof text. All right, said the bold Isaiah, God will give you a sign. A son shall be born named Emanuel—and before the child is at the age of accountability the problem you are so worried about will have gone away.

The identity of this child Emmanuel is not made clear in Isaiah. No actual person with this name is ever mentioned. Some think he was the son of Ahaz; others the son of Isaiah. Like the servant of the Lord in Isaiah 53, he is a mystery man whose best use for our purposes is to make us look ahead. This is the use Matthew makes of this text: for him Emmanuel is fulfilled in Jesus, the Son of Mary, our Savior. The significance is in the name, God with us.

This is what Isaiah tried to press upon Ahaz, but Ahaz would have none of it. God with us is at the same time a heartening and baffling message. It is heartening because it provides some respite from the news which is generally bad. But it is baffling because Emmanuel doesn't spell security in the way we like to hear it. Yet security, like riches, is never enough. Since World War II, the nations have spent billions

upon billions for security and yet we are less secure than ever.

Kick the security habit, Isaiah and Matthew would say. God is with us. That is enough. Indeed, says Broadman commentary, this is the promise to God's people, back as far as Moses in Exodus 3:12. "Who am I," wails Moses in 3:11 "that I should go to Pharaoh, and bring the sons of Israel out of Egypt?" The answer in 3:12 is, "But I will be with you." It is reinforced in 3:14 by the name of God: "I AM has sent me."

Says Broadman commentary: "This is really the only promise that God ever gives to his followers. They are not promised success, riches, fame, or an easy road. The only assurance they have is that if they are obedient to the divine call they will never walk alone." The word Emmanuel never appears again in Matthew, but the theme is repeated in 28:20: "Lo, I am with you always, to the close of the age." I AM was with Moses. I AM was with the disciples. God is with us. This is how it was for Moses. This is the vision Isaiah pressed upon Ahaz who, it would appear, was challenged to be a second Moses but refused. This is the story of Jesus' life who did become a second Moses. This is evidently the message Matthew wished to convey to his readers in the waning years of the first century.

Last summer a Catholic bishop in Amarillo, Texas, urged employees of the local Pantex plant to consider the implications of their work. After U.S. president Reagan announced that he would go ahead with the neutron bomb and it was learned that Pantex would be its final assembly plant, Bishop L. T. Matthiesen issued a statement. He said, "We urge those involved in the production and stockpiling of nuclear bombs to consider what they are doing, to resign from such activities, and to seek employment in peaceful pursuits."

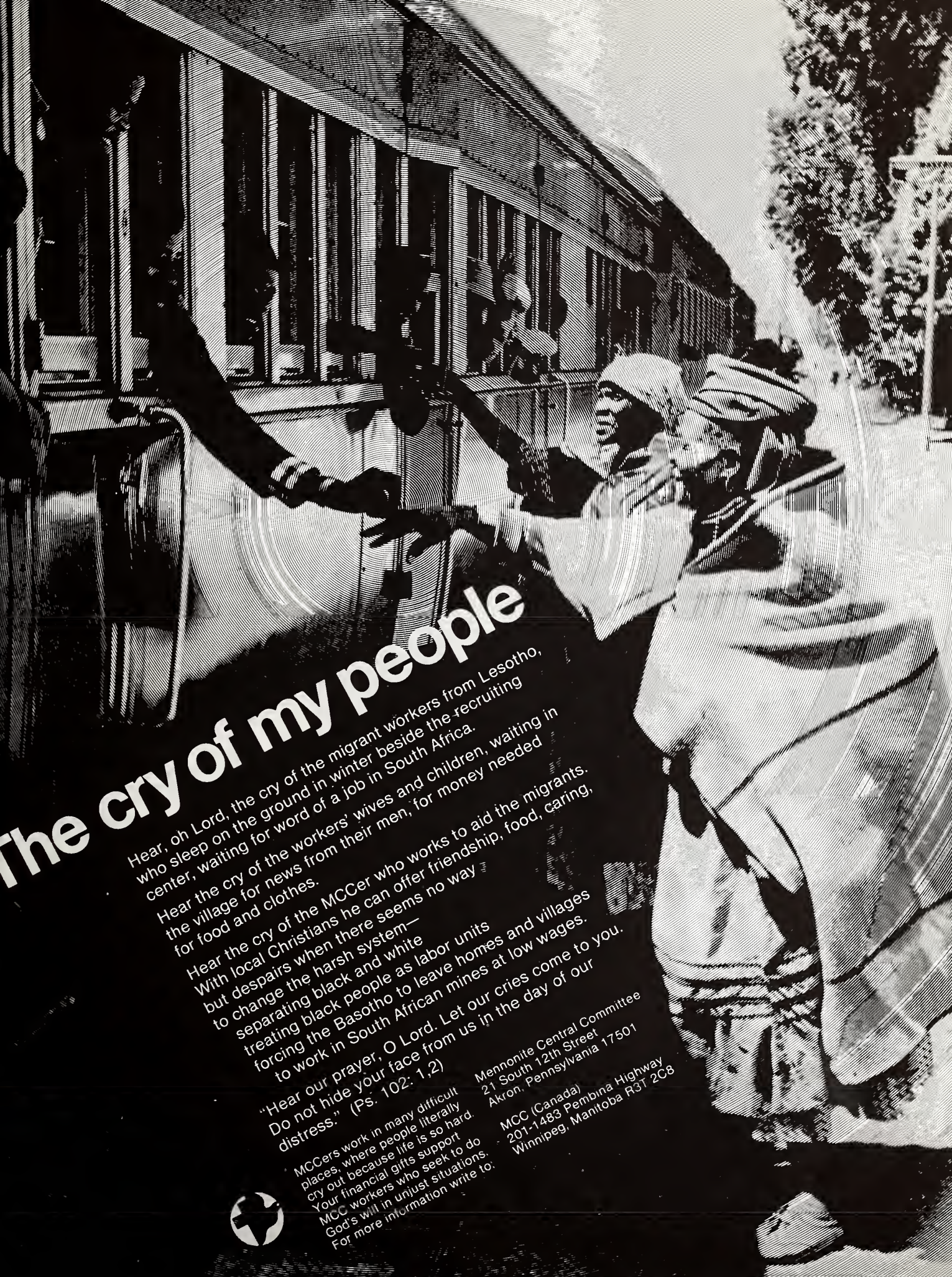
The reaction in Amarillo was an Ahaz reaction. As reported by Religious News Service on August 28, the mayor was shocked and Protestant clergy made clear that they did not agree. "I like the bishop," said Mayor Rick Klein, "but I regret he feels the necessity to not take care of church matters but to take care of politics instead. I'm shocked and surprised he'd get involved."

Henry Ornelas, a Catholic who works at Pantex, said "If we don't build a neutron bomb, the Russians will."

Protestant clergymen were no more supportive. Dick Marcer, minister of the Central Church of Christ, said, "If someone asked me if I was in favor of war, I would say I'm not. But sometimes war is the lesser of two evils." Emmanuel is not considered enough in Amarillo. They prefer the neutron bomb.

Yet the message of Isaiah and of Matthew remains. It is this: In a short time—as God counts time—the Soviet threat will be no more. Meanwhile, if we love God and seek to do his will, I AM is with us. Is this enough?





The cry of my people

Hear, oh Lord, the cry of the migrant workers from Lesotho, who sleep on the ground in winter beside the recruiting center, waiting for word of a job in South Africa.

Hear the cry of the workers' wives and children, waiting in the village for news from their men, for money needed for food and clothes.

Hear the cry of the MCCer who works to aid the migrants. With local Christians he can offer friendship, food, caring, but despairs when there seems no way to change the harsh system—separating black and white treating the Basotho to leave homes and villages, forcing the Basotho to work in South African mines at low wages, to work in South African mines at low wages.

"Hear our prayer, O Lord. Let our cries come to you. Do not hide your face from us in the day of our distress." (Ps. 102: 1, 2)

MCCers work in many difficult places, where people literally cry out because life is so hard. Your financial gifts support MCC workers who seek to do God's will in unjust situations. For more information write to:

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21 South 12th Street
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Winnipeg, Manitoba R3T 2C8



MIBA and MEDA became one

Merger cause for celebration among business people

Wedding talk hovered around the edges when some 500 Mennonites, General Conference Mennonites, Mennonite Brethren, and Brethren in Christ met in Lancaster, Pa., Nov. 12-15. Some of the talk had to do with an actual union; some was about a closer relationship many wish would take place.

The occasion was the conjoint annual conventions of MIBA (Mennonite Industry and Business Associates) and MEDA (Mennonite Economic Development Associates). The marriage came when delegates at the conventions voted to merge these two organizations.

The new group will also be called MEDA (Mennonite Economic Development Associates). Its leaders are Milo Shantz (head of the old MEDA), who was elected chairman, and H. Ralph Hernley (head of the old MIBA), vice-chairman.

To symbolize the union, delegates surprised both Shantz and Hernley with a wedding cake at the annual banquet. After the ritual rice-throwing and cake-cutting, the two also reluctantly responded to the persistent ringing of water glasses.

Milo Shantz, president of the old Mennonite Economic Development Associates, was elected to head up the new MEDA, which will function under the old name.



"This new organization is one which will use gifts," Cal Redekop, Cambridge, Ont., said in a summary statement at the final session. Redekop edits *Marketplace*, a MEDA publication. "The old MEDA had people with the gifts of resources. The old MIBA had persons with the gifts of reflection. The new MEDA brings together both in a happy marriage."

Historically, MIBA has been an organization of Mennonite business and professional persons who have met annually for "encouragement, challenge, and affirmation." The focus of MEDA has been international development through loans and gifts to small businesses and credit organizations. The new MEDA intends to continue both emphases.

There was also talk of a closer union many attending the convention wish would take place. This is between the Mennonite Church and the Mennonite business community.

"I find myself getting upset at the broadsides being made against businesses and corporations by church bureaucrats and church publications," said Paul Lederach, Scottdale, Pa., in addressing the convention. Lederach, an educator turned businessman, gave five lectures on following Jesus as a businessperson.

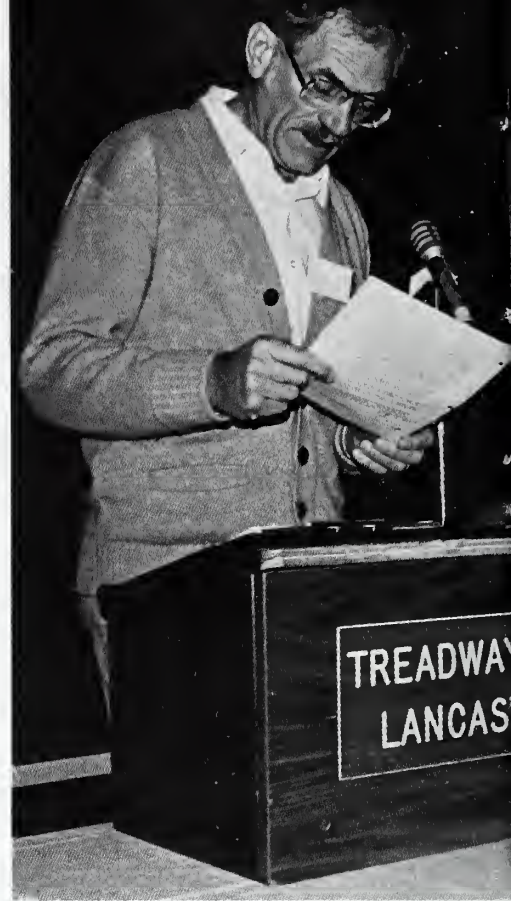
"For many years those in business and those in the theological community have talked past each other," Lederach said. In fact, in many instances, when a Mennonite businessperson needs help the most, he or she often feels deserted by the church. Lederach cited examples of persons in bankruptcy proceedings finding more sympathy from the secular business world than from their brothers and sisters in the church.

Why this estrangement?

Lederach said one reason is that the church continues to address economic questions from the standpoint of the individual entrepreneur, as reflected in the New Testament, not from that of the modern business corporation, which wasn't around in Jesus' day.

"Corporations go beyond the individual and allow a group to act as a person," he said. "Often the results are different from what any one individual would want. What does it mean when I sign my name to a corporation? That is the question the church should be addressing."

But the church is hard pressed to be prophetic about today's economic community because it has itself adopted the structures of the corporation. Lederach cited it as a notoriously poor employer with low wages and benefits



which, as a result, often has little it can say to business structures.

Misunderstanding may also exist between church and business because of a false idea of who Jesus was. Lederach questioned the traditional understanding of Jesus as coming from a simple, poor family. Noting that the Greek word often translated "carpenter" might better be rendered "contractor," he made a case for Jesus being a young entrepreneur who "though he was rich, yet for your sake he became poor" (2 Cor. 8:9).

"Jesus called the Twelve from the ranks of the business world, not from the temple," Lederach said. "His most scathing words were for the religious establishment, not for business persons. Could it be that renewal in the church will come from those in the business world?"

Lederach challenged the MEDA audience to begin that renewal by following Jesus in his roles as prophet, priest, and king. The prophet is one who discerns what is right; the priest is one who intercedes for others; the king is one who makes decisions for the good of others.

In the closing session of the convention, John H. Rudy, Goshen, Ind., financial counselor with Mennonite Mutual Aid, also picked up the theme of church renewal coming through the business community.

"The church doesn't expect much of us—except our money," he said. "It often accuses us of making too much profit, of living too high a lifestyle, of having too little concern for the poor. Let's shock our brothers and sisters by being in the front lines of faithfulness. Let's lead the way into discipleship, being more sensitive to those in need, more compassionate,

church news



Above: Cal Redekop, Waterloo, Ont.; Ralph Hernley, Scottsdale, Pa.; Joyce Hedrick, Lansdale, Pa.; and Leonard Geiser, Goshen, Ind., at the final business session of the old Mennonite Industry and Business Associates.

Right: Luiz Correia, Colombian representative for MEDA, reports to the convention on work in his region. MEDA has investments in international development in 15 countries besides the U.S. and Canada.

more loving. Then the church will look at us with wonder and ask, as they did of Jesus, "Is this the carpenter?"

Rudy challenged members to put MEDA into the mainstream of the Mennonite Church, even to make it "one of the radical and revolutionary arms of the church." He offered "A Mennonite Businesspersons' Manifesto" as a way of doing so.

The manifesto calls for more positive attitudes toward the use of money while maintaining an awareness of the subtle dangers of wealth. It commits businesspersons to moderate consumption and to adopt responsible lifestyles which demonstrate life in Christ. It pledges them to invest in ways in harmony with what Mennonites believe and to participate in congregational life with more than just money.

Rudy did not ask the convention to adopt the manifesto but instead to "go home, read it, and think about it." Then he asked: "What would happen if everyone in MEDA had their wallets baptized? That would be revival. That could spark a revival throughout the church."

During business sessions, MEDA members

also heard reports from Jamaica and Colombia, two of the 15 countries in which they have investments. Total investments and expenses for the past year were close to \$350,000.

MEDA members elected to the board of directors of the new organization, besides Shantz and Hernley, were Thomas P. Jutzi, Kitchener, Ont., secretary; and Dale M. Weaver, Leola, Pa., treasurer.

Also elected as board members were Rene Klaassen, Fresno, Calif.; Lyle E. Yost, Hesston, Kan.; Wilbert H. Graber, Washington, Iowa; LeRoy Troyer, South Bend, Ind.; Lester Rich, Archbold, Ohio; Donald Hedrick, Lansdale, Pa.; Harley R. Showalter, Harrisonburg, Va.;

Howard Cressman, Cambridge, Ont.; Roy Vogt, Winnipeg, Man.; Gerhard Bartel, Calgary, Alta.; Edgar Stoesz, Akron, Pa.; Paul Witter, Souderton, Pa.; Maurice L. Stahly, Morton, Ill.; Ellen Hartman, Harrisonburg, Va.; J. Winfield Fretz, North Newton, Kan.; Ura S. Gingerich, Akron, Pa.; and Lloyd J. Fisher, Glendale, Ariz.

The convention was held at the Treadway Resort Inn north of Lancaster. A total of 473 registered for the sessions with 523 attending the annual banquet.

Next year's annual meeting of the new MEDA will be held in Winnipeg, Man.

—J. Lorne Peachey

From hope to vision

"Welcome to the first meeting of the General Board in this new biennium," Ivan Kauffmann told GB members meeting in Lombard, Ill., Nov. 12-14.

"After the completion of another two years of work, culminated by a stimulating General Assembly, we now begin this biennium with renewed hope plus a challenging task," Kauffmann continued.

Few would quarrel with the upbeat effect of General Assembly, whose theme was hope, but it was the "challenge" which almost bogged down the spirit of the church's representatives in Lombard. Not that board members were unwilling to pick up the gauntlet—rather the lack of financial resources and vision stymied efforts to deal with significant problems and issues.

By Friday evening, the reality of a \$17,000 deficit carried over from last year and the possibility of another deficit this year, after all fat and some flesh had been trimmed from the budget, threw a pall over the assembled. The finance committee, headed by David Mann, of Phoenix, Ariz., had recommended a salary increase of only 4 percent, plus 2 percent on benefits, at a time when inflation is still a double-digit problem in the country. Staff had been taking days off without pay to keep costs down, on a budget of less than \$250,000. In this respect GB was the least of the boards. And there was even talking of cutting staff.

It didn't help any to think of North America-wide mission board askings of about \$10 million, college fund drives between the two major colleges of more than \$25,000,000, and combined college budgets of more than \$12,000,000 for next year alone.

Why was the GB having so much difficulty raising money for its crucial tasks of coordination and assistance to urban and minority concerns? The board was dismissed on Friday evening, despite efforts to figure out what could be done, under a cloud of gloom.

By the next morning, however, board members were coming up with what seemed like viable suggestions of support. Five of them reported on ideas they had thought or dreamed about during the night.

But a breakthrough came when various speakers articulated the need of a vision for the church.

Myron Augsburg, moderator elect, said the church needs "leadership for the future." He also said the board had to get a "vision before the people." James Lapp, a pastor at Goshen College, said, "We have to get the vision up front."

Harriet Burkholder of the Indiana-Michigan Conference emphasized that "communications are essential."

Mann and Robert Zehr of Gulf States had ideas for improving the giving guide.

Ross Bender, chairman, reminded the board that it was under the gun, so to speak, because Kauffmann had accepted another term of service on the condition that the board, itself, would take major responsibility in guaranteeing the income necessary to keep the board running.

A number of conference representatives committed themselves to raising above budget contributions for deficit reduction. It was not made clear how this would be done since each delegate will work at the commitment in his or her own way.

Saturday morning, before the discussion on vision broke loose, Ivan Kauffmann had led a devotional, based on selections from the book of Acts, called "My Vision for the Church."

Also, Gordon Zook, of Congregational Ministries, brought a statement to the board, which had been developed by and for his board, called "Our Vision for the Mission of the Church." This document resembled a similar statement originating with Paul Gingrich and the Board of Missions.

The statement begins: "Our mission as

God's people is to exalt Jesus Christ as the only Lord and Savior of the world.

"The urgent task of the church is to make disciples. We proclaim Jesus Christ and call all people to follow him . . ."

There was some movement toward acceptance of the Congregational Ministries statement as a GB statement of vision as well. With all the talk on "vision" there seemed to be a general acceptance of the dictum that where there is no vision the people perish. And there was a will to do something about it.

Another significant block of action included minority concerns and urban ministries.

In his report, Dwight McFadden, an associate secretary of GB asserted that the strengths and weaknesses of the black Mennonite churches were learned from their model, the traditional Mennonite churches. He emphasized the need for helping the black churches reach maturity—self-support, autonomy, and new directions.

"I sense there has been some deterioration in relationships between the black churches and the Mennonite Church-at-large from your report," responded Glendon Blosser, past moderator-chairman of GB. His observation opened the fact that the black churches were unhappy they were not taken in on budget cuts at the board level. There seemed to be some finger-pointing at finance chairman Mann, who reacted to being made the culprit in the process.

José Ortiz, another associate secretary at GB, gave an upbeat report on Hispanic plans to celebrate a half-century of belonging to the Mennonite Church in North America. Plans are for recognizing the history and leadership of each congregation while looking ahead to the future of these churches. The celebrations will take place next summer in Hesston, Kan.

The board was forced to face another reality in that both McFadden and Ortiz have tendered their resignation effective, at the latest, in August of next year. In the judgment of the board, both men have performed well in their work.

Nevertheless, this comes at a time when the Black Caucus is working on a name change and greater autonomy and the Hispanic churches are also working toward greater self-determination. Both bodies have drawn up proposals to allow for this. They have made it abundantly clear that the move should not be seen as leading to separation but rather toward greater responsibility.

In order to respect the new directions, secretaries will be sought who can move into autonomous leadership roles with the Caucus and Concilio at the appropriate times.

The work of General Board is so far-ranging and complex that it is impossible to cover all aspects in one brief story. For that reason the work docket will serve as the basis for ongoing reporting, including the summary statements of conference representatives to the board.

—David E. Hostetler

Chicago area churches appoint new leadership team

Interim coordinating leadership for Chicago Area Mennonites (CAM) is being provided by a three-member team consisting of LeRoy Kennel, James Shelton, and Gary Martin. They assumed responsibilities on Sept. 1 and will continue through August 1982. David Whitmore, former coordinator, resigned recently to accept a pastorate in Liberal, Kan.

Kennel, on leave of absence from a teaching assignment at Bethany Theological Seminary, Oak Brook, Ill., has held pastorates in various Mennonite churches. His primary assignment will be liaison with the supporting conferences.

Shelton, pastor at Lakeview Mennonite

Brethren Church in Chicago, is a graduate of Northern Baptist Theological Seminary, Lombard, Ill., and received a certificate from Seminary Consortium for Urban Pastoral Education (SCUPE) in Chicago. He will focus his leadership in the area of pastoral care to pastors and congregations.

Martin, former pastor at Silver Street Mennonite, Goshen, Ind., is a master of divinity degree candidate at Mennonite Biblical Seminary in Elkhart, Ind., and also holds a certificate from SCUPE. He will work with administrative concerns and development for Chicago Mennonite Learning Center.



James Gingerich and manager Sally Forrester discuss display on Filipino political prisoners at Plowshares.

Chicago 'Plowshares' shop gets a good blast-off

Plowshares, a new MCC Self-Help shop, observed its grand opening in Chicago on Saturday, Nov. 7, with an estimated 300 visitors who purchased more than \$750 worth of items.

The turnout was beyond expectations, said manager Sally Forrester, and was boosted by free advertising in *The Reader*, Chicago's free weekly newspaper, appealing to a young professional audience on the city's north side. The store is located in about 400 square feet of the fellowship room of the Lakeview Mennonite Brethren Church, 1216 W. Diversey.

Featured at the grand opening were food items native to several different countries and made from recipes in the *More-with-Less Cookbook*. In general, visitors were "thrilled" about the low prices and the ministry of the shop, said Forrester. "Church people commented that they're really happy to see something like this open up."

Each month the shop will spotlight the situation of the workers in one of the countries supplying crafts, with the help of former Asia MCC worker Dorothy Friesen. Seminars and slide shows on social justice are also to be offered through the shop.

"I think that (approach) alone has brought in a lot of customers," commented Forrester. "I didn't know there were so many people with social consciences out there."

In addition to Forrester there are steering committee members and volunteers from five Chicago-area Mennonite churches: Lakeview MB, Lakeview House Fellowship, First (Oak Park), Lawndale, and Evanston Mennonite Fellowship. Several other churches were involved in a Chicago Area Mennonites workday to do initial construction and setup at the site.—Bruce Leichty

Quaker grandmother moves nations on sea rights

The recent United Nations Law of the Sea Conference is proof that nations can settle their differences peacefully.

This was the message Miriam Levering of Ararat, Va., brought to 75 persons attending the Virginia New Call to Peacemaking Conference at Weaver Mennonite Church near Harrisonburg, Nov. 7 and 8. She delivered the opening address to the meeting of representatives of the Mennonite Church, the Church of the Brethren, the Brethren Church, and the Society of Friends (Quakers) from all sections of Virginia.

Miriam Levering attended the Law of the Sea Conference as an observer. She said she and her husband, Samuel Levering, had retired after many years of work with the Friends Committee on National Legislation and other Quaker agencies when they learned of the discussions on seabed mineral rights and territorial limits in 1973. They have worked full time on the international issues involved in sea-lanes, fisheries, and undersea resources ever since.

The 1980 Conference and the proposed Law of the Sea Treaty drafted by delegates from 150 nations was the culmination of her volunteer work, she said. Her job was to check specific information for delegates and to help them resolve serious differences peacefully.

The Quaker grandmother found herself working closely, and in total agreement, with admirals in the U.S. Navy.

"The Joint Chiefs of Staff supported the treaty limits on territorial claims. They want to

give all nations access to strategic sea-lanes," Mrs. Levering said.

The historic peace churches need to rise from their paralysis as the man healed by Jesus at Capernaum did, Ed Stoltzfus, a professor at Eastern Mennonite Seminary, said in the morning session on Saturday. Stoltzfus traced the biblical understanding of peace as a willingness to face up to evil.


Bishop Walter Sullivan of the Roman Catholic Diocese, Richmond, took up the theme of responding to evil in love and reconciliation. Bishop Sullivan was recognized by the Virginia New Call to Peacemaking Committee as an outstanding Christian peacemaker from a different religious tradition.

Bishop Sullivan told how he came to a peace conviction ten years ago, when he prepared a sermon on "Jesus Christ is Our Peace." His parishioners responded negatively to political overtones that they read into his message, he said. But the sermon brought a Marine sergeant and his conscientious objector son together in forgiving love.

"Catholics have always supported military action," Bishop Sullivan said. "I had trouble with the just war theory because it could justify any and every war, but I went along with it."

"The best kept secret in the Catholic Church is the church's teaching on peace," he added.

David Metzler, Bridgewater College professor and campus chaplain, addressed the conference on the meaning of peace witness from a Church of the Brethren perspective.



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The big demonstration in Germany

Christians speak with their feet in Bonn

The planners had scarcely dared to hope for the kind of success achieved by the peace demonstration in Bonn, West Germany, on Oct. 10. Instead of the 80,000 initially hoped for, 300,000 persons from all over Germany came to Bonn in 300 buses, by special trains, by car, and on foot to protest against stationing atomic weapons in Europe.

Organized by two Christian peace organizations and supported by more than 500 other organizations, they challenged the German government, as a member of NATO, to

withdraw its agreement to station new medium range missiles in Germany, urged them to undertake new initiatives to achieve effective disarmament negotiations, and affirmed their personal commitment to a Europe free of atomic weapons.

It was the largest public demonstration in West Germany since World War II. In fact, one in every 200 Germans had made the effort to travel to the capital, walk for hours through the street, and listen quietly to the many speeches. The demonstration showed clearly

how widespread nuclear-pacifist sentiments are in Germany and to what degree Christians are a part of this new movement. The fact that it took place without any violent incident made a further significant impact.

This particular demonstration does not stand alone. In Germany alone, 25,000 people had marched on Bonn in April during the NATO meetings. A German student movement for peace brought 40,000 to Bonn in May. Most unsettling of all for the politicians was the fact that 900,000 Germans had signed the Krefeld appeal against atomic weapons in Europe, and did so in spite of the fact that this appeal was constantly denounced as a communist party initiative.

Nor were the Germans alone. The old CND (Campaign for Nuclear Disarmament), which had declined to under 4,000 members, suddenly increased to over 22,000 in one year in England while a European equivalent, END (European Nuclear Disarmament) was created. Large demonstrations have also taken place in London, Paris, Brussels, and in Italian and Dutch cities, many of them during the final weekend in October to coincide with new negotiations between NATO ministers.

To a considerable degree, German politicians helped give the demonstration publicity and importance. Throughout the week before the Oct. 10 demonstration, there were lengthy debates in the German parliament with political parties threatening their members with "excommunication" if they participated.

Politicians were especially upset because one of the main speakers was Erhard Epplar, a member of the ruling Social Democratic Party's executive and a co-vice-president of the Kirchentag. He refused to bow to the threat and delivered a courageous speech challenging responsible politicians to stop making a business out of fear. He urged the peace movement to be "a movement of the courageous not the fearful; of those who discuss, not those who scream; of self critics, not of the arrogant; of persons with active imaginations, not of stupid obedience; of the peaceful, not the violent; of the joyful, not the fanatical; of the loving and not the hating."

The demonstrators applauded his tone heartily but particularly his final statement: "If we are this kind of person, then one day the historians will write, 'The Germans have learned something out of two world wars.'"

That strikes a tender nerve because the Germans started but lost two world wars, nearly ruining European civilization through it. The Germans vowed never again to have an army. North Americans forget that it was American pressure that led to the creation of a German army in spite of broad public opposition. Today, while Americans no longer face conscription, young German boys still need to serve in the army and obtaining conscientious objector status is very difficult.

I too went to Bonn, as did a number of other

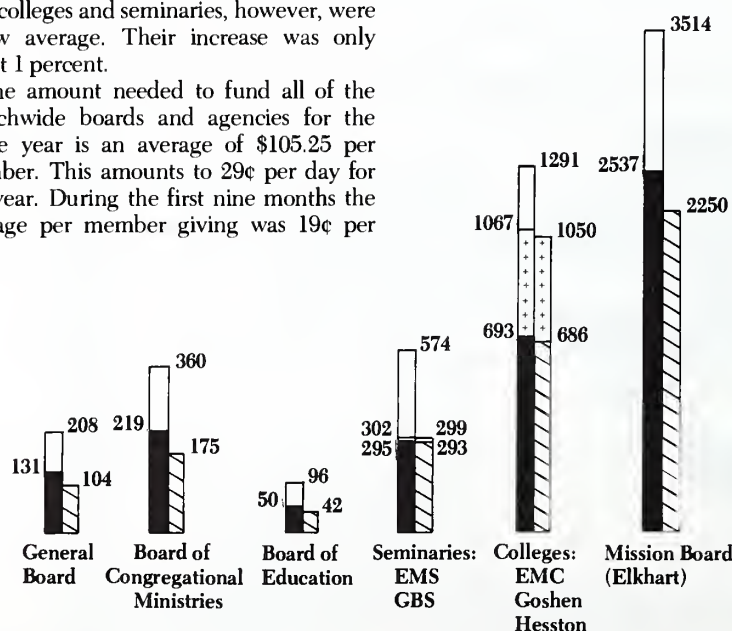
Contributions for the churchwide agencies for first nine months of 1981

For the first nine months of the 1981 fiscal year, Feb. 1 through Oct. 31, contributions to the Mennonite Churchwide boards and agencies were 10.6 percent higher than that of the same period in 1980.

Giving to the General Board, Board of Congregational Ministries, Board of Education, and the Mission Board increased more than 10 percent. These increases are in line with rising costs and inflationary factors, so that the purchasing power of this year's dollars is comparable to that of last year. The colleges and seminaries, however, were below average. Their increase was only about 1 percent.

The amount needed to fund all of the churchwide boards and agencies for the entire year is an average of \$105.25 per member. This amounts to 29¢ per day for the year. During the first nine months the average per member giving was 19¢ per day.

It should be noted that even though there was a 10.6 percent increase in giving this year over the same period of last year, the total contributions received by all of the churchwide boards and agencies was only 65 percent of the amount needed to meet the approved budgets. Actually contributions for the final quarter will need to equal about 50 percent of the total annual budget.



Nine-month report of contributions to the churchwide boards and agencies—October 31, 1981

(shaded columns: contributions received for nine months
lined columns: contributions received for same period in 1980
+++ : total with alumni contributions added
add three zeros -000- to all figures given in chart)

Mennonite Central Committee workers located in Germany as well as fellow German Mennonites. Why did we go? I had personal reasons, including the fact that if the neutron bomb is put into use, it will probably explode along the border zone between East and West Germany. Our family lives less than 60 miles from the border. Besides, I cannot envision dividing the world into enemies and friends because there are too many spiritual brothers and sisters whom I have come to love personally in both East and West.

I was also there as an MCC representative. As a peace church, Mennonites say they want to work for peace with peaceful means, and not with atomic threats or any other violent method. Erhard Epplar was right when he remarked in an earlier interview that "a silent church is a church that goes along with what is happening."

In Europe, more Christians are discovering that the kind of world Jesus envisioned in the Sermon on the Mount cannot be obtained nor defended by weapons of force but rather by weapons of deliberate love. A few peace demonstrations will not eliminate atomic weapons (such demonstrations have not even started yet in Eastern Europe).

But Europeans, whether they live in Germany, Holland, East Germany, Poland, or another country are relatively helpless colonies of the great powers. Will the time come when Christians in North America and in the Soviet Union will be a major force behind the new pacifist movement?—Walter Sawatsky, Neu-wied, West Germany

EB missionary arrivals and departures

Eastern Board missionaries Ray and Teresa Long of the Hess Mennonite Church, Lititz, Pa., have completed three years of service with Radio Lumiere in Port-au-Prince, Haiti. An electrical engineer Ray installed and maintained studio and broadcast equipment for the nationwide Christian radio station. The Longs with their children Matthew and Karen returned on Nov. 15. Their address is 216 Briar Hill Road, Lititz, PA 17543.

Marian Buckwalter, of the Welsh Mountain Congregation, New Holland, Pa., arrived in the U.S. on Nov. 9, having completed eight years of service with Eastern Board as administrative assistant in the Mennonite Offices, Nairobi, Kenya. Her address is Intercourse, PA 17534.

Fae Miller of the Millersburg (Ohio) Mennonite Church left the U.S. on Oct. 20 for a two-year term as a nutrition teacher in Somalia. Her address is P.O. Box 819, Mogadishu, Somali Democratic Republic.

Barbara Eichorn, Elkhart, Ind., left the U.S. on Oct. 11 for a three-year term as administrative assistant in the Mennonite Central Committee office in Nairobi, Kenya. Her address is Mennonite Board, P.O. Box 47596, Nairobi, Kenya.

Douglas Miller of Cranford, N.J., left the U.S. on Sept. 19 for a three year term writing Christian education materials for Kekchi church leaders in San Pedro Carcha, Guatemala. His address is Apartado 1, San Pedro Carcha, A.V., Guatemala.

mennoscope

Nine hundred pounds of rice, 800 pounds of kidney beans, and 28 gallons of vegetable oil are going to Haitian refugees in Miami, Fla., thanks to the quick response of church members and students in the Southeast Mennonite Convention. "There are few people who would respond to a need like this," commented Roger Biamley of the Haitian American Community Association, Dade County, upon hearing that the food would be available.

David F. Miller has been named acting di-

rector of college and seminary relations at Eastern Mennonite College and Seminary. He is taking over as chief development officer on Dec. 1. Miller replaces Larry E. Nolt, who is resigning to open a business in Harrisburg. The chief development officer directs a program which includes the annual fund, planned/deferred giving, alumni and parent relations, church relations, capital funding, corporate and foundation giving, communications, publications, endowment, and special funds.

At the fall meeting of the Associated Mennonite Biblical Seminaries cooperating boards, it was reported that according to recent research, study courses identified by pastors as their own greatest needs and interests were Bible book studies, biblical interpretation, counseling, and evangelism. Hundreds of new and replacement pastors will be needed during the next decade, according to the same research. The February meeting of the boards will be held in Newton, Kan.

The Mennonite Publishing House has an opening for a person skilled in Graphic Design and Layout. Depending on the individual's skills and interest, supervision of the Design department staff could be part of the assignment. Contact the Personnel Office, Mennonite Publishing House, 616 Walnut Ave., Scottsdale, PA 15683. Tel. 412-887-8500.

D. Lowell Nissley will become Hesston College's director of development in the spring. He will provide leadership in raising funds for Hesston and promoting and interpreting Hesston's goals and needs to the constituents. Nissley has had past pastoral and higher education developmental experience.

"The Draft: To Register or Not to Register" is the theme of a weekend seminar at Laurelville, Jan. 1-3. Youth involved with the draft, parents, and grandparents wanting to dialogue with them about the options and draft counselors seeking information and direc-

A Cloud of Witnesses

PROFILES
OF
CHURCH
LEADERS

Written by numerous scholars, many from the Anabaptist tradition, and edited by **J.C. Wenger**, this book covers the period from the 2nd century to the 20th.

It features more than 70 influential thinkers and church leaders including Anabaptist pioneers such as **Grebel, Sattler and Menno Simons**, and modern leaders such as **Warfield, Heim, Florence Friesen** and **Harold S. Bender**.

72 chapters, 288 pages, bound in paper.

Available from Eastern Mennonite Seminary, Harrisonburg, VA 22801 for \$9.95 postage paid or at selected bookstores.

ems

tion are welcome. Both positions of CO registration and nonregistration will be fully supported. Co-sponsored with the Draft Counseling Office of the MCC U.S. Peace Section. For additional information, write to Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666, or call (412) 423-2056.

Bob McKelvey was installed as pastor of the Bethel Mennonite Church of St. Johns, Mich., Nov. 1. Gale Ely, congregational chairperson led the service. Sam Troyer, acting conference pastor, and Fred Gibbs, who served as interim pastor at Bethel for the past year, each spoke. Sam Troyer led in the installation service. Prior

to accepting the call to St. Johns the McKelveys served the Bethel Church in Milford, Neb., for eight years. The McKelveys new address is R. 1, Ashley, MI 68804; phone, (517) 838-2588.

Senior citizens are helping children with severe mental and physical handicaps under a plan developed by Sunshine Children's Home of Maumee, Ohio, and nearby Briarfield Nursing Home. Starting in October, nursing home residents are volunteering one night a week to work individually with Sunshine residents on arts, crafts, and music. After the first week, Briarfield staff reported that their volunteers could not stop talking about their experience at

Sunshine. "We think this new program will enrich the lives of both our residents and Briarfield residents," said Sunshine administrator Clayton Bender.

Mahlon Blosser died instantly at his home from heart failure on Nov. 2 at the age of 77. He was an ordained bishop in Virginia Conference. Before retirement he was also active as an administrator and officer of the Virginia Mission Board at which time he gave leadership to the beginnings of the Mennonite Church in Jamaica. Churchwide he served for a significant number of years on the relief and services committee of Mennonite Board of Missions.

readers say

I read with interest the article "Headship Redefined" in the Nov. 10, 1981, issue of the *Gospel Herald*. May I comment?

To redefine headship to mean "to serve," is missing the word which the Holy Spirit through Paul is saying to us. In both 1 Cor. 11 and Eph. 5 we read that the head of man is Christ, also, that the head of woman is man. Does this mean that man is accepting the headship of Christ if he faithfully serves his fellowman? What about the authority of Christ in our lives? Jesus made many authoritative statements in the Word, all of which involve submission and obedience of myself to his truth. If we accept Jesus as Lord, we must accept his authority as our head over us, too.

To serve as Jesus gave us example in John 13, we must. But here the Spirit is speaking of something entirely different. He is speaking of bringing his children under his submission and authority . . . man and woman. This does not give any man license to "seize" this authority and to dominate his wife or children. Rather an awesome responsibility has been given to him—to so submit himself to Christ that each member of his family will learn what it means to make Jesus Lord of his and her life.

Somehow, God has to reach man and woman. The will to rule oneself is strong in man and woman. The great compulsion of man is to excel in his own strength. Men pride themselves in their work and in the ownership of their possessions. Women often have a sinful pride regarding their bodies, their innate accomplishments, their children. It is very hard for men or women to submit themselves to anyone, and many Christians have never learned to submit themselves to another person, let alone to Jesus Christ.

To reach both man and woman, the Holy Spirit asks man to submit himself to the headship of Christ. In order to escape the temptation of glorifying himself, he is to learn to do all things to honor his "head," Christ. The woman may think, "I can submit myself to Christ, but to a man, never!" This is not an unusual attitude among even Christian women, today. Perhaps this explains why God said, "The head of every woman is man." In Ephesians 6 children are asked to be obedient to their parents—to submit to their rule and authority. Unless a child learns to submit in the home and to obey promptly, boy or girl, it becomes an almost impossible thing to understand how to submit to Jesus as Lord when he or she is older.

Author Joyce Landorf encountered a fierce struggle as a new Christian, when she first read Ephesians 5. Submission came hard for her. But the Lord was patient with her, and one day she received this word as from the Lord. She says that when she accepted her husband as her head (as president), he promptly made her vice-president. When she placed herself under the spiritual authority of her husband, he set her free to become the woman God meant her to be.

According to Scripture, it seems that men learn to

submit to Christ as they mature spiritually. Women and children learn it best by submitting to one another. It is true that men and women are "one" as regarding their sinfulness; one in their salvation; they are loved equally by God; they both become whole persons before God and have equal worth in God's sight. They are one in Christ.

But the teaching of headship is something distinctly different. It is the way we learn how to make Jesus Lord of our individual lives; the way we learn humility and submission to Christ, and one to another, so we can serve Christ better.—Marie A. Yoder, Glendale, Ariz.

births

Amstutz, Charles and Esther (Unternahrer), Orrville, Ohio, second child, first daughter, Melody Ann, Nov. 7, 1981.

Boese, Dean and Mary Ann (Showalter), Harrisonburg, Va., second daughter, Angela Dawn, Nov. 6, 1981.

Cassel, Timothy and Cheryl (Leatherman), Hatfield, Pa., second child, first daughter, Melissa Joy, Oct. 11, 1981.

Dettweiler, Bruce and Cathy (Schmitz), Breslau, Ont., second child, first son, Brandon Ryan, Oct. 6, 1981.

Eudoxie, Peter and Brenda (Zehr), Waterloo, Ont., first child, Jennifer Jane, Oct. 27, 1981.

Heatwole, Steven and Bonnie (Tyson), first child, Sara Marie, Oct. 21, 1981.

Kauffman, Clifford and Ada (Mast), Phoenix, Ariz., first child, Julie Anna, Oct. 26, 1981.

Kramer, Clyde and Ruth Ann, Hatfield, Pa., fourth child, first son, Brian James, Nov. 6, 1981.

Lisch, George D. and Christine (Classen), Springfield, Ohio, first child, Karen Marie, Oct. 17, 1981.

Meck, John and Jane (Eby), Kinzers, Pa., first child, Jeanette Yvonne, Aug. 20, 1981.

Miller, Paul E. and Anne (Stutsman), Millersburg, Ind., first child, Lucas Reed, Nov. 10, 1981.

Miller, Steve and Sheri, Protection, Kan., Rachel Anne, Oct. 21, 1981.

Mishler, Duane and Gloria (Kandel), Sugar Creek, Ohio, second son, Jason Duane, Oct. 16, 1981.

Musser, James and Aldine (Weaver), Leola, Pa., first child, Crystal Joy, Nov. 7, 1981.

Nur, Ashmud and Margaret (Glick), Milwaukee, Wis., first child, Loyal, Oct. 5, 1981.

Rohrer, Denny and Wendy (Walker), Milwaukee, Wis., second son, Todd Edward, Aug. 9, 1981.

Rosenberger, Jeffrey and Jane (Frederick), Souderton, Pa., second child, first daughter, Suzanna Jane, Nov. 9, 1981.

Schlabach, Ken L. and Edith (Helmuth), Millersburg, Ohio, first child, Tiffany Jo, Nov. 4, 1981.

Schweitzer, Kenneth and Joanne (Wolf), Hills,

marriages

Schlabach—Shrock.—Marc Schlabach, Sarasota, Fla., and Leann Shrock, Sarasota, Fla., Bahia Vista cong., by Stanlee D. Kauffman, Oct. 17, 1981.

Shearer—Bontrager.—David Shearer and Charlene Bontrager, both from Sarasota, Fla., Bahia Vista cong., by Harold Shearer, Aug. 22, 1981.

Urban—Eberly.—Craig Urban, East Petersburg, Pa., and Charlene Eberly, Lititz, Pa., both of Hess cong., by Glen M. Sell, Sept. 19, 1981.

Weber—Nolt.—Timothy Weber, Lancaster, Pa., Grace Evangelical cong., and Dorothy Nolt, Manheim, Pa., East Petersburg cong., by Glen M. Sell, July 12, 1981.

Iowa, first child, Christina Marie, Oct. 9, 1981.

Shank, David and Cyndi (Gault), Harrisonburg, Va., third son, Nathaniel Ian, Nov. 6, 1981.

Shantz, Larry and Jan (Wilke), Bloomington, Ont., first child, Julie Ann, Nov. 3, 1981.

Shetler, Philip and Janet (Yoder), Irwin, Ohio, fourth daughter, Janeen Wynelle, Nov. 3, 1981.

Swartzentruber, Gerald and Luann (Sommer), Kidron, Ohio, third child, first son, Jeremiah Jay, Nov. 6, 1981.

Yantzi, Keith and Debbie (Haffner), Baden, Ont., first child, Jamie Lynn, Oct. 21, 1981.

Zimmerly, Paul and Doris (Myers), Sterling, Ohio, second son, Jason Scott, Nov. 8, 1981.

Credits: p. 890, Luoma Photos; pp. 896, 897, Jan Gleysteen.

calendar

Ind.-Mich. Conf. ministers' meeting, Dec. 1-2
Mennonite Board of Education Board of Directors annual meeting, Chicago, Ill., Dec. 3-5

Belleville Mennonite School Alumni Association Banquet, Belleville, Pa., Dec. 26, 1981

N.Y. State Fell. delegate assembly meeting, Syracuse, N.Y., Jan. 9
Conrad Grebel College, school for ministers, Waterloo, Ont., Jan. 18-22

Eastern Mennonite College and Seminary ministers' week, Harrisonburg, Va., Jan. 18-22

Moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982

MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23, 1982

Pastors' Week, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 25-29

Mennonite Central Committee annual meeting, Henderson, Neb., Jan. 29-30

Mennonite Board of Education board of directors, Feb. 5-6
Mennonite Board of Missions board of directors, Feb. 11-13

Mennonite Publication Board, Feb. 12-13
Inter-Mennonite Conference (Ont.) annual meeting, East Zorra Mennonite Church, Tavistock, Ont., Feb. 13

Conservative Conference ministers' fellowship, Arthur, Ill., Feb. 15-19
Illinois Evangelism Conference, Mennonite Church of Normal, Normal, Ill., Feb. 26-27

1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8, 1982

Churches of East, West promoting global drive to end arms escalation

Churches of the East and West, concerned over escalation of the nuclear arms race, are promoting what they hope will be a massive worldwide campaign to pressure the superpowers to reduce their arsenals.

Participants at a recent Lutheran World Federation peace conference in Geneva said the current dangerous situation demands decisive interreligious commitment to peace at the global level. They said the emphasis should be on promoting reconciliation and on contributing to the building of trust between people of the East and West.

The same message was brought to the United States by a delegation of Russian Orthodox Church leaders attending a National Council of Churches' gathering in Cleveland, Ohio.

Metropolitan Filaret of Minsk and Byelorussia announced plans for an international peace conference in Russia in May 1982 and invited MCC members to attend. The conference will coincide with a new round of disarmament discussions at the United Nations.

Protestant bodies mount challenge to apartheid calling policy 'sinful'

The Methodist Church, the second largest denomination in South Africa, has formally condemned the government's racial policies as "sinful, the work of the devil."

In a similar action, the 455,000-member Presbyterian Church has called for civil disobedience and has instructed its ministers to break apartheid laws, such as those that make it illegal to officiate at racially mixed marriages.

The Methodist Church called on its 2.1-million members, who include some 358,000 whites, to become "part of the church's immediate and uncompromising rejection of apartheid, or get out."

Apartheid is a system of enforced social, economic, and political segregation of the races.

Reaction to the Methodist and Presbyterian moves have varied. The three Afrikaans Dutch Reformed churches, which give theological underpinning to apartheid, accused the two denominations of deliberately seeking confrontation with the government.

East German government going all out to mark Martin Luther observance

Martin Luther's East German homeland is preparing a big celebration for his 500th birthday in 1983.

The fact that homeland is now the Marxist-ruled German Democratic Republic (GDR) hasn't deterred its government from going all

out for the observance. "We consider Luther to be one of the greatest sons of our history who has influenced the whole world," a GDR representative explained on a visit to Minneapolis.

Claus Wolf, who is first secretary for cultural affairs at the GDR embassy in Washington, said his country will honor Luther not only as a religious reformer but as a revolutionary.

Luther's ideas, he said, helped prepare the change from a feudalistic to a bourgeois society. At the same time, Mr. Wolf acknowledged that socialists see some "contradictions" in Luther, such as his outspoken reaction to certain aspects of the Peasants' War.

Episcopal bishop hits arms race, but doesn't accept withholding tax

Episcopal Bishop Robert H. Cochrane of Olympia, Wash., while denouncing the worldwide buildup of nuclear arms, stopped short of condoning a tax revolt as did his Roman Catholic counterpart.

"Please know that I shall continue to pay to my government every penny of my income tax, but at the same time every penny that I save under our president's new tax plan I shall give away to meet the needs of the poor and uncared for," Bishop Cochrane said in his annual address to the diocesan convention. "I invite you to do the same."

Bishop Cochrane's diocese covers western Washington, the same area taken in by the archdiocese of Catholic Archbishop Raymond G. Hunthausen of Seattle. The archbishop has become a rallying point for a growing anti-nuclear movement among leaders of nearly a dozen denominations in the Pacific Northwest.

Archbishop Hunthausen has said that people would be morally justified in refusing to pay 50 percent of their income taxes in nonviolent resistance to nuclear "murder and suicide." He also said he favors unilateral nuclear disarmament.

Networks discriminate against Christians in U.S.

The head of the Coalition for Better Television has called on the three networks to stop their discrimination against Christians, Christian values, and Christian culture in their programs.

Donald E. Wildmon, a United Methodist minister, asked the networks to give evidence by Feb. 1 that they have taken concrete steps to stop the discrimination. Wildmon said that if the networks do not offer concrete steps by that time he will ask Christians and others who find the discrimination repulsive to join in an economic boycott of the networks.

"Methodically the networks have excluded Christian characters, culture, and values from their programs. All too often, when persons are identified as Christians in programs which air on the networks, they are characters only to scorn, prompt revulsion, and to ridicule," Wildmon wrote to the chairmen of the three networks.

"More than 133 million Americans profess the Christian faith. But rarely do they do so on network programs. More than 50 million attend church regularly, but rarely on network programs. Every community in America has local churches which contribute to the good of their communities and this country. But they hardly exist on network television. About the only time one hears the name of God or Jesus on network programs is when they are used as profanity.

Hispanic influx to Miami basis for membership drop in traditional churches

Traditionally Anglo congregations of the Protestant denominations are going to have to reach out more to Latinos and blacks to survive in Miami, two major church surveys indicate. A study by the Miami District of the United Methodist Church shows a net loss of 10,000 members in the churches of the Miami Baptist Association during that same period. The problem, concluded Orrin D. Morris, director of research for the Baptist agency, is "white flight." And it will get worse. "White flight will become widespread throughout the Gold Coast counties" in the next two decades, he predicted. "Net losses in the number of Florida Baptist churches will occur even though the number of black and ethnic churches will greatly increase."

South African theologian denounces the government for 'unhuman' policies

A professor at a seminary operated by South Africa's major Dutch Reformed denomination has denounced the government's resettlement of blacks and migratory labor policies as "unhuman" and "a cancer in our society." The criticisms made by Prof. Nico Smith of the University of Stellenbosch are unusual for a theologian of the white Nederduitse Gereformeerde Kerk (NGK), which generally supports the government's apartheid racial-separation policies.

It is the first time since the 1960s that a leading NGK theologian has condemned apartheid as un-Christian, according to ECUNEWS, the news service of the South African Council of Churches. Prof. Smith's criticisms were echoed by three senior students who accompanied him on a three-day visit to resettlement areas in the Ciskei, a Bantustan "homeland."

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The church year

In this issue Richard MacMaster writes in favor of a Mennonite celebration of Advent, the first season in the traditional church year. He points out with some logic that the keeping of Christmas is well nigh foisted upon us by our culture. To celebrate Advent is to help redeem the season.

To some of us this is not a familiar doctrine. Anabaptists arose out of the Zwinglian reform and along with him were not much inclined toward rituals. It was no doubt important to Zwingli and the Anabaptists to stop doing some things which were a part of the old order. If you are to demonstrate to yourself and others that you are a new thing you show this by making some basic changes. But as a church goes on from decade to decade it wrestles with the question of how to translate this newness into terms which make sense to succeeding generations.

Clarence Fretz has made a historical study of worship practices among Mennonites and Amish in Eastern United States and prepared an article which the *Herald* expects to carry within several weeks. I do not wish to steal from his evidence here, but perhaps I may note this much from his findings: That regular worship patterns emerged and were carried on, and that the sources of the patterns were not always clear to those who followed them.

Ritual has been part of our heritage as far back as the ancient Israelites. Indeed they expected regular attendance at the celebrations in Jerusalem. Passover was considered the most important of the feasts and its significance in the lives of the devout may be seen from the fact that both Jesus and Paul were taken prisoner while in Jerusalem for the celebration of the Passover.

Basic to our church life today is the ritual of a weekly meeting for study and preaching. The "study" pattern has come to us from the Sunday school and with Sunday school we could not completely ignore the church year even if we wanted to. For some years I served on the Committee on the Uniform Series lessons and how we did labor to have a Christmas lesson at Christmas and an Easter lesson for Easter. The one month rotation of the quarters which was done some years ago has made it easier to match the lessons with the Christian year. So we are into the Christian year (at least as far as the ankles). Should we not explore it further to make full use of what it has to offer?

The concern of Zwingli and the Anabaptists—in addition to their concern to be different—was no doubt a concern to draw their spiritual sustenance from their lives with God *now* rather than marveling—like Kierkegaard's geese—over

the exploits of the past. And certainly this we must do, if God permit. But as noted above our Lord himself was a traditionalist who attended worship and quoted Scripture. We may recall also that Isaiah the prophet received his vision of God in the temple. What could be more establishment than this?

Yet we do well to take warning. Going through the rituals of a church year does not guarantee that we will be in contact with the power of the Holy Spirit. Harvey Yoder has commented on this problem in the expression "the Sunday school game." In the Sunday school game persons take positions which never change from Sunday to Sunday and from season to season. By their positions you shall know them, but neither they nor anyone else is edified, for they always stay the same. T. K. Hershey spoke of the problem when he recited a saying from the earlier days of Sunday school. "Question: When is a school not a school? Answer: When it is a Sunday school." So just as Sunday school does not change people unless they are open to it, so the church year also fails unless the Spirit is effective in the experience.

If then we are to adopt a new worship pattern, it is appropriate that we take note of the new experience and reflect on what it has to teach us. The Spirit is playful like the wind, Jesus told Nicodemus. So we never can be sure what he is up to. But we learn from the book of Acts that the visitation came to people who were waiting.

Expectation then is the proper attitude whenever God's people gather for worship, study, or fellowship. Expectation that something new will be learned, some new opportunity will open, some new level of fellowship will be attained. Without expectation the ritual is of little effect.

If we as a church are moving toward more recognition of the church year, should we perhaps develop a lectionary—a set of suggested Scripture texts for reading and preaching from in all our congregations throughout the year? Someone objects that surely this would hinder the Spirit from leading individual preachers to the texts that are important in specific congregations at specific times.

Maybe so. But how many of us have a systematic method of preaching from the whole Bible? Are we not in danger of following personal hobbies? Or even less valid directives than substantial blocks of Scripture which could be selected by a responsible committee for use as needed?

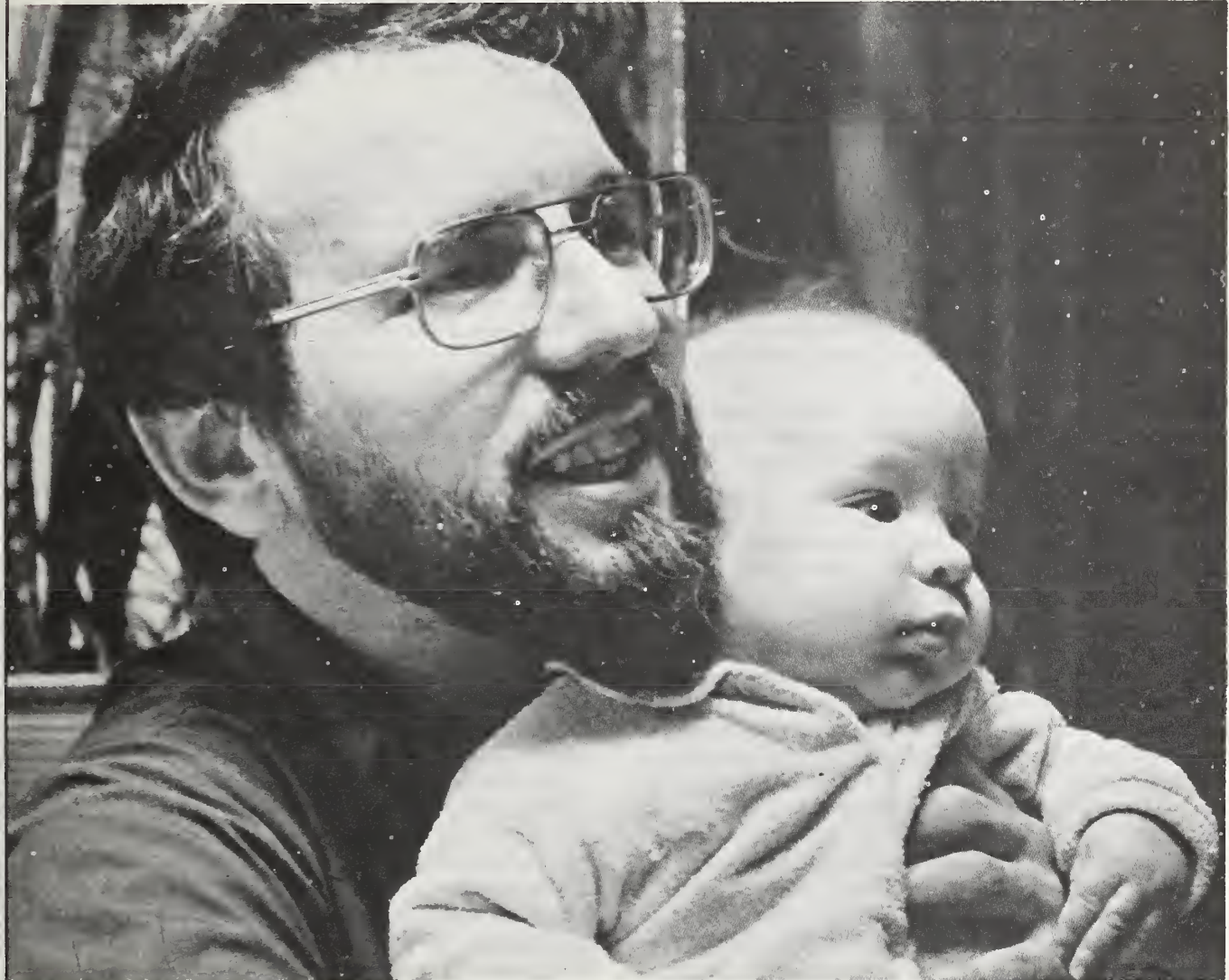
With this in mind, take a look at Clarence Fretz's article when it appears in several weeks. It may surprise you.

—Daniel Hertzler

Gospel Herald

December 8, 1981

DEC 8 '81



Something different for Christmas

by Ruth B. Stoltzfus

All those in favor of planning a saner Christmas raise your right fist.

Christmas customs are very hard masters. They command us to buy cards that cost more and mean less. They demand that we lick stamps and address envelopes to those who sent us cards last year and we have forgotten who some of them are. They cause us to waste time and money, to ask ridiculous questions like, "What will I ever

give that person who has everything?" and "How can I be sure the gifts I give cost about the same as those I receive?"

Christmas customs decree that we walk the streets and pound the pavement, use credit cards now and pay later, perhaps with high interest and low self-esteem. (Also, pay now with aching feet, tired bones, feverish spirits.) There is slave-type meal preparation and "waist-full" consump-



When people who need us are included in our family celebrations, they may contribute more to our lives than we do to theirs.

tion of food as celebrations of "this holy season." And it is sad that we are glad when Christmas is over.

Personal notes of love. Perhaps we are ready for some different planning. We may decide to write brief letters of thanks to those who were the most helpful in the past year. Short, personal notes of appreciation and affection to family members and friends could nourish the spirit much more than an expensive card or gift. "I will plan to spend one hour or more with you each week" (day, month) would be a treasured gift of time.

We will not omit modest gifts and surprises to delight the hearts of children, but they could willingly enter into a kind of "apprenticeship in unselfishness" as they take part in the family process of cutting down on things for ourselves so that more money can be given for those who lack the bare necessities of life. Planners of family doings may decide to announce that gifts for adults will be either cut out or drastically cut down in number and cost and that, instead, an offering will be taken for those who are in need.

Real family sharing. We have decided that potluck meals, with their shared responsibility for all and drudgery for none, are appropriate at Christmastime. Once as our three-generation family had a series of meals together, teams of two took responsibility for the meals and dishwashing. While doing dishes, a young husband and father conceived the notion that there should be just one big dish of food at each meal! Besides less time for dishwashing, such a plan could mean less time for food preparation and more time for family fellowship.

Our family clan, including children and grandchildren, had gathered from different states. At the Christmas dinner a daughter said, "I dreamed last night that we were all together at the table and we went around the circle telling what was going on in our lives." She suggested, "Let's do that with the understanding that anyone who wishes to may 'pass.'"

Then followed a time of sharing about courses of study finished, the insecurities of getting into new work, budget problems, human-relations problems, demands and satisfactions of work in the church. A number said they had entirely too much stress in their lives. A son-in-law spoke of new appreciation for his father with whom he had had recent conversations about spiritual matters.

The gifts exchanged that year are not remembered—only the gift of shared experiences!

A program of family stories, skits, poetry, and the like were just as enjoyable as gifts, also. As grandmother read from the late grandfather's diary, words he wrote on the day each child was born to them, family roots went down a little deeper for children and grandchildren.

Snatches of old family letters were shared. A small girl

had asked back then, "Why did God make snakes if they bite people so bad?" Of a noisy fleet of airplanes overhead, a small boy said, "They sounded like a million cats hollering!" A pint-sized grandchild, while counting numbers, stopped to ask, "Do the numbers ever stop or do they just keep on going?" While viewing a childhood picture of her father she asked, "Where was I when daddy was a little boy?"

And the skit. Who can forget the makeshift tent, the mother and children huddled inside against the noises of the wilderness night (produced by the father and the other children)?

Being family to others. When people who need us are included in our family celebrations, they may contribute more to our lives than we do to theirs. On one occasion the international people with us enlarged the coasts of our minds and hearts. An African nursing student, with her two little ones beside her at the table, prayed movingly in Swahili. During the gift exchange our Jewish friend gave one of his choice sweaters to our Arab friend, a college student from West Bank. (If only that act could be a symbol of large-scale efforts toward peace in the Middle East, we thought.)

At another time, Sho-ming contributed much when he cooked a Chinese meal for us, when he gave out small gifts from China, when he shared experiences as a family man and college teacher during the cultural revolution in China, when he listened with us to the moving Christmas story in Luke 2.

The way of calmness. As we grasp more and more the profound meaning of the story of God's love, we develop a depth, a calmness that rejects the extravagant, frenzied kind of life. Someone has said, "The person who begins to live more seriously within will live more simply without."

As we meditate on the meaning of God's love-gift of his Son to us, as we know his forgiveness and the joy of new life in Christ and in the church body of Christ, deep changes will occur within us that will affect all of life. This will be the answer to our Christmas sins of exhaustion, extravagance, and exclusiveness.

The angel's words, "Fear not," will calm our own fears today. "... tidings of great joy to all people" will mean a keen personal joy that must be shared. "Unto you ... a Savior ... Christ the Lord" will captivate us personally and become the center of our being. "Glory to God in the highest"

Editor: **Daniel Hertzler**

News Editor: **David E. Hostetler**

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Gospel Herald Volume 74 Number 49

Ruth Brunk Stoltzfus is from Harrisonburg, Va.

becomes the lively praise-hymn of our own hearts. "... peace to men (and women) of good will" becomes a reality to us and a mandate to live out and carry forth his message of love by his strong Spirit in us.

God with us. Quiet meditation. Fervent praise. Heart-felt forgiveness. Peace and the things that make for peace. Deep

joy. Family fellowship. Church family fellowship. Belonging. Being family to others. Responsible spending and entertaining. Compassionate giving. Words of forgiving love. A gesture of reconciliation. Opening the fist and reaching, reaching out in love to those who need us.

This is Christmas.



How do you see your pastor's wife?

by Donna McKelvey

Admired, criticized, envied, pitied, talked about, gossiped to, sometimes snubbed, friendly to all, not too friendly to any ... how do you see your pastor's wife? The list could go on and on as people's opinions vary.

Basically the pastor's wife can operate in one of three ways: (1) as assistant pastor or team worker, (2) as a strong background supporter, or (3) completely detached from her husband's job.

Each of these is a valid way for her to function, but it depends on the person and the congregation. This can mean that even though a pastor's wife may start out as qualified to be a teamworker and accepted this way in one church, another church may prefer her to step back.

First let us look briefly at each of the positions.

Some churches welcome the team approach, usually, however, on one salary. This suits some pastors' wives though, or so it seems, as they want to be in full-time Christian service and what better way can they serve the Lord than assisting the pastor?

This type of person may be trained as a secretary and assist in this way. Or she may be ready to teach a Bible lesson at anytime and occasionally fill the pulpit for her husband. Also she's called on for devotionals at women's meetings, and community functions.

This type of pastor's wife is probably most often one who has not started a family or whose children are grown.

Second, there is the background supporter. She is 100 percent in favor of her husband's position, but wants to stay in the background. You can expect that when the church doors are open for a service, she's there: she's at women's meetings, often at committee meetings, always ready to be hostess for expected and unexpected guests for meals and overnight. She is a strong emotional support to her husband. She does visitation with her husband at times, and is mainly a listener. She spends time in prayer for her husband and the church and its programs and is interested in every area.

Third, there is the wife who wants to be completely detached from the pastor role of her husband. She is a little like Mrs. Einstein who when asked if she understood her husband's theory of relativity replied, "Goodness, no, I just know how he likes his cup of tea!"

This pastor's wife wants to be seen as her own person, not an extension of the pastor. She prefers being introduced as a friend rather than "the pastor's wife." She wants to be free

to make her own contribution using her unique gifts.

She may have a full-time job completely unrelated to her husband's or to the church.

She wants to be free to make close friends with anyone.

She does not feel she should be expected to attend every church meeting, especially when children are small.

She needs a sense of fulfillment in her own person, not dependent on the success or failure of her husband.

She wants freedom from labels and molds.

She prefers, when possible, that her husband have work hours from eight to five with at least several evenings free to be with the family.

It would be unrealistic to say that every pastor's wife fits securely into one of these three patterns, as there are combinations, but these can be used to analyze their basic status.

It is important that when a congregation calls a pastor they have an understanding as to how the pastor's wife will fit in to their congregation.

Also it is very important that with the changing of pastors the congregation should not expect the new pastor's wife to fit the same mold as the previous one.

Apart from the three basic categories it would be helpful for every one to ask a few questions that may promote good relationships with any pastor's wife.

1. Does my pastor's wife have close friends? Do I allow this?
2. Do I treat her as a person or only as what my idea of a pastor's wife is?
3. Do I allow for uncertainties she may have coming into a new community?
4. Do I ever introduce her as a good friend or neighbor, rather than our pastor's wife?
5. Have I thought of creative ways to fill the void she must have being away from her relatives?
6. Do I ever stop in or call just to see how she is or are my calls limited to my own needs?
7. Do I include her in times of fun?
8. Do I keep an attendance chart on her or let her use her own discretion as to which church activities to attend?
9. Am I understanding and helpful with her children?
10. Do I expect her to be able to fill me in on church information?
11. Do I express love and appreciation to her?

The congregation and the pastor's wife can have a beautiful relationship. Usually though this is not automatic and both need to be aware of possible trouble areas and to work at unity. This unity can be a great boost to the pastor-congregation relationship.



Donna McKelvey is a pastor's wife from the Bethel Mennonite Church, St. Johns, Mich.

The breadth of God's call

by Philip Bedsworth

"King of the Jews" (Mt. 2:2).

The magi of Matthew 2 blaze across the skies of church history as brilliantly and briefly as the star they followed to Bethlehem. Who were these visitors from the East and what meaning does their search have for us?

The magi are the most exotic and most mysterious characters in the nativity drama. Matthew's description of them is brief, but Christian writers quickly elevated them to kings, set their number at three, and even gave them names (traditionally, Balthasar, Melchior, and Gaspar). In contrast, Matthew simply reports magi from the East came to Jerusalem looking for the newborn king of the Jews.

Philip Bedsworth is pastor of the Prairie Street Mennonite Church, Elkhart, Ind.

The term "magi" probably covers a large number of ancient professions: astronomers, fortune-tellers, magicians, and astrologers. These arts were particularly widespread in the area of Persia and Arabia, lands "in the East." An unusual event in the heavens, such as a comet, or planetary conjunction would be filled with meaning by such persons.

Why did the magi come? It is reasonably clear from Matthew 2 that the magi are not Jews—they do not know the Scriptures, and their question, "Where is . . . the king of the Jews?" suggests he is not their king. Why did they come?

Raymond Brown, in his book, *The Birth of the Messiah*, records several aspects of first-century thought which shed light on the magi's trip. The appearance of a new star was thought to herald the birth or death of a great person. There was the anticipation that a worldwide ruler would come

Hear, hear!

An open letter to Mennonite women

A great deal of dissatisfaction has been surfacing among us recently because positions of leadership and authority in the church have not generally been open to women. Some are feeling that they are being *unjustly* denied the opportunity to exercise God-given gifts and that since the church has a shortage of competent leaders these positions ought now to be open to qualified women.

I'm convinced that when God gives gifts he intends that they should be used. And I would concede that in their sincere desire to operate within the framework of a biblical order of creation, our leaders *may* sometimes have been overzealous and denied women legitimate expressions of their gifts and abilities. Christian men *may* sometimes have lorded rather than sacrificed. Insights of women *may* have been scorned instead of appreciated. Women *may* have been considered inferior to men. Many Christian men *may* have much to learn about what Christlike love and leadership really is.

These failures to exercise Christlike leadership may have helped to produce some of the frustrations and pain women are experiencing today. But I would hope that instead of moving away from a biblical order of creation (I'm very apprehensive about doing that), the church would explore in greater depth what it means to "lead" and "feed" and "present every man perfect in Christ." It's an awesome responsibility and I wonder how many of our ministers enter

their calling prepared to exercise the quality of sacrificial leadership that God intended the church should have. I would also hope that the church would pray earnestly for wisdom to discern more perfectly how women can *in biblical ways* help to maximize the witness of the church in today's world.

But I'm wondering, sisters, whether as members of the body of Christ we should be so concerned about equality and justice for us? Might we be in danger of rebelling against our Creator and once again taking *forbidden fruit* (as someone else has put it)? Should we not rather thank him that we have many legitimate ways to serve which, contrary to human thinking, are *fully as important and rewarding* as those places of leadership that look so tempting to us? Should we not be grateful for his wisdom in creating men and women with roles which complement or complete rather than duplicate and compete?

And didn't Jesus say one time that the first shall be last and the last shall be first? Who knows—maybe in heaven those of us who were women on earth will be chosen to lead the great celestial choirs in eternal praise to Jesus. Won't it be simply sublime to be able to point a golden baton in the direction of the angels Glendon and Ross and shout, "You, back there. Pipe down a little, please!"

Well, however that will be, for now I'm content to be led and fed and loved into the kingdom. Oh yes, along the way I hope I can do a little leading and feeding and loving too. But with God's help I won't need a pulpit. My kitchen or dining-

from the area of Judea. In addition, there was a visit by Halley's comet about 12 BC and a very rare conjunction of Jupiter and Saturn in 7 BC.

A plausible rationale for the magi's search is their sighting of a new "star" in the skies and interpreting it by their guidelines of astrology to mean a new world ruler had been born in Judea.

Even if we assume all this to be accurate, we must still ask why did Matthew share the story? Luke knows nothing of their visit and Mark and John ignore the nativity altogether. Our key is found in their question, "Where is he who has been born the king of the Jews?"

The Gospels use a variety of titles to describe Jesus: Messiah, Son of Man, Son of God. "King of the Jews" is clearly the most restricted title. All of the Gospels link Jesus with Israel and the historic acts of God, but how broad was his ministry?


Matthew wrote his gospel at a time when many Gentiles were coming to faith. Were they included only because the Jews had rejected Jesus? If so, were they only second-class disciples and did the believing Jews have priority over them?

Matthew understood that the inclusion of the Gentiles was not a result of God's plan being frustrated but was rather the fulfillment of that plan. The magi, equipped only with a general revelation from nature, nonetheless responded in

faith by seeking Jesus and honoring him with gifts and worship. The Gentiles who came into the church were not religious refugees looking for a home but faithful successors to these pioneers of faith.

What message do the magi have for us? They remind us of the breadth of God's call. Israel's election as a holy nation carried with it a mission mandate, lost as Israel saw her responsibility only as a privilege. The New Israel is not immune to creating false lines of division. It is not ethnicity or tradition that defines faith but the seeking after the king of the Jews. Those whom God calls, we cannot reject.

The magi also caution us against the dangers of spiritual smugness. In contrast to the great effort taken by the magi to find Jesus, Herod and his counselors would not even walk the five miles from Jerusalem to Bethlehem. Even though they had the additional resource of Scripture, they refused to hear the sound of God's new act in history in Jesus.

Within the Mennonite Church we have a strong sense of history, an appreciation for the fresh initiatives God took in the 1500s with the Anabaptists, as well as the other Protestant reformers. History honored can become tradition idolized and we can miss the new currents of God's movements among us as quickly as did the religious leaders in first-century Jerusalem. May the magi's watchfulness and pursuit of God's hand in history be true of us as well. 

room table, or my neighbor's, should do nicely. Gladys Baer, Elizabethtown, Pa.

Love, don't judge

I have appreciated the recent articles and letters concerning the issue of alcohol. The statistics on alcoholism are helpful to remind us again of the consequences that misuse of alcohol can have; however, they do little in helping the alcoholic who abuses alcohol to change.

From the recent writings it seems two groups emerge: those who totally abstain from alcohol and those who misuse alcohol. There is not a 'slot' for the occasional drinker. If you have one drink, you are somehow responsible for auto deaths related to alcohol, spouse abuse, or child abuse. The conclusion drawn from the discussion of alcohol is that it is wrong and should be avoided completely. Regardless of the stand a person takes on alcohol, for or against drinking, both sides agree that their view cannot be totally biblically proven. The Bible makes cases both for and against the use of alcohol. But on the misuse of alcohol there are firm, clear statements.

The issue of alcohol could easily become a dividing factor in the church. Alcohol is not wrong in and of itself, but the misuse of it is. When we use our discussions on alcohol to defend ourselves or to judge one another, instead of bringing the body of Christ together in love, we are misusing our

privilege of discernment. If a person has struggled with the issue of alcohol and prayerfully discerns that for him/her drinking is a sin, that person should be accepted and loved and not judged. Likewise, if a person has struggled and prayerfully decided to drink occasionally, seriously accepting responsibility not to misuse alcohol, he/she should be accepted and loved and not judged.

If a person does not accept responsibility and misuses alcohol, he/she should be accepted and loved and not judged. It is, however, the responsibility of the body of Christ to confront and work with that person. It is likewise the responsibility of the body of Christ to question and confront the use of harsh judgment. When misuse of alcohol or harsh judgment causes separation, destroys relationships, or controls us, we are allowing Satan to separate the church.

Not listening to seekers can be as destructive to relationships as the misuse of alcohol. When we love each other without judgment in our decision process, we can trust each other with accountability in our lifestyle. We each have the responsibility with each other to persistently seek ways to deal with and confront each potential dividing issue as it arises. It is imperative that above all, in all things, Christ's forgiving love is shown. We dare not allow our views or decisions to break relationships. In taking responsibility with one another, we can more honestly be accountable to God. This can only happen when we use the power and love of God.—

Lois Miller, Roanoke, Va.

(continued on p. 910)

(continued from p. 909)

God loves beauty

God loves beauty. We know this because he made so much of it. Beautiful trees, both summer and winter. Hundreds of beautiful flowers, both summer and winter. Beautiful skies and beautiful sunsets. The beautiful landscapes with beautiful grasses, or the trees and landscape covered with his beautiful snow.

We build beautiful church buildings to honor him and as a place to come and worship him. It makes us have a worshipful feeling to be able to come together in our beautiful churches. Let us honor him by coming dressed in fine but

modest clothes. I do not believe we honor God by coming to his house of worship in clothes that we would not even wear if we were working in a supermarket or other place of business. Some say they come dressed that way so those people who don't have fine clothes can feel free to come, but I don't see them bringing them in.

The Bible says the streets of heaven are made of pure gold, the finest that God can use for his streets. How we meet God in our private worship is between us and God, but when we come into his house of worship, let us come with beauty and holiness. Let us show the reverence for God's house that is due him.—Kenneth Yoder, Newport News, Va.

A last letter to my wife

by Al Huyard

Dear Jan:

This will be my final letter to you.

When we were still courting, with you living in Washington and me living in Lancaster, letters were our primary means of keeping in touch. During the fourteen years of our marriage, we surprised each other occasionally with cards or notes that expressed our love. I remember well the warm feeling I had when one of these would reach me at work. I remember, too, the look in your eyes when I came home on those days when your life had been brightened by a card. In one of those notes I told you that you were like a wood stove—it was nice just to sit beside you and absorb the warmth that radiated from you. Now, my love, those days are gone; and this is just one of the things that saddens me.

Our marriage was a relationship of beauty. We lived, we laughed, we cried, we loved, we matured, we had conflicts, we knew ecstasy, and we were blessed with two beautiful children. You made the transition from being a wife alone to being both wife and mother with grace.

In fact, your whole life was one of grace and beauty. Since you have been gone, many people have said that they "remember Jan as a beautiful person, one who had depth of spirit." You didn't know how much the people of our community loved you. I didn't know either until you were gone. You didn't know how useful your life had been, and had you known, you would have been too gracious to mention it. One person said that "if it hadn't been for Jan, I wouldn't be a Christian now." I don't believe you ever knew that.

But now you are gone, just like that! No warnings, just suddenly gone! I miss you, I grieve, I cry, I wonder. I wonder why a life of such dignity had to be ended in a manner so completely lacking in dignity: to die at the hands of a

drinking driver! It seems like a waste.

I believe you would have rejoiced at your memorial service. It began with "Morning Has Broken" and ended with "Lift Your Glad Voices in Triumph on High, For Jesus Has Risen and Man Shall Not Die." In between, Don and Judy Bomberger sang "The Lord's Prayer." We grieved over your death; we also celebrated the goodness of your life.

Just a few days before you died, you baked a batch of homemade bread. Two weeks after your death our congregation was privileged to use some of that bread for our communion. You would have liked that.

Now we have committed your body back to the earth. We have committed your soul to God, to dwell there "between the shoulders of God." I am learning, very painfully, to give you up to the Lord, claiming the promise of Jesus, "I am the resurrection and the life. He that believes in me, even though he dies, yet shall he live."

You continue to live on in the church and community. In your death, as in your life, God's Spirit spoke to many people. And in the few weeks since your death, there were many questions from our children about your being gone. You live on in them, too.

Now that you are gone I live with many beautiful memories. I have resolved that, since your life was one of dignity, I am going to grieve your death with dignity. But I am going to learn to live again. I want our house to ring again with laughter, to know again the sounds of joy. I believe our children deserve this. I believe, too, that you would want this for us.

Now in this my last letter, I express again the depth of my love for you. I am grateful to have had you as such an intimate part of my life for these fourteen years. I thank you once again for all that you were and for all that you have helped me to become.

With all my love,

Al

Al Huyard is from Luray, Va. His wife, Jan, was killed on August 22, 1981, in an auto collision with a driver who later admitted having had six beers.

The Illinois Elderly Service Program: A Partnership



To do your part,
contact:

Keith Swartzentruber
I.E.S.P. Director
700 North Main
Eureka, IL 61530
309/467-2337

Kathy Weaver
or Maynard Kurtz
Personnel Counselors
Box 370
Elkhart, IN 46515
219/294-7523

The Illinois Elderly Service Program offers opportunities to persons with special interests or vocational skills useful in service with the elderly. Consider an experience in inter-generational service.

The Illinois Elderly Service Program combines the resources of the Illinois Mennonite Conference, Maple Lawn Homes and Mennonite Board of Missions. It is a new program aimed at combining persons of all ages in servanthood community.

- Younger persons assisting the elderly, by directing

them to available services that enable a more independent lifestyle; by lending youthful energy and receiving hearts.

- Persons in mid-life, giving from resources of professional background and practical experience.
- Elderly persons, assisting in congregational and community needs; drawing from the past, giving guidance for the future.

Opportunities to consider:

Congregational Resource
Person for the Illinois
Conference/Legal Advocate
for the Elderly/Community
Worker with the Elderly/
Director of Community Self-
Help Association/Health Care
Workers/Housekeeper/
Nutritionist



A Partnership of
Mennonite Board of Missions,
Illinois Mennonite Conference,
and Maple Lawn Homes

Directors plan journey, set mission, board told

The board of directors of Mennonite Board of Missions, Elkhart, Ind., met Nov. 4-6 at Cone-stoga Mennonite Church in Morgantown, Pa. The 12-member board, which usually convenes in Elkhart, participated in various mission events that week in the Atlantic Coast Conference of the Mennonite Church, including a festival of missions at Hopewell.

The board gave much time to hearing and discussing a presentation by Chet Raber, a management consultant from the Greenfield Associates of Lancaster, Pa. He had been asked to share expertise on the role of a board of directors. The work of the board is being reorganized and compressed into three categories—overseas ministries, home ministries, and supporting services—and this has caused

some anxieties and tensions between board and staff as well as within staff. And as of yet, media ministries seems to be an orphan looking for a home.

"The MBM Board of Directors plans the journey that the Mennonite Church is going to take," Chet said. "You have to determine the mission for this agency."

Hesitancy was expressed about giving staff the freedom called for under the corporate model. On the other hand, the directors recognized that boards tend to bog down in detail as they review and ask for time-consuming information. Consequently, weightier duties of direction-setting may be neglected.

Also high on the agenda for the three-day meeting was approval of a \$5.1 million budget

for 1982 and review of 1983 projections. John Sauder, vice-president for administration and resources, drew applause when he reported a 12 percent increase in contributions compared to 1980. "We feel it is a vote of confidence," he said.

Responding to a question about the effect of President Ronald Reagan's economic policies, home ministries consultant Ray Horst noted that intense need across the country brings up touchy issues. "I know five or six projects where the Spirit is moving," he said. "Are we going to help?"

Ray later reported in depth on the urgent need for the church to work at assisting Cuban and Haitian refugees.

"What we need is caring persons rather than paternalistic approaches," said the MBM consultant who works with the 22 conferences of the Mennonite Church. "We as MBM and conferences really need to talk and to find the way."

Some sensitivity was expressed about how a board of directors in church mission relates to the wider church. Chet, who was donating his services and had worked with MBM administrators during the past year, was careful to present his ideas as proposals and not recommendations. A good deal of discussion centered in ways to learn to function in what one director called "a radical departure, so we need help."

Persons with advanced degrees are not necessarily needed on such a board said Chet, but the board brings in resources to help it grapple with the "really tough" issues.

In conversation later, some observers pointed out that most persons who serve on boards of directors are used to working also as staff or administrators and are not used to switching roles. This is a problem worldwide, however, and not just among Mennonites, said Wilbert Shenk, vice-president for overseas ministries.

While a spirit to respond to the refugee need was evident, subsequent discussion showed that tension between overseas priorities set last February constrained the board to defer action until further work on overarching goals could be done.

"What we're searching for is the balance between home and overseas," said vice-chairman Eugene Seals, a General Motors computer expert from Southfield, Mich. Noting the need for consistent planning, Gene quipped, "When MBM sneezes, the conferences catch pneumonia!"

Handling of the proposed human sexuality study guide and subsequent response to the board's cooling action at a previous meeting was discussed. Concern for fair treatment of those involved balanced the board's feeling that it could not sponsor the project.

During a closed-door evening session, the

Chad yet to recover from civil war, Protestants rebuild

At least five Protestant churches with a combined attendance of close to 600 continue to function here in the war-ravaged capital of Chad, N'Djamena. But almost all other church buildings stand empty, missing roofs, doors, and windows.

The good news-bad news situation for the small Christian community reflects the condition of the city as a whole, according to Mennonite Central Committee Chad director Eric Olfert of Winnipeg, Man., who is presently working in Northern Nigeria. Few if any are starving, but many are underfed. Acts of personal violence have decreased, but thievery remains a major problem. Small traders are flourishing, but the economy as a whole "is still stuck at zero."

Olfert visited Chad in late September to learn firsthand about the present situation and explore possibilities for MCC assistance to the country. He and his family were serving in Chad in March 1980 when civil war forced MCC to suspend its program there.

Most of the fighting ended in late 1980, when soldiers loyal to Muslim President Goukouni Woddei overpowered rival Muslim forces with the assistance of several thousand Soviet-armed troops from Libya. Reportedly these troops are now withdrawing from the country.

Says Olfert, "The consensus seems to be that by far the majority of Chadians were sick and tired of the war and would do all in their power to make the present peace work. However, there seems still to be a minority who put their personal gains ahead of peace, and would be capable of tipping the fragile balance back into war to serve their own ends."

Olfert reports that many who fled the country during the fighting are returning to N'Djamena. But many of these still depend on food rations from Kousseri Refugee Camp in neighboring Cameroon.

"The future of the Chadian economy looks bleak indeed," says Olfert. "Already in times of relative peace, foreign aid was the biggest single input to the national budget. Only massive amounts of aid can get things moving again."

Olfert found little evidence of progress since an April visit here. The main business street in N'Djamena is "a ghost town setting, with tall grass growing in front of blasted and blackened storefronts.

Security in N'Djamena reportedly improved after the government set up a martial court to deal with armed robbery by soldiers. Olfert learned that the court sits on Saturday, and the guilty are shot the following Wednesday. Undisciplined soldiers remain a problem in rural areas, and the director of National Security indicated it was not yet safe for expatriates to travel outside the city.

In recent weeks two relief agencies, World Food Program and CARE, have set up operations in N'Djamena, bringing in food and helping settle returning refugees.

Representatives of both agencies "were sure that MCC would be welcomed with open arms," says Olfert. However, he notes that the government department and shipping company MCC previously worked with in sending material aid are not currently functioning. "Essentially, our only remaining assets are a few contacts and a good reputation."

Olfert recommends that instead of starting a major material aid program, MCC consider sending two short-term personnel in 1982 to explore the possibility of becoming involved in the refugee resettlement effort in N'Djamena.

church news



Citizen Asumani Watangabo, director of the Zaire Protestant Relief Agency, talks with Northern and Central Africa Secretary Tim Lind at Mennonite Central Committee headquarters. Lind had worked with Watangabo during a term of service in Zaire in the late 1960s.

Zaire relief agency director talks about 'double measure'

Material aid from North American Mennonites continues to fill important needs in Zaire says Citizen Asumani Watangabo, director of the Zaire Protestant Relief Agency (ZPRA).

Upon arriving in the U.S., Watangabo visited the Church World Services offices in New York, the start of a month-long tour of Canada and the U.S. He arrived at Mennonite Central Committee headquarters on Nov. 6. He will be visiting shops, relief sales, and the meat canner to see firsthand the people and effort involved in making material aid possible.

Sunday, Nov. 8, the ZPRA chief brought greetings and a description of his work to the Mennonite churches in Scottdale and Pittsburgh, Pa.

"The people of Zaire are grateful to the Mennonite churches because they give us a 'double measure,'" said Watangabo—"material aid and volunteers." In addition to yearly shipments of food, clothing, bedding, and hospital and school supplies, MCC provides an assistant director for administration to ZPRA. Currently filling the position is Marc Hostetler of Harrisonburg, Va.

Working out of a warehouse in Kinshasa, Watangabo, Hostetler, and a Zairean staff of 16 distribute goods to the 62 denominations throughout the country that make up the Church of Christ in Zaire. Most of the items go to church-run hospitals, schools, and orphanages, according to Watangabo. Some also help the handicapped, elderly, and other needy individuals. In 1980, MCC sent over \$500,000 worth of goods for distribution in Zaire.

The Church of Christ in Zaire also has a special department for assisting refugees. In September it received 230 bales of clothing and blankets from MCC for Ugandan refugees currently in Zaire.

Watangabo acknowledged some problems in dealing with large amounts of material aid. In an attempt to reduce theft, ZPRA has had to add four feet to a wall already eight feet high and employ four guards. Also, Watangabo and ZPRA must sort out competing claims for a limited quantity of goods. But in the face of the great needs in Zaire, Watangabo feels the benefits of the material aid program make the efforts worthwhile.

board resolved to support a human sexuality study being undertaken by Mennonite Church General Board. A proposal by one board member to sponsor a moralistic study was defeated.

MBM health and welfare staff and committee met with the board for the final agenda item, which was to receive the report and recommendations of the special health and welfare task force. It was a painful moment, for the reorganization would end the services of a 75-year-old committee.

Composed of representatives from various interest groups, the task force has spent a year studying long-range directions for health and welfare work in the Mennonite Church. It recommended the phasing and expanding of MBM Health and Welfare into locally based ownership entities and broader-based inter-Mennonite agencies such as Mennonite Mutual Aid and Mennonite Health Association.

Concern was expressed about providing assurance that health interests be adequately picked up by the proposed groups. Board members agreed that careful monitoring will be needed as the proposal is implemented.

Health and Welfare Committee members also expressed concern about the restructuring of MBM, which includes the combining of Health and Welfare and other departments into a new Home Ministries Division and dissolves present program committees.

The board of directors then met in executive

session to approve the task force's recommendations in principle, but subject to review as it does long-range planning for MBM.

In overseas business, veteran missionaries Eugene and Louella Blosser of Japan, John and Wilma Shank of Ivory Coast, and Lester Hershey of Puerto Rico met with the board and shared that if they were starting again, they would place "more emphasis on building a healing community and less on duplicating ourselves."

In items of planning, the board set aside a day before their next meeting in February to work further on studying its role and setting goals for the future. They also endorsed planning for a mission festival in eastern Ohio next summer in association with Ohio Conference of the Mennonite Church.—Lois Landis Shenk/Steve Shenk (Lois is a free-lance writer from Lancaster, Pa., and Steve is on the MBM staff.)

Beachy, Kreider check out exchanges with China

Atlee Beachy and Robert Kreider left on Thursday, Nov. 12, for a 2½-week administrative visit to the Peoples Republic of China. Purposes include a review of (1) last summer's teaching of English seminar at Shenyang, (2) current SST program at Chengdu, (3) current teacher exchange effort (three North Americans are teaching in Sichuan this year), and (4) additional exchange possibilities through a

broadened inter-Mennonite participation.

Goshen (Ind.) College has developed and carried these program relationships in the past but is urging other Mennonite institutions and agencies to become involved.

Beachy from Goshen College and Kreider from Bethel College are representing the Council of International Ministries and colleges in this assignment.

Peace Section hears report on peace movement in Europe, honors outgoing secretary, William Snyder

"What is the meaning of the peace movement in Europe?" "What are the next steps in expanding the circle of peace?" "How can we assist the church toward a biblical understanding of justice?" These were questions raised at the annual meeting of Mennonite Central Committee Peace Section in Salunga, Pa., Nov. 6 and 7.

Hans-Joachim Wienss, European Mennonite peace representative from West Germany, set a mood of both serious reflection and hope by reporting on the many people in Europe who are joining to stop the placement of new Pershing II and cruise missiles in Europe. There is an urgency in their protests, he said. There is deep fear that the United

States "is ready to use nuclear weapons in Europe."

Later Wienss said, "Although I am a Christian I fear to go back to Europe next year."

Wienss said the inspiration for the European peace movement comes from the churches. "It is said in North America that we are communists. We are not communist guided, although communists are protesting too. We are peaceful."

The present situation challenges the church to "make a service for peace in the name of Christ," he said. "Do this in an attitude of prayer. Be salt and mustard seed and light to end this great threat."

In response to his message the Peace Section agreed to explore more ways to cooperate in European peace efforts. As one effort, section chairman Frank Epp of Waterloo, Ont., will visit Europe in February 1982 to talk with church leaders.

The meeting began with a talk by Epp on "widening the circle of peace." He quoted David MacDonald, president of the Future Secretariat of Ottawa, who said concerning the nuclear arms race: "The time is ripe for a revolution in human thinking as sudden and as deep as that over slavery many years ago."

Epp responded, "If he is right, then the question arises—What for us are the next steps in expanding the circle and in helping on its way the revolution in human thinking?"

Section executive secretary Urbane Peachey continued that theme by asking members to more carefully define the scope of section activities. Is the section's work only advisory or is the section prepared to become more involved in specific peace initiatives? he asked.

The section agreed to confer with MCC leadership to deal more specifically with mandate, structure, and resources.

Other section business included review of annual plans and budget, and approval of special peace assignments for John Howard Yoder, relating to World Council of Churches and Central America churches; Marlin Miller, Eastern Europe; and Ron Sider, peace and justice dialogue in evangelical circles.

A special feature of the meeting was a Friday evening dinner in honor of William T. and Lucille Snyder. William Snyder has been executive secretary of MCC since 1958, and as such is a member of Peace Section. He will leave that post in January 1982.

The evening included much humor and bantering. The longtime MCC leader, who had earlier been characterized as both a visionary and cautious, perhaps pleased his audience most with a final comment on his future commitment to peacemaking:

"As I leave the Peace Section I think I may become a bit more radical," Snyder observed with a twinkle in his eye. "I may well bug the life out of the establishment!"



The new church auditorium at Durham, N.C., was dedicated after six months of hard work, with substantial help from outside.

Council for Aging Ministries to meet in Louisville

The Mennonite Council for Aging Ministries will meet on Mar. 15 and 16 in Louisville, Ky., in connection with the annual convention of the Mennonite Health Association and the Protestant Health and Welfare Assembly.

This will be the second meeting of the council which is composed of representatives of the numerous Mennonite-related retirement centers, nursing homes, and homes for the aged across the continent.

The purpose of the organization is to provide a forum where these institutions can look together at their common problems, check their perceptions as to the wishes of the churches which sponsor them, and gain renewed inspiration for the sometimes difficult work which they undertake.

Ivan Weaver, of Goshen, Ind., recently retired from his responsibilities as an official of Greencroft, will lead the meeting.

On Monday, Mar. 15, Walter Drudge, D.S.W., will make a presentation on "Accepting Persons as Persons." Drudge has for many years been a social worker on the staff of Oaklawn Psychiatric Center, Elkhart, Ind. He is a former member of the health and welfare committee of the Mennonite Board of Missions.

Also on Monday, John H. Mosemann, of Goshen, Ind., will make a presentation on "Using the Gifts of Older Persons." Mosemann is presently a resident of Greencroft.

Tuesday, Mar. 16, Tilman Smith of Goshen, Ind., long an active leader in the field of aging, will speak on "Reaching Out in the Local Community."

Also on Tuesday, a panel will analyze issues related to "Community Support of the Senior Citizen Institution." The panel will feature Donald Jantzi of Fairlawn Haven, Archbold, Ohio; Dale Wentorf of the elderly service program, Eureka, Ill.; and Bernard Bowman of Pleasantview Home, Kalona, Iowa.

Millers emphasize peace justice concerns in Japan

Helping Japanese Mennonites become more involved in peace and justice concerns is a major task of Marvin and Mary Alene Miller, self-supporting workers in Japan with Mennonite Board of Missions, Elkhart, Ind. They and their two children returned recently to North America for furlough.

Hunger bazaars are one way Millers called attention to the poor and oppressed in neighboring Asian countries. Held annually at Obihiro Mennonite Church, where Millers are members, the bazaars attract Christians and others with self-help handicrafts and donated items. Marvin often offers a variety of antique clocks and small utensils which he and student friends spend months repairing.

Another consciousness-raising model has been the Yamazaki family of Obihiro, who pulled up roots and went to Bangladesh with Japan Mennonite Church's blessing this year to serve in agricultural development under Mennonite Central Committee.

A third, and most time-consuming, is a coffee shop which Millers and five Japanese Mennonites opened last year. The group rented a two-story building, renovated much of it themselves, and turned the first floor into a cozy little coffee shop with antique decor. Group members take turns assisting a full-time couple serve the coffee and sandwiches and

Church auditorium dedicated at Durham

The Durham (N.C.) Mennonite Church dedicated its new auditorium during celebrations Dec. 4-6. This has been accomplished after six months of hard work, with 32 local persons and 56 out-of-town friends helping various lengths of time.

The congregation emerged from a church-planting effort begun in 1969 by the Virginia Mennonite Mission Board. The new facility is attached to the educational building constructed in 1975 at 603 Lynn Road, Durham.

Guest speakers for the weekend were ministers who helped in the construction work. The speakers and themes were as follows: "We Build the Faith," Edward M. Godshall, bishop of the Tenn-Carolina district of the Virginia Conference, of Newton, N.C.; "We Build with Hope," Robert W. Mast, pastor of the Mt. Pleasant Mennonite Church, of Chesapeake, Va.; "We Build with Charity," Harold Buckwalter, pastor of the Upper Room Chapel, of Virginia Beach; and "We Build with Jesus," Mark Landis, pastor of the Hickory Mennonite Church, Hickory, N.C.

share their lives with the customers.

"We are reaching people at Beth Shalom coffee shop who wouldn't darken the door of a church," Marvin said. "We appeal primarily to young adults and try to introduce them to a holistic view of life." Millers said Sunday meetings may eventually be started.

Millers went to Japan in 1963 as pioneers for the self-supporting missionary role. They have worked primarily as English conversation teachers. Marvin has been an English instructor the last 11 years at Obihiro Agricultural University. Mary Alene has had a part-time position there.

Millers have been deeply involved with international students at the university. "The Japanese government gives scholarships to students from other Asian countries, but does little to help them adjust to living and studying in Japan," Marvin said.

Currently living in Goshen, Ind., the Millers' first full-length furlough in 18 years is a self-supporting one. Marvin is teaching courses at Goshen College and working in maintenance part time at Greencroft retirement community.

Mary Alene is a full-time student in the peace studies program at Associated Mennonite Biblical Seminaries in Elkhart. She is interested in peace in a larger sense—a reconciliation between people of various cultures and faiths—and in a personal sense. "We in the Japanese church talk much about peace but have so little shalom in our lives," she said.

Variety of biblically based materials available

Biblically based study materials suitable for Sunday School classes, retreats, youth groups and men's and women's groups are available from Mennonite Central Committee. Topics range from responsible living patterns to Third World concerns.

Living Lightly: New Priorities for Home Economics explores issues raised by Doris Janzen Longacre's *Living More with Less*. Its 11 lessons, ranging from value assessment to vocational choice, include background materials and activity suggestions. While designed primarily for secondary schools, the material can also be used by youth, family, or homemaker groups. \$2.00

Also available, without cost, is "Six Workshop Outlines" on topics from *Living More with Less*.

Refugees—Friends Without a Home is a special MCC project for children that blends audiovisual and activity materials into a comprehensive introduction to refugees. A series of five lessons introduces children to four refugee children from four countries and times. Cost is \$10 for a teaching packet, which contains filmstrips, sound sheets, teacher's guide, six poster pictures, a student activity book, and a world map. Additional student activity books are available for 50 cents.

Glumps and Glumplings is a 55-frame filmstrip for children that uses intriguing creatures in a strange world to teach lessons on showing love for others, accepting differences in people, and responsibility toward others. Available for free loan.

Lordship as Servanthood, a 112-page book by William Keeney, provides 13 lessons on the biblical basis for peacemaking. Lessons include "Warfare in the Old Testament" and "The Christian and the State." A study guide is also available. Cost of the book is

\$2.00 and the study guide is \$1.00.

Maynard Shelly's *New Call for Peacemakers*, published by Faith and Life Press, is a series of studies drawing from both the Old and New Testaments to explore peace and justice concerns. The studies, which are designed for class use and group discussion, come out of the 1978 New Call to Peacemaking meeting held at Green Lake, Wis. \$2.00.

MCC U.S. Peace Section has put together a *War Tax Packet*, designed to equip individuals and groups with a variety of resources for study on the question of paying taxes for war. Materials in the packet focus on the arms race and church-state relations, and provide biblical study and suggestions for action. \$2.00.

The Face of Change in Central America is a study resource prepared by MCC that focuses on the conflicts and suffering in El Salvador, Guatemala, and other Central American countries. It also includes information on Mennonite and Brethren in Christ churches in the region, and an outline of MCC's approach in Central America. The free packet is designed for congregational study group use, and includes a map, small poster, study questions, and a devotional resource.

Development efforts have often ignored the important role women have as farmers, mothers, cooks, and laborers. *Women in Development: The Neglected Key* is an MCC-produced filmstrip that explores the problems and potential of Third World women. The filmstrip, with cassette narration and study guide, is available for free rental.

These and a wide variety of other materials for different age-groups on peacemaking, food and hunger concerns, and other topics are available from MCC, Akron, Pa. Many materials are also available at regional and provincial offices.

Historic meeting held at Berkeley, fellowship started

A dozen people gathered in Berkeley, Calif., Nov. 9, at 8:00 a.m., for a get-acquainted social at the first East Bay Mennonite meeting.

At 9:00 a.m., Ron Kraybill director of Mennonite Central Committee's reconciliation service, spoke of his work and the efforts of other people to provide alternative forums for conflict resolution.

A primary motivation for this ministry is the desire to find workable ways to practice peace-

making. Given situations where there is an unequal balance of power, the peacemaker may have to become an advocate of the powerless, he said.

The East Bay Mennonite gathering was organized by Lauren and Janet Friesen, Phil Smeenge, Will Friesen, and Gene Wiens. The group enthusiastically endorsed the idea of meeting again as a group, possibly on a regular (monthly) basis. A small group of people will

plan the next two events.

The efforts of this emerging group are supported by the West Coast student and young adult services office located in San Francisco. Through *The SYAS Bay Area Mennonite Directory* and other sources the group has compiled a mailing list of approximately 40 persons in the Oakland-Berkeley area.

SYAS is a program of the home ministries division of the Mennonite Board of Missions.

—Doug Basinger

Selective Service publishes mobilization regulations

The Selective Service System has proposed new regulations which would institute a mobilization draft apparatus. These regulations, first published in the *Federal Register*, in Washington, D.C., on Dec. 3, 1980, have drawn criticism from many national groups, including the National Interreligious Service Board for Conscientious Objectors (NISBCO).

NISBCO's executive director, Warren Hoover, said, "These regulations reflect an increasingly repressive approach, and an undoing of significant reforms in the processing of registrants achieved during the Vietnam era under public and congressional pressure."

"When Selective Service published the regulations last December, NISBCO submitted comments protesting their repressive nature," Hoover said, "but our objections were largely ignored." The summary of public comments included with the new regulations addressed only eight of twenty-eight comments NISBCO submitted, according to Hoover.

Under these mobilization draft regulations, which take effect on Dec. 17, claims for conscientious objection and other exemptions must be filed in a brief period, as short as 10 days, after mailing of an induction order. Young men can no longer begin to document a conscientious objector position with Selective Service before being drafted.

The new regulations, in general, will make filing claims and appealing classifications more difficult. Student deferments available in the Vietnam era draft have been eliminated, including the 2-M deferment for students in medical specialties. Under the new regulations the age of vulnerability to the draft would be extended from 25 to 34.

The regulations specify claimants may not present witnesses at personal appearances before district or national boards, and may not record or copy transcripts of board proceedings. The new military pay bill eliminates the provision that board members may not be over 65.

Draft classification 1-H has been revived as a "holding" classification for men registered but not yet classified available for military service.

"Based on all historical precedents" Hoover said, "with mobilization regulations in place actual inductions will follow soon."



Mennonite Central Committee has many audiovisual aids to help people understand needs from points around the globe (see box on the preceding page). Above, nurse Judy Koop Bietz, of Winnipeg, Man., is shown giving an injection to a young Bolivian. She is one of the volunteers featured in the new film, *Give Me Your Hand: MCC Today*.

Health association to meet in Louisville during March

Three hundred health-concerned Mennonites are expected at the annual convention of the Mennonite Health Association in Louisville, Ky., Mar. 13-16. Most of them will be staying in the Galt House where the sessions will be held.

Numerous other denominational health care groups will be meeting in Louisville at the same time, all being a part of the Protestant Health and Welfare Assembly which is expected to attract over 2,000 persons.

The Mennonite Health Association is made up of institutional and individual members.

Institutional members include hospitals, homes for the aged, nursing homes, disability and child care programs, and certain others.

Individual members are, of course, Mennonite persons interested in the health field who wish to be associated with the organization. In addition to physicians, nurses, and administrators, this group includes pastors, chaplains, laymen, and workers at various levels in Mennonite-sponsored health care programs.

Programming at Louisville includes separate sessions on two days for special interest subgroups: hospitals, aging ministries, trustees, developmental disabilities and child care, nurses, and congregational health care concerns. Group leaders have been designated and resource persons secured in each of these areas.

For Mennonites, the Louisville meetings will be greatly enriched by the concurrent programming of the Protestant Health and Welfare Assembly in the fields of aging, developmental disability, residential and rehabilitation service, hospitals, and children and youth.

Distinguished leaders from the Louisville area and from throughout the country will address various sessions. Plenary session speakers will include Duke McCall, president of the Baptist World Alliance and of Southern Baptist Theological Seminary; and Wayne E. Oates, well-known author and educator of Louisville.

Every Mennonite interested in the field of health is invited to these meetings.

Teachers updated in Holmes County

"Called to Teach" was the theme of a Christian workers' conference held at the Walnut Creek Mennonite meetinghouse from Oct. 31 to Nov. 1.

The Saturday meetings began with an inspirational breakfast, with input in charge of David Helmuth of the Board of Congregational Ministries, Elkhart, Ind. There was time for sharing on the part of those who attended the meeting.

The second Saturday session began at 3:00 p.m. Laurence Martin, head of the congregational literature division of Mennonite Publishing House (MPH), reminded the audience that God gives gifts to his people (in the covenant community) and among those is the gift of teaching. The requirements of teachers are that they love God and be faithful.

Matching the right teachers to the right age-groups was the focus of the workshop period. There were classes for teachers of preschool to

adults and the handicapped.

Following the evening meal, the group saw a presentation concerning the problems the handicapped and elderly face in church buildings. Such things as ramps, handrails, and wide entrances facilitate attendance at public meetings.

Resource persons Marjorie Waybill, Levi Miller, and David Cressman of MPH, along with Helmuth and Martin gave the morning messages at the area Mennonite churches on Sunday morning. Most of the churches had discussion on the theme of Christian education with their resource persons after the noon meal.

Rick Murphy gave a summary review of the sessions from the beginning at the final meeting on Sunday evening. The topic for the evening was "New Directions in the Congregational Teaching Ministry." Ohio participants Laurence Eby and his son Carl gave a short skit on a Sunday school class. Abe and Fran Mast showed how to get "bad" teachers.

Then Martin spoke on adult education. He said that a congregation needs fellowship and personal contact as well as to reach out to others. Sunday school provides these opportunities.

The high point of the evening was the testimony response from the audience.

The two-day meetings were sponsored by the Christian education committee of the Ohio Conference and the Christian workers' committee of the Holmes County Mennonite Churches.—Delilah Gingerich, Millersburg.

Martin becomes book promoter

J. Mark Martin of Harrisonburg, Va., began promoting Choice Books to chain stores on a part-time basis as of Sept. 1, reports Paul A. Yoder, Choice Books director for Mennonite Board of Missions, media ministries.

Working out of Choice Books' Harrisonburg office, Martin is contacting chain store managers in the Eastern U.S. After a chain store manager agrees to accept the books, the local program will place and service the rack.

During September and October Martin called on a number of chains with considerable success.

Memco, a chain store in Richmond, Va., and Washington, D.C., granted permission to place books in four of its 16 stores in the D.C. area. Choice Books of northern Virginia, which will service the new accounts, had contacted the Memco chain as early as 1976 and was unable to get an appointment. Some five years and several contacts later, Martin gained an audience with the buyer. And as a result placements were secured.



Mark Martin

—Angie B. Williams

Facing the mid-life crisis, Wiebe at Yellow Creek

Members of the Bridgebuilders Sunday school class of Yellow Creek Mennonite Church, Goshen, Ind., attended a workshop on "How to Face the Mid-Life Crises" at Camp Amigo, Sturgis, Mich., Nov. 6 and 7. Peter Wiebe, pastor of the Oak Grove Mennonite Church, Smithville, Ohio, on sabbatical at the Associated Mennonite Biblical Seminaries, Elkhart, Ind., served as resource person. The workshop was attended by 35 class members.

Wiebe gave helpful suggestions for making the most of mid-life. He stressed the importance of renewing friendships and taking an active part in church life after a period in life which may have been taken up with the demands of parenting. He discussed facets of mid-life such as maintaining a proper perspective on priorities, coping with crises, maintaining an exciting relationship with your spouse, and planning for retirement.

Guest speaker Wiebe served as pastor of the Yellow Creek congregation from 1951 to 1959 and during those years performed the wedding ceremonies for many of the couples in attendance at the workshop.—Melba Martin, Goshen, Ind.

\$248,181

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$248,181.97 as of Friday, November 27, 1981. This is 33.1% of the total needed. Contributions have been received from 323 congregations and 134 individuals. Individual gifts represent \$45,006.76 of the total.

Goal: \$750,000

A Cloud of Witnesses

PROFILES OF CHURCH LEADERS

Written by numerous scholars, many from the Anabaptist tradition, and edited by **J.C. Wenger**, this book covers the period from the 2nd century to the 20th.

It features more than 70 influential thinkers and church leaders including Anabaptist pioneers such as **Grebel, Sattler and Menno Simons**, and modern leaders such as **Warfield, Heim, Florence Friesen and Harold S. Bender**.

72 chapters, 288 pages, bound in paper.

Available from Eastern Mennonite Seminary, Harrisonburg, VA 22801 for \$9.95 postage paid or at selected bookstores.

EMS

S. Paul and Vesta Miller, missionaries in India with Mennonite Board of Missions (Elkhart, Ind.), returned to that country on Nov. 8 after a three-month furlough in North America. Their address is c/o Union Biblical Seminary, Bibwewadi, Pune, India 411 037.

A dozen Home Ministries staff persons from Mennonite Board of Missions, Elkhart, Ind., spent Oct. 19-22 in a spiritual growth retreat at Wellspring Center in Germantown, Md. They represented MBM's voluntary service, discipleship, and student and young adult services programs. "It gave us time to reflect on our relationship to God and our calling in life, to evaluate our gifts, and to clear our minds so that we could listen to what God has to say to us," said participant Melba Martin. "It also gave us time to observe the mission projects of Church of the Savior, which operates Wellspring Center."

Thomas E. Dunaway was ordained to the Christian ministry at the Marion Mennonite Church, Marion, Pa., during the morning worship service on Sunday, Oct. 4. Conference bishops Merle Cordell and Mahlon Eshleman were in charge of the ordination. Dunaway has been serving the Marion congregation as a licensed pastor since Feb. 24, 1980. He is married to the former Elaine Hunsecker who stood at his side during the commissioning. Their home address is Box 277, Marion, PA 17235.

Jonathan and Fyrne Yoder, former medical workers in India, returned to that country on Oct. 31 for a short-term assignment at Dhamtari Christian Hospital. They have been invited by the Mennonite Church in India to assist in the major project to update the hospital's equipment and facilities.

The Ridgeview Mennonite meetinghouse at Morgantown, Ky., was dedicated on Oct. 18. Lee Lowery was the speaker in the morning and Orvin Hooley brought the dedication sermon in the afternoon. "With the afternoon offering we are able to pay off our building debt, for which we are grateful," said Cledus Slaubaugh, pastor. "We thank the Shore Mennonite Church for their part in this building program, too," he said.

Regional house fellowships and a study center are in full swing in Tel Aviv, Israel, as part of the congregational program of Immanuel House. Roy Kreider, a longtime Mennonite worker in Israel, is director of the study center and one of the pastors of the congregation. The aim of the house fellowships is to encourage spiritual growth in a warm, caring setting, Roy said. The study center, with 45 persons enrolled this fall, offers Bible study and leadership training classes.

Representatives of hospital programs sponsored or operated by various Mennonite groups will meet at Louisville, Ky., Mar. 15-16, in connection with the annual convention of the Mennonite Health Association convention. William Dunn, president of Mennonite Hos-

pital, Bloomington, Ill., will lead the groups. The first session will deal with "Strategies for Survival" and will include an address by Homer Coggins, president, Baptist Hospitals, Inc., Louisville, Ky., and a discussion of the address by persons present. The second session will consider "Environmental Factors Affecting Hospitals." The speaker will be Wade Mountz, president, NKC, Louisville, KY. Again, a group discussion will follow.

Mennonites with an interest in developmental disabilities or child care agencies from coast to coast are invited by the Mennonite Health Association to Louisville, Ky., Mar. 13-16, to participate in the Association's annual convention and that of the Protestant Health and Welfare Assembly, but most of all to give impetus to the organization of a Mennonite Developmental Disabilities and Child Care Council. Parents, agency staff members, administrators, pastors, and concerned church members are all welcome. Write the Mennonite Health Association, Box 370, Elkhart, IN 46515, for details.

New members by baptism: Sally and Earl

Strater at Wayside Mennonite Church, Brimley, Mich. Seth and Dorothy Hallard by baptism and Gertrude Cook, Glen and Dawn Early by confession of faith at Salem, Elida, Ohio.

readers say

In regards to Lois Burkhardt's article, "Mentally Ill," I can respond in an understanding way. I, too, went through this experience on several occasions. The only word to describe it is hell.

Thank God for a loving husband and family that stood by me in these hospital experiences. I praise and thank the Lord every day for a sound mind.

May we reach out to others who may be experiencing these difficulties. I also thank God for the minister who helped me, Marcus Smucker.—Gladys Myers, Portland, Ore.

Hurrah for David Hostetler's editorial "Let's Stop Kidding Ourselves" (Oct. 20). Yes, let's! Each of us Christian persons fails miserably at this hardest-of-all commandment, love. We Mennonites have no special cause for pride.

I continue to enjoy *Gospel Herald*.—Kathy Shenk Haddad, Scottdale, Pa.

obituaries

Haas, Jacob O., son of Frederick and Bertha (Markley) Haas, was born at Lansdale, Pa., Feb. 25, 1922; died at Grand View Hospital, Sellersville, Pa., Nov. 7, 1981; aged 59 y. He was married to Irene Y. Benner, who survives. Also surviving are 5 daughters (Gladys—Mrs. John R. Smith, Mildred—Mrs. Russ Gerhart, Lorraine—Mrs. Les Mininger, Dolly Haas, and Helen—Mrs. Don Allison), 5 grandchildren, 2 sisters (Arlene—Mrs. Robert Sell and Bertha Haas), and 3 brothers (John, Lester, and Oscar). He was preceded in death by one brother (Paul) in June 1981. He was a member of Souderton Mennonite Church, where funeral services were held on Nov. 10, in charge of Glenn Egli and Russell B. Musselman; interment in Souderton Mennonite Cemetery.

Householter, Suzie Z., daughter of Jacob R. and Susanne (Friesen) Friesen, was born at Meade, Kan., Oct. 2, 1917; died of cancer at Eureka, Ill., Nov. 2, 1981; aged 64 y. On Feb. 11, 1945, she was married to Arthur Householter, who survives. Also surviving are 2 sons (DeWayne Lee and Delmar James), one daughter (Geneva Ann), 4 grandchildren, 7 brothers (Ben Z., Jake Z., Abe Z., Cornie Z., Henry Z., Pete Z., and Ike Z.), and 3 sisters (Margaret Reimer, Anna Siemens, and Elizabeth Penner). She was preceded in death by 2 brothers and 2 sisters. She was a member of Roanoke Mennonite Church, where funeral services were held on Nov. 5, in charge of George Classan, Kenneth Good, and Robert Harnish; interment in Roanoke Mennonite Cemetery.

Terwillegar, Katherine Ann, daughter of Emmanuel and Sarah (Mishler) Hochstetler, was born in Millersburg, Ind., Mar. 20, 1901; died at Midland, Mich., Nov. 4, 1981; aged 80 y. On Nov. 14, 1920, she was married to Ray Terwillegar, who died in 1966. Surviving are 3 sons (Raymond, Otis, and Leroy), 2 daughters (Clara—Mrs. Lloyd Miller and Frances—Mrs. Leslie Shetler), 29 grandchildren, 32 great-grandchildren, 2 sisters (Sarah Emmert and Edna—Mrs. Alvin Christner), and one stepbrother (Ernest Miller). She was a member of Midland Men-

nonite Church, where funeral services were held on Nov. 6, in charge of Bradley A. Miller; interment in Poseyville Cemetery.

Weldy, Elizabeth, daughter of Jacob and Anna (Hoover) Christophel, was born in Goshen, Ind., June 28, 1886; died at Goshen, Ind., Nov. 4, 1981; aged 95 y. On Nov. 17, 1906, she was married to Leander Weldy, who died on Sept. 17, 1954. Surviving are one foster son (John Rohr), 2 grandchildren, 2 foster grandchildren, 2 great-grandchildren, and 8 foster great-grandchildren. She was preceded in death by 2 daughters (Verna Mullet and Mildred Weldy). She was a member of College Mennonite Church. Funeral services were held at Yoder-Culp Funeral Home on Nov. 8, in charge of Arnold C. Roth and John Mosemann; interment in Yellow Creek Cemetery.

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calendar

Belleville Mennonite School Alumni Association Banquet, Belleville, Pa., Dec. 26, 1981
N.Y. State Fell. delegate assembly meeting, Syracuse, N.Y., Jan. 9
Conrad Grebel College, school for ministers, Waterloo, Ont., Jan. 18-22
Eastern Mennonite College and Seminary ministers' week, Harrisonburg, Va., Jan. 18-22
Moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982
MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23, 1982
Pastors' Week, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 25-29
Mennonite Central Committee annual meeting, Henderson, Neb., Jan. 29-30
Mennonite Board of Education board of directors, Feb. 5-6
Mennonite Board of Missions board of directors, Feb. 11-13
Mennonite Publication Board, Feb. 12-13
Inter-Mennonite Conference (Ont.) annual meeting, East Zorra Mennonite Church, Tavistock, Ont., Feb. 13
Conservative Conference ministers' fellowship, Arthur, Ill., Feb. 15-19
Illinois Evangelism Conference, Mennonite Church of Normal, Normal, Ill., Feb. 26-27
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8, 1982

Divorce rate soaring in American Southwest, lowest in Northeast

The highest divorce rates in the United States are now in Dallas-Forth Worth and Houston, figures of the National Center for Health Statistics show. Rates in the two Texas metropolitan areas were 8.2 divorces for every 1,000 people in 1979, the last year for which figures are available. Following the Texas cities were the Florida metropolitan areas of Tampa-St. Petersburg with a divorce rate of 8.1 per 1,000 population and Miami with 7.3 per 1,000.

The report of divorce rates in the Census Bureau's 25 largest metropolitan areas showed that residents of the South and West are generally more likely to get divorced than people in the Northeast and Midwest.

Disappointed bus driver demands return of money wife gave to evangelist

Charles Rhoades claims that Oral Roberts owes him a refund of \$7,000 to \$10,000 because he has not been blessed as the evangelist promised he would be. He says he has lost his job, his business, his family, his children, his house, his car, and everything but his life, after contributing the money over a recent three-year period.

The 46-year-old St. Paul man, now a bus driver, said he has written several letters demanding refunds from the Roberts organization, but has yet to receive a direct response. He said the evangelist had guaranteed donors a blessed life or they would receive their money back.

George Stovall, a vice-president of the Roberts' association, said Mr. Rhoades and his ex-wife never gave more than \$4,000. Of that, \$30 was given by Mr. Rhoades and the rest in checks signed by his wife, Mr. Stovall said. "We have no information from her that she wants a refund. I don't know whose money it was, but she signed the checks. We are legally and morally bound to give the money back to the person who gave it."

Westerners have lowest attendance at church, Gallup survey shows

One out of three of American adults in the West never attend religious services, not even on special holidays, says a Gallup survey on churchgoing.

The special survey taken in July shows slightly lower rates of nonchurchgoers in other areas—19 percent in the East, 14 percent in the Midwest, and 13 percent in the South said they never attend church.

People from the Midwest and South at-

tended church most frequently. Among Southerners, 16 percent said they attended more than once a week, 26 percent once a week, 13 percent two or three times a week, 17 percent once a month or less, and 13 percent just on special holidays.

Four Catholic weeklies drop column by Greeley following Cody reports

Four Catholic diocesan newspapers in recent weeks have dropped the syndicated column of Andrew Greeley.

The latest was *The Visitor*, weekly newspaper of the Providence Catholic Diocese. The others are *The Advocate* in Newark, N.J.; *The Catholic Post* in Peoria, Ill.; and the *Catholic Universe Bulletin* of Cleveland.

In Providence, Bishop Louis E. Gelineau announced in the newspaper's Nov. 5 issue that he and the weekly's editor and board of directors decided to drop the column because Greeley's "attacks on authorities have, in my view, gone beyond the bounds of constructive criticism."

Gelineau said he had for many years looked forward to Greeley's column, even though it occasionally took a position different from his own. The priest was the newspaper's best-known columnist over the past decade, Gelineau said, and generally was thought of as "provoking and positive."

Eternity magazine poll awards top honors to a work on fundamentalism

"Fundamentalism and American Culture," written by George Marsden and published by Oxford, headed results of the 1981 "Book of the Year" poll taken by *Eternity* magazine, an evangelical monthly published in Philadelphia. From the some 200 reviewers polled this year, the book received 129 votes—more than twice as many as any other book cited in the survey. Second in the list was "New Testament Theology," by Donald Guthrie (InterVarsity Press), receiving 45 votes.

Reviewers were asked to indicate the "significant" books for *Eternity* readers from the previous 12 months, defining significance as involving the qualities of spiritual impact, freshness, uniqueness, and long-range usefulness or originality. Sales figures were not taken into account.

National Council elects president: acts on human needs

The election of United Methodist Bishop James Armstrong as president of the National

Council of Churches for the next three years topped the actions of the council's governing board which concluded its two-day semiannual meeting in Cleveland's Hollenden House.

The 266-member governing board also called for a broadly based consultation on the role of religious institutions in addressing the present crisis in meeting human needs caused by massive federal budget transfers away from human services.

Expressing its concern for another kind of crisis, the board urged a diplomatic rather than a military solution to the conflict in El Salvador and issued a plea for an end to arms shipments to all sides in that civil conflict. The board acted after hearing a report from several of its members who returned from El Salvador on Oct. 28.

Minnesota anti-cult bill

A bill which would enable former members of religious cults to sue them for damages resulting from their conversion drew both support and opposition at a public hearing in Rochester, Minn.

The bill, sponsored by Minnesota legislator Leo Reding, would allow a convert to a cult or his family to sue the cult for lost work and educational opportunities and for all funds the convert solicited.

The family could also sue for "deceitful interference" with family relationships and loss of the companionship of the convert.

Minneapolis lawyer Tom Strand, a member of the Christian Legal Society and an opponent of the bill, said, "Today people expect to be protected even from their own gullibility." He added that "a free society requires a considerable degree of personal responsibility."

Satellite broadcasts will emanate from Urbana 81

When Inter-Varsity's Urbana 81 convention opens on Dec. 27, the speeches and reports given that night will be heard the next night by radio listeners in various parts of the country. The same will be true for each day of the conference.

A team from the Moody Radio Network led by Tom Sommerville and David McCallister will produce a 60-minute program from the student missions convention each evening. The program will be carried to Chicago and put up on the Westar I satellite to Atlanta and back up on the Satcom I satellite to earth stations around the country for broadcast approximately 24 hours after it happens.

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Texts for our time

At Bowling Green 81 a *Gospel Herald* reader gave me what might have seemed two contradictory suggestions. "Have shorter articles," she said. Also "more Bible." I do not recall the order of these suggestions, but the combination was what came through to me.

Now Bible study is a curious activity. It is assumed since the Reformation that anyone can do it. Yet on the other hand there are scholars who spend years in the study of a single book. So to ask for more Bible briefly sounds like a contradiction in terms. We need to beware of a once over lightly approach which fails to do the Bible justice.

But at some point it came to me that if the texts were kept brief they might be treated with some integrity in a short space. Thus emerged the idea of "Texts for our time" a series of brief expository articles scheduled to run in the *Herald* until Easter.

Objectives of the series as outlined to writers include these: (1) to alert *Gospel Herald* readers to the riches of the Scriptures, particularly the Gospel of Matthew; (2) to demonstrate good expository method; (3) to comment on significant issues of our time for which the Scriptures have a relevant message.

In about 750 words each writer is asked to: (1) describe the context of the text; (2) explain this meaning within this context; (3) provide one current application or story which the writer understands to be an illustration of the text's current significance.

Now that you see what is being attempted, you may be in a better position to benefit from the series. Though this is obvious, it is important to stress what we publish about the Bible is for edification, not for curiosity.

There are many legitimate reasons to study the Bible: for its literary quality, for history, for geography or—if you live in Israel—for ideas on farming or mining. There are those also who have devoted their professional lives to the study of the Scriptures. Our concern is different. We "search the scriptures" as Jesus remarked to the Jews in John 5:39 "because [we] . . . think that in them [we] . . . have eternal life." For us these Scriptures include the New Testament as well as the Old which is what he would have had in mind.

One of the limitations in our use of the Bible is our tendency to concentrate on bits and pieces. Because of the Bible's marvelous quotability, we use theme verses in various ways and places. These are not all done in the spirit of the biblical writers' intentions.

A classic example in my experience was the Mennonite entrepreneur who gave a talk on the text "not slothful in business" (Rom. 12:11) and used it in support of the Protestant work ethic. If he had looked a little more carefully at the context, he might have sensed that at this point the apostle had in mind spiritual, not financial vigor. This is born out by the RSV translation "never flag in zeal." The phrasing of the NIV supports this latter interpretation.

Many more serious distortions of Scripture have been observed. Of course, as we dig into the subject we find occasions where we cannot be sure which of two meanings was intended and others where what the writer meant to convey is a complete mystery. We need not major in such minors although it is proper to acknowledge uncertainties.

It is good also to note that even in direct address communication is not a precise exercise. What I intend to say is not necessarily what my companion hears. The farther we get from direct address the less precise it is. Thus there is no way in which we can read the Scriptures and receive the same message as the original hearers of the statement.

Yet we, like the Jews, are people of a book. Ours is a historical faith. We look back to the printed accounts of certain key events and the interpretation of these to nurture our self-understanding and our response to the spiritual problems of our time.

It is in this spirit that the series "Texts for our time" is being published. The implied tragedy of John 5:39 is that mere searching the Scriptures does not assure that it will provide a clear understanding of the human condition. It is a warning that all of us who seek to take the Bible seriously do well to ponder.

Jesus was controversial in his own time and the Gospels reflect this controversy. But time has mellowed them so that today we live with the danger that we will remake Jesus to fit our own image.

It is expected to have 19 articles in the series "Texts for our time." Fourteen of them are from the words of Jesus recorded in Matthew. Do these words have power to move and enable us 20 centuries later? Publishing these brief expositions in the *Herald* is no guarantee that this will be so. One of the better comments on the dilemma may be that of Paul to the Corinthians when he characterized preachers and teachers as farm workers: "I planted, Apollos watered, but God gave the growth." Article writers may aspire to the same blessing. (1 Cor. 3:6).—Daniel Hertzler

A Christmas to remember

by Robert J. Baker, Naomi Peachey Miller, Barbara Esch Shisler, J. C. Wenger

The dagger and the mercury

As a schoolteacher, Christmas has a special appeal to me: it reminds me not only of my hope in Christ Jesus, but it grants me a two-week reprieve from the classroom, a chance to either get caught up on my writing or a chance to get ahead.

But I confess that some Christmases past have also been gigantic headaches. When the children were pitter-pattering around the house, there was the "necessity" of much shopping, the wondering after it was done if you had been "fair" to each of the five. There was that steady, drumming pressure of preparing for Christmas, the financial outgo, the let-down when it was over.

The Christmas that stands out in my mind was the one when I was possibly 11, maybe 12. I cannot be certain, I kept no diary. It was the depression of the 1930s. I knew the cupboard was bare, boneless. There would be no gifts, period. Yet strange as it sounds for this Mr. Scrooge, I was concerned more for my two brothers than myself. I wanted them to have gifts. It seemed that it was up to me.

I found a tiny vial containing mercury. Sealed in glass, it may have been some primitive electric switch discarded at the local dump. But I loved to hold it in my hand, watch the liquid flow as the vial was tilted. This I decided to wrap and give to my older brother.

For the younger one I laboriously carved a dagger from a new, clean, brown, wooden shingle.

Not a Mennonite at the time, not a student of science, I'm afraid that both gifts were poorly

chosen. The dagger scarcely fits in with our Mennonite nonresistance stance. The mercury was safe while in the glass vial, but if liberated had the possibility of causing all sorts of trouble. The gifts were both wrapped in tissue paper and became presents for my brothers. I do not recall the reactions of the recipients. Undoubtedly the shingle dagger quickly disintegrated. If I had trouble carving it, my brother, Bud, probably had trouble using it. I hope brother Don disposed of the mercury safely, not starting another Love Canal.

It was the preparatory work and thinking that makes this particular Christmas stand out sharply in my memory. I remember the mental struggle I had prior to surrendering the mercury "toy." I wanted it for myself. I recall the time involved in whittling the dagger, the tendency for the shingle to splinter, the need to start over. Undoubtedly the desperateness of the years also helped to chisel the Christmas in my memory.

So regardless of how inconsequential the gifts, how foolish, even how wrong, there was a spirit present within that Christmas that in review seems unique. Of course, a few of them I was a bit too young to attempt to recall. I have never quite recaptured the sense of satisfaction and purpose of that Christmas past. I sadly suspect that it was born out of poverty and great need, a boyish desire to sacrifice. I was not looking for praise, not seeking to be noble. All the effort was outward, none of it inward. It was a widow's two mites and I cast in what I had, received the blessing without expecting it.

Since then nearly fifty Christmases have spun into

He is here!!

The tree is trimmed, the candles lit,
The hearth is warm, and here we sit
Awaiting our promised Christmas guest.

The doorbell rings and in comes pain.
"Oh Lord!" we cry, "not this again."
Then through tear-filled eyes we realize

That love's been with us all along.

New joy helps us to celebrate
And for needy ones we pass a plate—
Wealth and nourishment is ours to share.
—Ruth Naylor

being. Frankly, they seem rather common. I am pressured relentlessly by the commercialism of the day. Sears had their artificial Christmas trees up a week before Halloween. Too bad the goblins did not snatch them away. Our October and November magazines are sharing generously their suggestions of how to spend the holiday dollars. Christmas seals of one kind or another are arriving weekly, long before Thanksgiving. The idea seems to be this year, "Let's hit up the public early; be the first on the scene." At times, I am tempted (only briefly, of course) to say, "Christmas? Humbug!" I am saved from complete cynicism by several things.

One of them, naturally, is that I know the real reason for Christmas. Any born-again Christian does. I can see God's Son clearly before and beyond the ribbon and tinsel. Notice that I did not say that I saw him "in" the ribbon and the tinsel. Perhaps the church has been sucked into the maelstrom of Christmas exchanges, parties, banquets, cards, and December vacations in Florida. We may need prayers for deliverance. Perhaps first, repentance.

But a brighter note.

Now that the children are grown and the wife and I fluff feathers in the empty nest, the Christmas pressure is off from that direction. No longer need we fuss and fret over the right or wrong of Barbie dolls or BB guns. Candidly, I am glad. Common though it be, a check in the mail to the offspring along with Christmas card satisfies my need to fill their stocking today. Both wife and I are easily satisfied in regard to gifts. There is no problem in trying to top the other.

It is a good deal more thrilling to us today as Christmas approaches to think about our total giving for the year. We check our church pledge, the tithe book, the bank account. In Indiana we are given a state tax "rebate" of \$200 if we give \$400 to an Indiana college, seminary, etc. Fine, lovely, we have done so for the last three years and feel that we are winners in several ways.

I personally find it gives me a charge of pleasure to send a check to some small Mennonite Church or mission, to say

simply, "The Lord has blessed us this year and we want to invest in you." The dividend returns beat those of mutual funds. If we go over our tithe allocation, the Lord does not complain. Only once did the IRS get snoopy and ask us to show proof of our "religious contributions." I am shamed by a fellow Mennonite who gets checked out yearly because of his giving. Of course, a check to such a church, such an organization, such a mission worker, does not have to be mandated at Christmas only: it can go out anytime.

It is a bit like a single rose I sometimes bring my wife, not at time of anniversary or birthday, but just when the Spirit moves me. She no longer says with puzzlement, "What is this for?" She knows that I have sensed a need to give and she kindly accepts. It is a grace with which I still struggle, the grace to receive.

When we associate giving only with Christmas, we restrict our joy to 1/365th of its intended pleasure. Someone has said that the word "joy" (or similar words) is found over 200 times in the Bible. Surely God intended for Christians to be happy and giving is often the key for unlocking the joy door. As they say, "Try giving yourself away." It can make Christmas come on the hottest day in August, without tree, Santa Claus, or Bing Crosby singing, "I'm Dreaming of a White Christmas."

Jesus said, according to Paul in Acts 20:35, "It is more blessed to give than to receive." I rather think that early boyhood Christmas giving of the mercury capsule and the shingle dagger engraved itself on my memory for that reason. I can truthfully say through the years that followed, giving has provided me with more happiness than receiving.

When God gave his Son, he really started something.—
Robert J. Baker, Elkhart, Ind.

The pen that spelled l-o-v-e

When my parents said, "It's in the basement," I ran down the stairs with excitement and anticipation. It was not a remodeled basement with plush carpeting and TV. It was a basement with a large coal bin, a Maytag wringer washer, rough floors and walls, and buckets of eggs waiting to be processed for the "egg man," as we called him. My eyes glanced around the room to find just a hint of what I was looking for, then settled on the large empty cardboard egg crate in which we packaged our graded and candled eggs. I ran over and looked down into the darkness. There it was, almost unnoticeable in the bottom of the box. I reached all the

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way in and picked up *the pen* I found there. As far as I could tell, I was the happiest girl in the world.

I don't remember looking for anything else in the box—somehow that didn't matter. This was not just an ordinary pen—it was my Christmas present, my only Christmas present. Not only that, it wrote with three beautiful, bright colors: red, blue, and green. For some reason that pen left an unforgettable impression on me.

It wasn't until years later that I realized many people would say I got cheated that Christmas—that Christmas isn't Christmas without a lot of gifts. But my parents did give us lots of gifts. It was just that they scattered the most special ones throughout the year, and what they gave couldn't be tied up in beautifully wrapped packages. But then, neither could their gifts be broken, or stolen, or used up. Their gifts of understanding, listening, acceptance, love, discipline, faith, and "roots and wings" became timeless. My parents had discovered the true spirit of giving: That love is worth a thousand pens.—Naomi Peachey Miller, Philadelphia, Pa.

A Christmas conversion

One year my seasonal woes took a different turn. As the same old absurdities appeared in early November, my same old reactions began, climaxing in a hospital waiting room where as a *Fish* volunteer I waited with my passenger for her cobalt treatment.

The room was crowded with cancer patients, most waiting quietly—after one woman's attempted conversation with a pale teenaged boy lapsed to silence. A cheery nurse paused beside an old man's wheelchair to ask how he was. "If I'd tell you, I'd cry," he said, and she breezed away with a still cheery, "Well, don't tell me then."

The artificial tree glittered below a huge *Merry Christmas* banner. I watched the lights blink on and off, a contemptuous cynicism tightening my throat.

And then it all changed. Nothing happened; everything happened. *Emmanuel*, came the answer. Here in our sickness, our callousness, our anger, God with us.

I didn't break forth in words of comfort and hope. I only took my passenger home as gently as I could. But throughout the entire season I saw, in the follies and failures that assault me at Christmastime, the signs of Emmanuel. Plastic reindeer and gold ornaments can't say it, their buyers may not even believe it, but God himself is among us.—Barbara Esch Shisler, Telford, Pa.

With bells on

In December 1917 my parents and we three children were living in the modest tenant house of my maternal grandfather William Rock near Honey Brook, Pa. He was a native of County Atrim of Ireland, now Ulster. At the age of 26 he had come to the Honey Brook area to the home of relatives—a farm he later bought in 1907. By that time he and his wife, Margaret Futer, of the area between White Horse and Millwood had a family of five children. My mother, Martha, 28 in 1917, was the eldest of the five; she was married to my father, Martin Wenger, of Weaverland, a nephew of the local celebrity "Blind Johnny." By Christmas-

time I was seven years old and my sisters Ruth and Thelma were five and three.

My grandparents were members of the Old Road congregation at White Horse, although Grandmother Rock had died when I was just past four; and after her death, although grandfather lived until he was past 86 (1941) he did not attend church services very much. In 1917 his son John and his wife, Mae (who were members of the Church of the Brethren, or soon became members), were the parents of two sons, while grandfather's other three children, Stephen, Elizabeth, and Robert, ranged in age from 20 to 14.

As Christmas approached, someone in the family heard that there was to be a Christmas program in the Cains Baptist Church (if my memory is correct). In any case my mother's brothers hitched up two horses to a bobsled and all of us piled into the straw. It was a ride of possibly five miles on what is now labeled the Mount Pleasant road, and then a brief distance on the "Old Road," now called the Old Philadelphia Pike. Bells were put on the horses, so we glided over the snow to the music of sleigh bells which we children considered a real treat. We were so adequately bundled up that no one would have been injured had one of us tumbled off the sled.

The experience of making our way across the hills of Lancaster County in a horse-drawn bobsled to the jingling of many sleigh bells was so delightful that 64 years later I still remember how good it felt. It would be interesting if I could recall some inspiring features of the Christmas program. Alack and alas, I do not remember any of the Christmas "recitations" or music numbers! I do recall the high ceiling and the many lights, probably electric lights, although neither grandfather nor we had any other lights than kerosene at that time. Life was simple, but much family love, caring, and sharing bound us tightly together. My parents were only 33 and 28 at the time, but my guess is that they went to the program on the bobsled mostly for the sake of us three children. And how we did enjoy it! It has remained my most memorable Christmas experience.—J. C. Wenger, Goshen, Ind.

Benediction: solstice Christmas program

Now with the message of joy renewed in us,
The life of God, the divine child, incarnated anew in us as
we worshiped through the lifting of our human voices,
May we go forward with courage on the threshold of the
season of white crystalline beauty and sparkle where each
succeeding day contains more light of the *Son*!
Let us honor, too, the darkness of the long night that hindered
not the stars to guide us.
And now, until the culmination of the reign and rule of him
whose Advent sustains our mortal life, may grace, mercy,
peace, and love abound . . .
Both now and evermore! Amen.—Rosa Stone



Let us go to Bethlehem

by Larry Augsburger

It must have been a moving experience that night 2,000 years ago. Several shepherds were singing and talking to keep themselves awake as they watched their flock of sheep. Suddenly something happened which meant they would never again be the same. An angel appeared in the darkness and light blossomed around them. Before they could run or gasp or scream the angel spoke. "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a babe wrapped in swaddling cloths and lying in a manger" (Lk. 2:10-12).

After a concert by angels proclaiming, "Glory to God in the highest, and on earth peace among men with whom he is pleased!" (v. 14) the shepherds were left alone in the dark. One can imagine the silence that followed. But as the shepherds recovered their senses they agreed, "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us" (v. 15). As they made their journey to Bethlehem, they were doing something far more significant than they knew. They were setting a model for how any person ought to respond to the good news of Jesus Christ. In what they did that dark Judean night we find a model for how we should respond to the good news of Jesus Christ 2,000 years later.

The first thing we must do in order to understand the shepherds' model is to establish what it was to which they were responding. Was it the medium or was it the message?

Did they go running to Bethlehem because they had seen an angel or because they had received news of a Savior? While it is impossible to completely separate the message from the phenomena that surrounded it, I think their response was to the message. As Jews they were awaiting the coming of the one who was promised to bring them salvation. They had just received the announcement of his birth. The lights and angels were exciting, but they were empty without the message, "to you is born this day in the city of David a Savior, who is Christ the Lord" (v. 11). It was to the Savior, not the angels, that the shepherds responded.

We were not there that night, and we did not witness the angels and lights, but the message of the angel was meant for us also. The angel was announcing the birth of the Savior to all people, and that message has been relayed along for 2,000 years. We have received that message. It has come to us in hundreds of ways. Perhaps the special effects have been less dynamic, but the basic message has remained the same. "A Savior has been born to you." There is no difference between the shepherds and us. We both have been informed that to us a Savior has been born. In reviewing how the shepherds responded to this message of hope and salvation we can discover an outline for how we ought to respond.

Accept the invitation. The first response is that the shepherds believed the report of the angels and accepted the invitation to check it out. There is no evidence that they doubted the message. They accepted it as presented, and their trip to Bethlehem was not to make believers out of skeptics. Rather the trip was for the purpose of verifying and personally experiencing the good news. It would not really be theirs until they had seen the baby. The angel had recognized this and had directed them to the manger so that they could make the good news their own.

Human beings still operate on the same principle. When we hear a report we like to verify it and have some personal experience with it to make it truly ours. We want to see the smashed car, the new baby, the remodeled house, a copy of the paper with Doug's picture in it, the place where Judy dived in to pull the child from the river. We believe and assimilate news more readily if we have an opportunity to experience it in some way by personally encountering some evidence of the event. Human beings are "show me" types.

We, like the shepherds, have received the good news that to us a Savior has been born, and like the shepherds, we need to "go over to Bethlehem and see this thing that has happened which the Lord has made known to us," in order to fully grasp it. But how do we go to Bethlehem? How can we verify and experience the good news that to us a Savior is born?

We begin the task of verification by the act of initial belief. Just as the shepherds believed the report of the angel, so we need to begin by believing the report of the good news. It is this belief that sends us off on our journey of verification and personal experience of the Savior. Verification is an intellectual experience. By it we mean a perception that the message delivered is believable. For the shepherds it consisted of the confirmation of the sign the angel had given them in verse 12. "And this will be a sign for you: you will find a babe wrapped in swaddling cloths and lying in a manger." For us to verify is to examine the sources which

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report Jesus Christ in order to satisfy ourselves that he was indeed who he said he was. Verification means going to God's Word to find the truth about the Word who came from God. Our trip to Bethlehem must lead us to discover Jesus in the pages of the Scripture just as the shepherds found him in the hay of the manger.

But it is not enough to intellectually apprehend the truth about Jesus. We must go beyond this to make it a part of our lives. That means to act upon the truths and form a relationship with Jesus Christ by walking daily with him. One experiences the Savior in an active devotional life of Bible reading, meditation, and prayer. One experiences him by living in love as he loved, by committing oneself to service to his kingdom, by becoming a loyal member of his body, the church. Anyone can intellectually explore the sources about Jesus, but the true Christian must go beyond this to develop a relationship with him.

A significant relationship was out of the question for the shepherds since Jesus was an infant, so in that aspect our going to Bethlehem must exceed theirs. Their verification and experiencing took but an evening. Ours must take a lifetime. But whether it be the evening of the shepherds or the lifetime effort of a contemporary Christian, the effect of the trip to Bethlehem is the same—a growth and deepening of faith. We may hear the message and give initial belief, but we remain a babe in Christ if we choose to stay on the hillside rather than to “go over to Bethlehem to see this thing that has happened.” It is in the trip, the verification, and experiencing that faith comes to life.

Express the good news. The second and third steps of the shepherds' model for responding to the good news are closely related to each other and dependent upon making the trip to Bethlehem. The story implies that although they believed the angel's report, the shepherds kept their cards pretty close to their chests until they had received verification. Then, once they had seen Jesus, they exploded with a need to express, in any and every way possible, the good news that God had sent the Savior. The internal pressure seems akin to what I felt the day my daughter was born. I was thrilled, enthralled, with this wrinkled, blinking, grimacing six pound, 14 ounce bundle of life, and I had an almost physical need to talk about her, to tell the world, “Hey, I'm a father! Today at 9:02 a.m. I watched my daughter come into life! Hallelujah! O praise the Lord!”

When I got home I headed for the phone and one great experience of call after call after call to tell everyone I could think of that I was a father and Jeananne and Ellen Marie were doing fine. I perceive this same reaction on the part of the shepherds. Jesus was not their own child, but they had received a glimpse into his significance for the world, and the same pressure to tell others overwhelmed them as it had overwhelmed me.

The parallel to our lives is obvious. If we make the trip to Bethlehem we too should be gripped with an urgency to tell others, for this indeed is the world's Savior. The process should be that of initial hearing, preliminary belief, verification which leads to a perception of the significance of Jesus, and then a driving need to testify about that which we have seen and heard.

The shepherds' third response was that they glorified and

Love power

Shepherds, believing,
found the baby in the stable-
cave. And wise men
brought their cherished gifts
to the Bethlehem child,
while Herod, clutching fear,
tried to kill him.

But he lived
to die a man who knew
his given name. And some,
in faith, becoming wise,
chose to follow one
who dared to live his love
unto death—and life again.

—Emily Sargent Councilman

praised God for all they had heard and seen (v. 20). This was the other way of responding to the internal pressure they felt as they realized the significance of this baby. When there was no one to whom to testify, they released their joy by praising and rejoicing as they returned to their sheep. Somehow they had to fill the silence, and they did so by expressing to God the gratitude they felt.

This aspect of the trip to Bethlehem is a classic response that stretches far back into the pages of the Old Testament and reaches to our day and time. Just as David or Abraham or Isaiah praised God for his marvelous love, we too must express praise to him. Our praise, like that of the shepherds, rises out of the realization of who Jesus Christ is and what his significance is for the people of the world.

The model for Christian life that we find in this story is that God has revealed to all people the good news that a Savior is born. The response of the shepherds was to believe the initial report, to verify the report and experience the Savior by making the trip to Bethlehem, to testify to others about what they had seen and heard, and then to praise and glorify God for what he had done. That model applies directly to us in twentieth-century America.

Move beyond the announcement. God's announcement of a Savior has come to us as well as to the shepherds. We, just like they, need to move beyond that initial announcement, no matter how sincerely we may believe it, to verify it and personally experience the Savior by making our own trip to Bethlehem. This trip for us means seeking out Jesus in the pages of the Bible in an active devotional life and serious study of the Scriptures, and it means walking daily with Jesus in a life of humble service. Once we have been to Bethlehem and have caught the significance of Jesus, we will find that the shepherds' last two responses will become natural for us.

At this Christmas season we are once again reminded of the good news of Jesus Christ. Perhaps the news is not so startling or astounding as it was for the shepherds on the Judean hillside. But we can still join with them and “go over to Bethlehem and see this thing that has happened, which the Lord has made known to us.”



The unlikelyst of places

by J. Lester Graybill

"A savior . . . Christ the Lord" (Lk. 2:11)

"The shepherds were torn between wonderment and happiness. This little baby was God and the Son of God, but he was also a helpless, lovable infant. Their hearts welled with joy and the stern, deeply bronzed faces kept melting into big grins, which were quickly erased as the sheep men recalled that they were in the presence of the King of all kings." Thus does Jim Bishop describe in *The Day Christ Was Born* the response of those who first came to the manger.

The most important message of history was announced to a group of farmhands on a hillside near Bethlehem. "For to you is born this day in the city of David a Savior, who is Christ the Lord" (Lk. 2:11). The angel's description of the newborn child involved three things: his function, his office, and his authority.

His function—savior. No title of Jesus is more precious to the Christian than that of Savior. The angel's message to Joseph had been: "You shall call his name Jesus, for he will save his people from their sins" (Mt. 1:21). His very name meant "Jehovah is salvation." He is God's chosen agent to deliver humankind from sin and death. "For the Son of Man came to seek and to save the lost," was Jesus' stated task.

The title savior carries the essential idea of rescue. Jesus is the great rescuer from sin and the restorer of wholeness. His is both a rescue from the past and also for the future. Through the work of Jesus we are no longer shackled by the chains which our sin has forged. And through his abiding presence we can gain the victory over our temptations. "Jesus is indeed the Savior for whom men were desperately searching, and for whom a world was waiting, and whom the world still waits," said William Barclay.

His office—Christ. The word Christ is the Greek for "the anointed one" or Messiah. Andrew reported to his brother, "We have found the Messiah." An interpretation in parenthesis is immediately added by the Gospel writer, "... which means Christ" (Jn. 1:41).

The Hebrew practice was to anoint a king at the time of his coronation; likewise a prophet at the time of his commission, or a priest when he was ordained. So the anointed one meant a person who had been set aside for a holy office. Jesus was to be the ruler over God's people, fulfilling all the rich promises for which Israel had been waiting throughout the centuries. Anointed by God, he is the great king and prophet and priest—the divine initiator of a new age whose reign begins in the hearts of believers.

Peter's confession must also become ours, "You are the Christ, the Son of the living God" (Mt. 16:16). The word Christ was first a title before it became a proper name. But

soon the early church began to speak of Jesus Christ, thus linking together his human name and his divine office.

His authority—Lord. Of all the titles of Jesus, none became more commonly used nor so theologically important as the word Lord. In the letters of Paul Jesus is called Lord well over 200 times. Clearly this title is at the very center of the Christian faith. "Jesus is Lord" has been the supreme affirmation of believers from the early days of the Church (Rom. 10:9; Phil. 2:11).

The term Lord conveys the atmosphere of authority and power. It was the regular word for a master as opposed to a slave or those in a subservient position. It was also the official title of the Roman emperors. The issue then was clearcut: who will be Lord?—Caesar or Jesus? In both the Old and New Testament the word is used to denote God himself. Thus it is no light thing to speak of the Lord Jesus Christ.

In Acts 2:36 the emphatic declaration is made that "God has made him both Lord and Christ, this Jesus whom you crucified." One commentator makes a distinction between the two words, Lord and Christ. The suggestion is that "Christ" represents everything that God has done to redeem us, and that "Lord" indicates what we ought to do because we have been redeemed. In any event we would join with Thomas in responding, "My Lord and my God!" (Jn. 20:28). Such is the language of worship and prayer as we acknowledge the sovereign authority of Jesus the Christ, our Savior and Lord.

His promise is kept—this day. Malcolm Muggeridge tells of being in Bethlehem to make a film for the BBC. At the Church of the Nativity he was depressed by the hucksters with their cheap souvenirs for sale. He thought to himself, how ridiculous these so-called shrines are! How squalid the commercialism which exploits them!

Then he began to notice the demeanor of the visitors coming to the crypt which supposedly marked the spot where Jesus was born. Most appeared to be standard tourists for which this was just another item on the tour. Nonetheless it seemed to him that each face was to some degree transformed by the experience of standing where his birth might have actually taken place. Their idle curiosity disappeared. "Once more in that place glory shone around, and angel voices proclaimed: 'Unto you is born this day . . . a Savior, who is Christ the Lord,' thereby transforming it from a tourist attraction into an authentic shrine."

The truth of the Jesus story must be looked for in the hearts of believers, rather than in any historical spot. Muggeridge concludes that Jesus' promise to be in our midst had been kept even in the unlikelyst of places—his own ostensible birthplace in Bethlehem. One might add that his promised presence can also be found in the midst of the tinsel places of our own land as well.

J. Lester Graybill is pastor of the Forest Hills Mennonite Church, Leola, Pa.



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In Favor of Growing Older

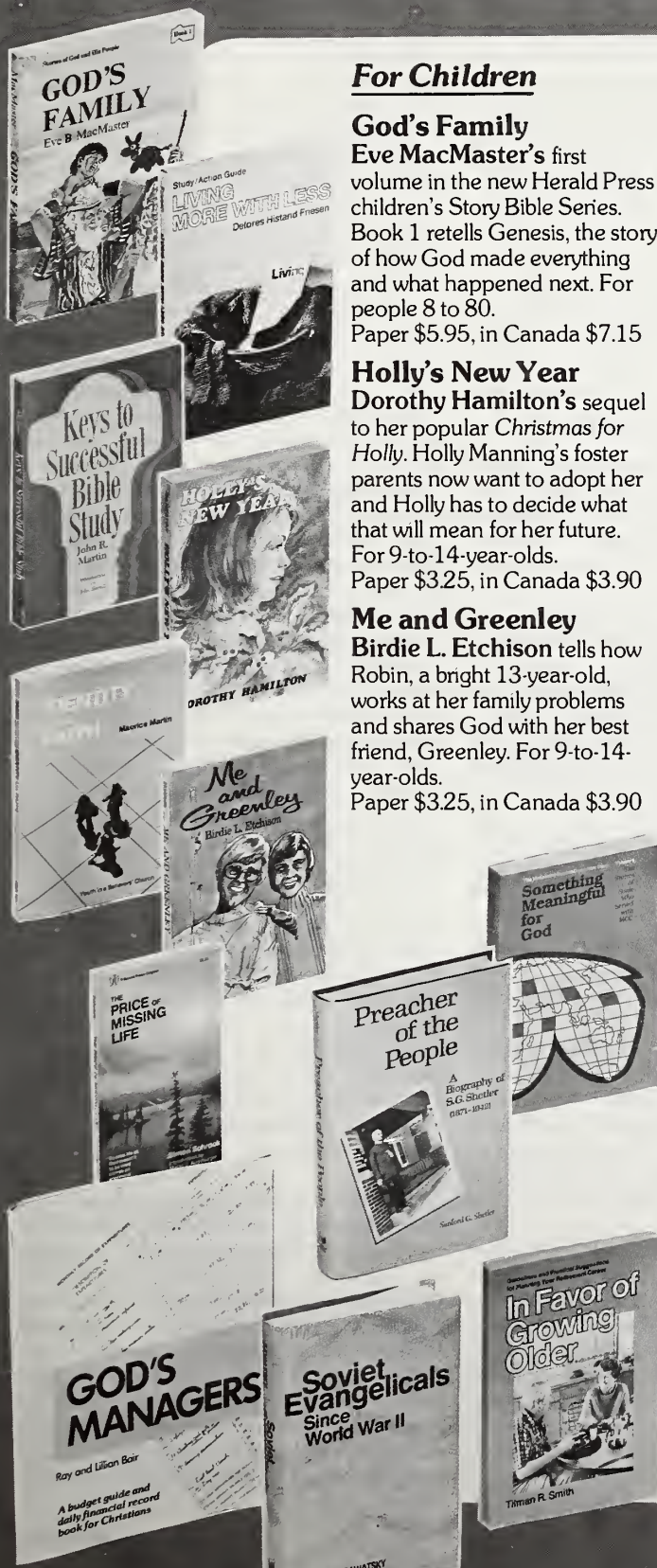
Tilman R. Smith's guidelines and practical suggestions for planning your retirement career. Maturing should mean continued growth and joyful living.
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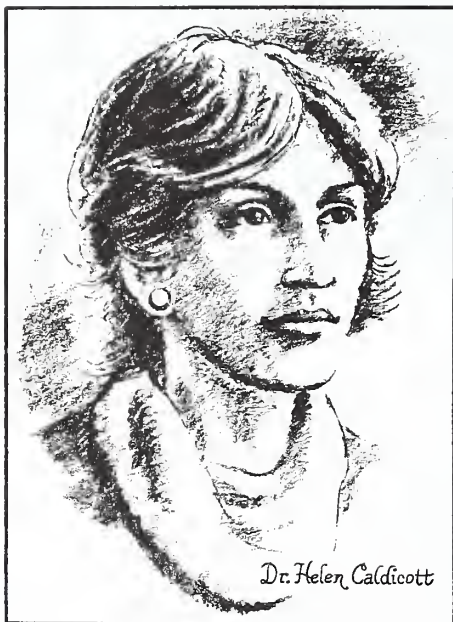
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Dr. Helen Caldicott

Assembly considers Christian response to the nuclear

"It's not appropriate to play games with nuclear weapons. You don't play politics with the annihilation of life on the planet." Helen Caldicott, keynote speaker at the MCC U.S. Peace Section assembly, "The Christian Faith and the Nuclear Arms Race," began her address with her concern for present world attitudes.

The assembly, held Nov. 20 and 21 at East Swamp Mennonite Church, Quakertown, Pa., drew participants from as far away as Colorado, California, and Canada. Speakers and films, plus planned and impromptu audience responses, combined to present a multifaceted view of the nuclear arms race and what Christians can do about it.

Caldicott's address on Saturday night provided a capstone for the assembly. Her message echoed and expanded that given by Don Kraybill, Elizabethtown, Pa., on Friday evening. Calling the nuclear arms buildup

"fear without war—a shadow over hope," Kraybill presented the urgency of the problem, the probability of nuclear war occurring, and the projected effects of such a war on his home area, Lancaster County.

Caldicott, an Australian physician now living in Massachusetts, called the world "a terminally ill planet" and showered her listeners with statistics to show the causes of the illness. Some examples: A hydrogen bomb is a "20 million ton package of energy"; America alone has 30,000 to 35,000 hydrogen bombs and plans to build 20,000 more in the next ten years; the whole world spends \$600 billion per year on the arms race. Caldicott's charming accent and occasional touches of humor did not detract from the seriousness of her message.

Although Kraybill had suggested a 50-50 chance of nuclear war happening by the end of this century, Caldicott stated that there is a 50-50 chance such a war could come as early as 1986. "We are practicing nuclear suicide if we do nothing," she said. To "cure" the world's nuclear illness, every person must "get really frightened and do something." One way of responding is to educate others. "It's not that American people don't care," she said. "It's that they don't *know*." She suggested two other responses: to speak out personally against nuclear weapons and to mobilize local communities to support a nuclear freeze.

Throughout her address Caldicott, mother of three children and a former pediatrician, voiced her concern for the children of the world. "Children think they have no future. We feed and educate them but they may never grow up." She said that her own children have drawn courage from knowing that she is actively working against nuclear armaments. Her conclusion: "The greatest gift we can give our children is to prevent nuclear war."

An address by Ron Sider on Friday night and three presentations on Saturday brought biblical perspectives on the nuclear arms race into focus. Sider, from Philadelphia, prophesied that "we'll survive another 100 years of hunger and poverty but not another 25 years of the nuclear arms race" and emphasized that the way of the cross is God's way to overcome evil. He pointed to the hope of the resurrection—the restoration of creation—as a "realistic modeling of the 'shalom of the kingdom.'"

The Saturday presentations explored possible responses to the threat of nuclear war. Herman Reitz, Harrisonburg, Va., advocated the "separation" stance; Frank Epp, Waterloo, Ont., the "political influence" stance; and Peter and Mary Sprunger-Froese, Colorado Springs, Colo., the "resistance" stance.

Like Sider, both Epp and Peter Sprunger-Froese pointed to a need for restoration and resurrection and for recognizing, in Epp's words, "the Lord of lords and King of kings (as) ruler of the world." Epp suggested that "it

Talk to other Christians about peace, conferees told

Mennonite congregations should consider conversation with other Christians about "peace-making" as part of their evangelistic task. But they should examine their motives for entering such conversation. Sheepstealing, making more Mennonites, arrogance, or using such conversation as an opportunity to "sneak in peace" are suspect motives. Strengthening the total body of Christ and strengthening our own understanding of the gospel message are good motives.

So delegates from seventeen Mennonite Church conference peace committees affirmed at a Halloween weekend seminar in Cleveland, Ohio. The seminar was led by Edgar Metzler, the new staff person for congregational peace and social concerns with the Mennonite Board of Congregational Ministries (MBCM). Metzler called the meeting in order to "share happenings in district conferences, identify common concerns and issues, and develop working relations between conferences and the Elkhart office."

Most of the twenty-one conferences in the Mennonite Church have peace committees, although they go by various names. Seventeen of these committees sent representatives to the seminar held from Oct. 30 to Nov. 1. A grant from Mennonite Mutual Aid contributed to a travel pool enabling the twenty-some participants from all corners of the U.S. and Canada to meet at Cleveland.

In the reporting session, committee representatives shared what's happening back home in their conferences. Most of them are working on peace education: Christian Peacemaker Registration forms, circuit peace teams, peace booths, and special sessions on nuclear

weapons (Bob Ulle of Franconia Conference reports their use of a person outfitted in a papier-mâché bomb who makes such presentations). A number of conferences are also involved in offender ministries, draft counseling, and a few are "considering war taxes."

One of the insightful moments of the weekend followed Lancaster Conference representative Dick Thomas' question on whether "Christian pacifism" has replaced the term "nonresistance" in the church, and if so, what that nuance means. LeRoy Friesen, the AMBS professor who led the seminar Bible studies reflecting his recent experience in four strife-filled Central American countries, said with a great deal of passion that quibbling over such labels is irrelevant. "Peacemaking does not stand by itself as an ethic," he said. He went on to picture the Lord as a God who has broken into our world and in Jesus established a new kingdom. "The business of that kingdom is *justice*," he said. "It is justice that will sift us."

Giving weight to his words, a team of five black Cleveland church leaders together with Lee Heights Mennonite pastor Vern Miller had a few hours earlier shared as their "peace issues" evictions, marriage breakdowns and divorce, prison issues, empowering the poor, and the basic conviction that the United States is not a just society.

"Why is it we've got to sell peace to our own member Mennonites?" asked Allegheny Conference's Sara Wengerd. The work of the conference peace committees, it would appear, includes helping congregations to get a big vision of what the biblical message of peace and justice is, to pray for the Spirit's discernment in modern applications of these, and to converse boldly with other Christians on these subjects.—Kenneth Reed

ms race, Caldicott speaker

is largely the nature and quality of Christian faith in America that has produced the present militarism and readiness to deploy nuclear arms." He called the church to task for shifting the meaning of separation of church and state so that "the state has become sovereign, even over the sphere of faith. Our tragic separation from the world has been a tragic separation from God."

Although Reitz based his thesis on some of the very same Scripture passages as Epp, he interpreted them in a different light. Lkening the world to a sinking ship, he called his thesis "the *Titanic* model"; the earth, like the *Titanic* is doomed, and the role of the Christian church is not to save the ship but the people on it. "The gospel of peace," he said, "(is) peace with God rather than an international condition. The ultimate goal is to see each individual redeemed by the blood of the Lamb rather than delivered from the fear of atomic annihilation."

Peter and Mary Sprunger-Froese called their resistance stance "hope-building" and modeled their view by giving what respondent Ted Koontz called "a mixture of theology and faith practice." Mary told stories of experiences in providing caring ministries in their intentional community, in participating in nuclear protests, and in serving a prison term for protesting. Peter's statements of faith melded with these stories: "If other loyalties call for an allegiance that conflicts with God, we must challenge that, even if we suffer for it; the way of love is the way of sacrifice, risk, and hope."

Jim Longacre, Peace Section chairman, brought a statement of concern to the group for possible adoption. After the document was criticized for not being specific enough, the group moved to add a paragraph on the war tax issue. Although there was some dissent regarding the usefulness of a statement (one person noted: "It's easier to assent to a piece of paper than to be accountable"), and the initial voting process was confused and had to be repeated, the majority of the participants approved the statement.

There were 240 persons registered for the Saturday daytime sessions with an estimated 450 attending on Saturday evening.—Virginia Glass Schlabach for Meetinghouse.

A plea to resist the nuclear arms race

Note: This resolution was adopted by majority vote at the Assembly. It speaks only for those who supported it and is not an official or binding statement of Mennonite policy.

The MCC U.S. Peace Section Assembly, gathered at Quakertown, Pa., November 20, 1981, with some 225 present and noting some dissenting voices, issues a strong and urgent

plea for the Mennonite and Brethren in Christ churches in the United States to witness against the momentum of the nuclear arms race.

We see this as a critical matter of faith for ourselves and all Christians. We believe that nothing less than the integrity of our proclamation of the gospel of Jesus Christ is at stake. We find it impossible to bless the name of Jesus with our lips and at the same time condone the presence of nuclear weapons with our silence. Therefore, we call on the churches to condemn the preparation and threatened use of nuclear weapons as sin, to declare that God is the defender of all those who put their trust in him, and to live faithfully as if we truly believed that acknowledgment.

We commend the acceptance of the *New Abolitionist Covenant* to every congregation. We urge every congregation, or a covenant group within the congregation, to commit itself to the six actions included in the covenant: 1. prayer, 2. education, 3. spiritual examination, 4. evangelism, 5. public witness, and 6. nuclear disarmament. Early in 1982, the U.S. Peace Section will send to every constituent congregation a copy of the *Sojourners* study guide for churches on the nuclear arms race, *A Matter of Faith*, as well as the *New Abolitionist Covenant*, and guides on how to use them.

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A 15-ton shipment of clothing, dried apples, laundry soap, canned meat, and bedding from Mennonite Central Committee is scheduled to arrive in Poland in early December. MCC sent the \$70,000 worth of supplies along with a Church World Service (CWS) shipment twice the size on the Polish freighter *Pulaski*. Lutheran World Relief also sent the first portion of some 850 tons it plans to send over a 40-day period. The *Pulaski* left Baltimore on Nov. 22 with the Polish government paying all shipping costs. The material aid will go to the Polish Ecumenical Council for distribution through the Protestant community of Poland. A portion may also go to others, but according to coordinator Paul Myers the Catholic churches of Europe are already providing extensive aid to Poland's Catholic majority.

A workshop titled "Estate Planning: Effect of New Laws" will be held at Laurelville, Jan. 8-10, 1982. Luke Bomberger, Joseph Lapp, and Abe Hallman will lead discussions on how to be faithful stewards of financial resources in 1982 and the years ahead. Write to Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666, or call (412) 423-2056.

On Nov. 19 Rafael Falcon, director of the Hispanic Ministries department and associate pastor of Spanish at Goshen (Ind.) College, successfully defended his Spanish-language dissertation, "Migration to New York City in the Puerto Rican Short Story." Falcon's

We were repeatedly reminded in this Assembly that the conscription of our income supports the nuclear arms race. Moreover, we saw that the government is increasing expenditures for nuclear and other weapons by decreasing expenditures for human services for the poor and oppressed. We encourage people to consider ways to witness against this evil use of the power of taxation, such as refusing to pay the military portion of the federal income tax.

MCC U.S. Peace Section offers the resources of its staff to assist churches in their witness to the way of Jesus Christ as an alternative to this nuclear madness.

We do not know whether nuclear war can be prevented. We do know that God's opposition to nuclear weapons is resoundingly clear. Therefore, to do God's will is to oppose the preparation of the weapons as well as the public policy and the attitude which make nuclear war possible. Let us continually pray for God's mercy and strive to live in holy obedience to God in all of life.

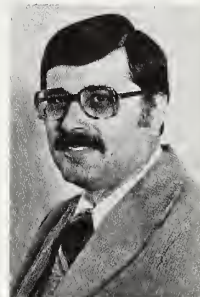
We urge that this message be read from the pulpit of every Mennonite and Brethren in Christ congregation in the United States. We invite our sister congregations in Canada and Europe to join us in this plea to resist the nuclear arms race.

dissertation deals with the treatment by Puerto Rican writers of the migration which has brought 1.2 million of their countrymen to live in New York City. The next step for Falcon will be to consider the committee's suggestion to enter the dissertation in a competition held at the university and to see about having the 409-page work published.

James E. Horsch has been chosen to be the new executive director of the Laurelville Mennonite Church Center. The announcement made by Cleo W. Weaver, president of the Board of Directors, indicated the assignment will begin on Feb. 1, 1982. Horsch has been a Board member for the past five years.

For the past thirteen years Jim Horsch has served as children's curriculum editor at the Mennonite Publishing House in Scottsdale, Pa. He has edited all the major curriculum materials used for children in Mennonite Sunday schools and summer Bible schools. Currently he is managing editor of *The Foundation Series* for children. His name probably is best known from the *Mennonite Yearbook*, which he has edited since 1974.

More than 500 persons attended an open



James Horsch

readers say

"The End of Evening," by Carl Haarer (Nov. 3), it seems to me, was a superb choice of poetry. Without churchy or dismal language, it spoke hope, resurrection, the intersection of time and eternity.—Henry Shank, Apple Creek, Ohio.

Thank you for publishing the variety of responses along with the article "Mennonites in Nuclear North America," (Nov. 3). Many of the articles published in the *Gospel Herald* should be accompanied by such responses, solicited from congregational pastors at random. It is far more thought-provoking to be able to see the broad perspective along with any article of a controversial nature.

I believe this approach could increase readership of the *Gospel Herald* on the part of Mennonites, and present to non-Mennonite readers a more realistic view of Mennonite belief and practice.—Milton Shenk, Sarasota, Fla.

Thank you, Robert Peters and *Gospel Herald*, for facilitating dialogue among Mennonites in nuclear America (Nov. 3).

I was for a long time by my naivete and silence a partner in warmongering. When I began to seek information I began to find conviction. Continued silence would seem suicidal and murderous.

Soon I will be meeting with my congressman. What good will it do? God does not ask us to produce results. That is up to the convicting power of the

Holy Spirit. He asks only that we be faithful witnesses.

If nuclear war should begin tomorrow and my children were to be among the unfortunate survivors, they would know two things: that I entrusted them to God's care, and that I did what I could to witness against the idolatry of putting trust in weapons, nuclear and otherwise.

Robert Peters, don't give up on us Mennos. Many of us are in process of learning. We need you.

Gospel Herald, don't stop now. Tell us about the World Peace Tax Fund, tell us about the Conscience and Military Tax Campaign, about MCC U.S. Peace Section, New Call to Peacemaking, Physicians for Social Responsibility, American Friends Service Committee, the Reverse the Arms Race Federation. Give us handles to become informed and shed our comfortable idolatry.—Annie Horst Burkholder, Canton, Ohio.

Here are the addresses of the organizations above:
World Peace Tax Fund, 211 Florida Avenue, NW,
Washington, DC 20008

Conscience and Military Tax Campaign, 44
Bellhaven Rd., Bellport, NY 11713

MCC U.S. Peace Section, 21 South 12th St.,
Akron, PA 17501

New Call to Peacemaking, Box 1245, Elkhart, IN
46515

Physicians for Social Responsibility, P.O. Box 144,
Watertown, MA 02172

American Friends Service Committee (AFSC),
1501 Cherry St., Philadelphia, PA 19102

Reverse the Arms Race Federation.

As of December there will be an address available for the national headquarters. AFSC can give the address for contacting Reverse the Arms Race Federation of your particular state.

The Robert V. Peters article "Mennonites in Nuclear North America" (Nov. 3) left me with some sobering thoughts on the primitive and evil nature of our society. I am deeply distressed by the extensiveness of the U.S. commitment to the development of "the idols of this age." Blind wandering by Americans along the path of self-annihilation is, quite simply, sinful waste of God-given resources.

Some of the responses to Peters' article caused me great concern. We live in a society in which many people claim to believe in Christ Jesus; of these Christians, how many claim that it is God's will to keep America strong and the rest of the world safe from communism by strengthening the national defense? J. Harold Buckwalter cast Jesus and his disciples in the style of the "modern-day political activists" protesting against the Roman government.

I see the situation presented by Buckwalter in a different light. As Christians we are required by faith to show concern for other Christians through both loving and admonishing, as required by given situations. Christ challenged his fellow Jews, he scolded, rebuked, and argued with them. Jesus even threw money changers and merchants out of his Father's house, no greater act of devotion to the Father could Jesus have shown in that situation.

So then, we peace-loving Christians are faced with

mennoscope continued

house at the Eastern Mennonite Board of Missions office on November 22. The occasion commemorated 25 years of the office location at Salunga, Pa. In 1956 Eastern Board moved its headquarters from a one-room office in Intercourse, Pa., to a new office building at Salunga. Since that time the staff has grown from five persons to 42 and the worldwide program has expanded from a budget of \$500,000 to over four million dollars. Currently 155 missionaries serve in 21 countries. Overseas membership in churches relating to the Board now totals 19,000 in 400 congregations.

Tom (Thomas Edwin) Dunaway was ordained to the ministry and installed at Marion Mennonite Church on Oct. 4. His address is: Box 277, Marion, PA 17235.

Warren L. Tyson was licensed as a minister at Shady Pine congregation on Oct. 25. His address is: 24961 Back Road, Box 667, Concord, PA 17217.

The Weight, a full-length, dramatic film scheduled for shooting the summer of 1982, needs actors, crew, and financial backing. Based on a Herald Press novel by the same title, the film will explore peace and its relationship to faith through the eyes and experiences of Jon Springer, an eighteen-year-old living in a small Midwestern town. Regional casting tryouts will take place across North America early in 1982. Persons interested in acting in the film or participating on the crew can get more information by writ-

ing *The Weight*, 230 N. High Street, Harrisonburg, VA 22801. Contributions should be sent to *Sisters and Brothers, Inc.* at the same address.

The Peabody Street Mennonite Church in Washington, D.C., opened a Christian day school in the inner city on Sept. 9. Called Living Water Urban Academy, the school has 22 students, four teachers, and one administrator. Currently grades 1 through 9 are offered. Principal of the academy, George Richard, who also serves as pastor of the Peabody Street congregation, says to his knowledge the academy is the first Protestant Christian school within the District of Columbia.

The Mennonite Church in Honduras reports the violent death of a pastor on Sept. 29. Pablo Euceda, pastor of the congregation in Tepusteca on the north coast of Honduras, lost his life when a drunken man attacked him with a machete while the pastor was engaged in an all night prayer vigil in the town of El Tarral. Euceda was taken to the hospital in Trujillo where he passed away three days later.

First Mennonite Church, 2701-13th St. S., St. Petersburg, Fla., has changed its name to Lake Maggiore Community Church. Robert Quackenbos is presently serving as interim pastor of the church.

Stanley R. Shirk was installed as pastor of the Mountain View Mennonite Church on Sunday morning, Nov. 8. He with his wife, the former Mary Jane Detweiler, has served the

past four years as secretary of church relations and acting secretary of missions with the Virginia Mennonite Board of Missions. In charge of the service were Roy D. Kiser, outgoing pastor of Mountain View and bishop of southern district, and Richard H. Showalter, overseer of the district.

Roy and Charlene Kiser, along with 27 other persons of the Mountain View congregation, Lyndhurst, Va., were commissioned on Sunday morning, Nov. 8, to plant a new church family in Waynesboro, Va. In charge of the service were Stanley Shirk, new pastor at Mountain View, and Richard H. Showalter, overseer of southern district of the Virginia Mennonite Conference. Roy is also bishop of and chairman of Mennonite Board of Missions, Elkhart, Indiana. The new Waynesboro congregation will be a member of Virginia Mennonite Conference and held its first services on Nov. 15.

Clifford E. King, of Colorado Springs, Colo., has accepted the position of administrator of Maple Lawn Homes. Cliff, who will assume full responsibilities on Jan. 18, is only the sixth chief administrative officer to serve Maple Lawn during its 60-year history.

An annual Transcultural Seminar, designed for college students and mission and service workers, will be held at Bethel College, June 28 to July 9, 1982. More than 100 participants are expected. Sponsored jointly by Mennonite Central Committee; Bethel College, North

the problems of dealing with our "born again" leaders in government who are directing us toward the worship of "the idols of our age." There is little doubt in my mind that we must "throw these people out of God's house, overturn their idols, and rebuke them for furthering their cause in the name of God." For this reason I support those Christians who speak out in opposition to and peacefully demonstrate against the nuclear arms race; and I find great displeasure with those Christians who choose to emphasize, solely, a nonpolitical, prayerful response, as righteousness. To me, this is mere justification of nobility and pride.—Steve Pardini, Camden, S.C.

This letter refers to the Nov. 3 article "Mennonites in Nuclear North America" and the responses of eight Mennonite leaders. I wonder what the response would have been if instead of leaders, you had invited the responses of lay people in our congregations. My fear is that the responses might have paralleled what Robert Mast found in his Sunday school class.

I am writing two days after President Reagan's proposal for zero option withdrawal of all nuclear missiles from Europe. There are many who suggest that this proposal was at least in part brought forward because of the heavy opposition and large demonstrations among Europeans against nuclear armaments.

Despite the evidence that voiced opposition to objectionable government procedure may be somewhat effective, I have perceived the following

Newton, Kan.; Eastern Mennonite College, Harrisonburg, Va.; and Goshen College, Goshen, Ind.; the seminar features both philosophical studies and technical training in four areas of development: tropical agriculture, education, health care, and nutrition. All participants take part in interdisciplinary plenary sessions in the mornings, but then follow the special tracks into afternoon specialties.

New members by baptism: Jon A. Meredith at Community Mennonite Church, Harrisonburg, Va. Beth Longacre, Robert Longacre, and Elizabeth Stover at Swamp Mennonite Church, Quakertown, Pa. Judy Conrad, Beth Headings, Suzanne Hess, Donald Leroy Kauffman, and Teresa King by baptism and Harmon Conrad and Louis and Virginia Hoylman by confession of faith at Oak Grove, West Liberty, Ohio. Bruno Montoya, Jr., Tito Herrera, Lupe Hernandez, and Yvonne Rodriguez at Iglesia Menonita Emanuel, Surprise, Ariz. Lori Hostetler and Mark Wajtaszek at Blough, Hollsopple, Pa. Pat Brubacher, Lynn Dettweiler, Debbie Fast, and Daryl Roth at Breslau, Ont.

Change of address: Daniel Kauffman from Leonard, Mo., to R. 2, Box 139A, Haven, KS 67543. Phone: (316) 662-8507. Jim and Judi Miller to Kodaikanal School, Kodaikanal, 642 101, Tamilnadu, India. James and Anna Martin to 3 de Febrero 4381, Montevideo, Uruguay. Bruce A. Yoder to 2350 Staples Mill Rd., Richmond, VA 23230.

feelings among the majority of Mennonite lay people I have met in my time: (Please, not everyone, but a majority).

—That God has ordained the powers that be, and they can do essentially whatever they please. I have heard this view even extended to the point that God has ordained America's mighty armies to protect our lifestyle and possessions.

—Since these powers are ordained by God, anything our political leaders do is God's will for the future.

—Anything that's illegal or even frowned upon by our governmental system should not be done by the Christian. (We wouldn't be Mennonites if it weren't for the "illegal" witness of our Anabaptist ancestors!)

—The proper way to express our concern over war issues is to pray "in a closet with the door shut."

I appreciate the work our Mennonite leadership is doing in areas of peace witness and the attention the *Gospel Herald* is focusing on peace issues. My concern is for the apathetic or noncommittal attitudes among our church members.

I have half-way concluded that most Mennonites in the U.S. don't care in the least for any kind of peace witness to our government, and may even be glad that there are lethal ICBM bases protecting us from those damnable Russians. (I hope the 13,000 Mennonites in the Soviet Union don't feel the same way about us!)

I long to be proven wrong on these conclusions and hope that these are only the very biased assumptions of a disillusioned young pastor in the Mennonite Church.—Keith Zehr, Grand Island, Neb.

I agree with "Headship Redefined" by Irma Heppner (Nov. 10). It gives a good explanation of Jesus' teaching in leadership and how a Christian leader is a leader in spiritual things (1 Cor. 11:1) Paul says, "Follow me as I follow Christ." Also in 1 Peter 5:3, the elders of the church say they shouldn't be lords over God's heritage but examples to the flock. However, I feel the writer stopped too soon in her explanation, leaving an opposite view open. Let's follow through with 1 Cor. 11, Paul wrote that the head of every man is Christ and the head of every woman is the man and the head of Christ is God. This is God's order. We never see Christ taking God's place. Although in Phil. 2:6, Christ made himself equal with God; he was also subject to him. Again man cannot take Christ's place in this order nor will Christ take man's, yet we are joint-heirs with Christ and Christ was a servant of man while on earth. So too man keeps his place, not giving it to the woman, nor should women take it from man, changing God's order. We are all one in Christ, serving God and each other best in God's order, man serving the woman as her headship in spiritual humble service, and woman complementing this spiritual leadership with her God-given talents. (1 Cor. 11:1-17 and 1 Tim. 2:12-15).—Gladys Fenner, Burton, Mich.

In the article, "Headship Redefined" (Nov. 10) the question is asked, "How would Jesus define headship?" Jesus defined it by saying what God being his head means to him. Hear his words, "I always do what pleases him," "I do exactly what my Father has commanded me," "I have brought you glory on earth by completing the work you gave me to do," "Not my will but thine be done."

Jesus in washing his disciples' feet did not deny his lordship but proclaimed it. He said, "Now that I, your Lord and Teacher, have washed your feet . . . wash one another's feet."

Jesus in submitting to God is not inferior or unequal with God, but because of his complete obedience "God exalted him to the highest place and gave him the name that is above every name."—Levi Steiner, Apple Creek, Ohio.

After reading J. Lorne Peachey's synopsis of the conjoint annual convention of MIBA and MEDA (Dec. 1) I was left wondering whether our business persons consider themselves less than an integral part of "the church." From Peachey's summary, it appears that Paul Lederach slipped into the old "we-they" dichotomy that heightens rather than diffuses the "estrangement" he decries between "the church" and the business community. He cites the problem of corporation decisions preempting individual wishes and declares, "That is the question the church should be addressing."

I question whether there could be any better forum in which the church could address that question than the MIBA-MEDA convention. Was "the church" not assembled at this convention? Furthermore I consider Paul Lederach himself as capable a person to address this question as any I know. Evidently he failed to do so.

Unfortunately John Rudy's comments appear to reinforce the same "we-they" dichotomy between the church and the business community. "The church doesn't expect much of us—except our money . . . Let's lead the way . . . Then the church will look at us with wonder . . ."

Though it is unlikely that church leaders like Lederach and Rudy would intentionally set the business community off as less than an integral part of the church, it seems unfortunate to me that they leave this impression, especially in this context. While our business persons do represent an entity distinct from other church groups, they are no less the church when they assemble—unless we see the church as primarily institution.—Jonathan Kanagy, Newport News, Va.

Whatever Patricia McFarlane may have been trying to say about lifestyle (Nov. 24) answering the provocative question posed in her article's title (which I assume someone else composed) about the possibilities of achieving a simple way of life in North America was not included. Depending upon how one defines her terms, a conclusion that it is or is not possible could be justified. But some of her themes run starkly counter to those of Katie Wiebe a couple pages later (the headline of which also seems irrelevant to the content).

For while Sister McFarlane stresses independence, individuality, and personal responsibility as the ideal for Christian decision-making, Sister Wiebe points us quite the other way, that we make our decisions and live out those decisions in community with one another.

"We cannot make the choices for each other, but we are individually responsible before God for our decisions . . . We go too far when we advocate a consensus on a simple lifestyle . . . Skillful stewardship will lead each man to provide for the needs of his family, giving what he is able to others in need . . ." the first declares.

"The strength of a humanistic approach to life is the belief in the individual. . . . We prefer living as individuals to living as a close-knit body of believers. Life lived separately . . . when based on our own financial and emotional resources, seems to have fewer conflicts than if lived in interdependence with other Christians. People seem to prefer to rely on their own resources . . . to living a life of disciplined faith in community with others . . ." states the latter.

So it goes in our world of sand where we have forgotten who we are, from whence we have come, and what we once believed and held to be true. It is now frustratingly common to find Mennonite publications filled with radically conflicting propositions (sometimes in the same article) based on assumptions which cannot possibly be reconciled.

Yet the cry from Lombard, Elkhart, Scottdale, Newton, etc., is, "Unity! Unity! We must maintain unity!" We now live in a time when, as a Mennonite, you can believe and practice just about anything

readers say continued

without risking being called to accountability.

About the only unity to be found is our unarticulated agreement that we'll each do whatever we please and I won't raise any questions about your choices if you don't about mine. (Which I guess rather gives away where I stand regarding the perspectives of McFarlane and Wiebe.)—D. R. Yoder, Atlanta, Ga.

. . .

I would like to affirm Donald B. Kraybill's article "Passing the Big Buck to God" (Oct. 20). Our current silence before the nuclear arms race is in no way different from German Christians' tacit acceptance of the Nazi regime forty years ago.

In the 1930s, under the banners of militarism, anti-communism, and the restoration of a wounded national pride, Hitler prepared his country for what in the end turned out to be a frightful holocaust that left 50 million dead in Europe. How could German Christians have remained silent before this clear manifestation of evil? "We never knew it," comes the answer again and again.

In the 1980s, under the banners of militarism, anti-communism, and the restoration of a wounded national pride, our American government is engaging in the largest, most expensive arms buildup in history. The Lance missiles which the U.S. currently has deployed here in Germany have more explosive power than all the bombs and grenades of World War II put together. A nuclear exchange limited only to Europe would immediately destroy 100 million lives. (How often do we remember that there are 55,000 Mennonites living in the USSR?) Will Christians continue to remain silent?—Steve Buckwalter, Laufdorf, Germany.

. . .

I was saddened by the remarks of Simon Schrock, pastor of Faith Christian Fellowship, Catlett, Va., as expressed in the *Gospel Herald* (Nov. 17). I consider his remarks as an adverse "spiritual encounter." How do I put credibility to that statement? Because from that woman speaker's own manuscript, I quote what she said in her "God-given gift to speak in his name."

"I don't ask God what to say. I ask him what to leave out."

The talk was *saturated* with prayer, before, during, and after, and God led!

Does that sound anything like the second paragraph of Mr. Schrock's statement? Pastors, especially, are most vulnerable to deception and often their "ears" pick up only what their heart wants them to hear! Beware of the "absence of love!"

I know the speaker well. God sent her to me on several occasions when I was in desperate need—I don't think God would ever send me a blasphemous woman. He's much too wise and caring for a trick like that. Remembering always that "they" accused Jesus of blasphemy—which crucified him. Once is enough!

In this generation the accuser is on trial!—Phyllis Tyson, Harrisonburg, Va.

. . .

In the interests of accuracy I respond to Simon Schrock's comments about my talk on leadership from the floor at Bowling Green (Nov. 17).

1. Humor was not used in reference to the Scriptures but in reference to men who misuse the Scriptures for their own advantage. If women are left out of the reproductive process as in Gen. 6:1, "... men began to multiply on the face of the earth, and daughters were born unto them ..." then let the word *men* be generic also in the New Testament teaching that the Spirit gives gifts to men to be used in the church.

2. My words, "I do not ask the Lord what to say but what to leave out," were likewise misused by

quoting only the first part of the statement. That whole talk was bathed in prayer and I was never more sure of God's enabling. Over the decades I had done in-depth studies of women leaders in the Bible. As I spoke at Bowling Green so much that needed to be said had to be left out for lack of time. I trusted the above statement to my brothers and sisters in the faith, not suspecting that anyone would prefer to think evil of it (1 Cor. 13:5).

3. Judging by the hoards of spiritually minded men who strongly affirmed my comments, I believe they have been embarrassed for men in their treatment of women as I have been for whites in their treatment of blacks. (Said treatment has been in the name of religion!)

4. "I was saddened," may have been an understatement. There is, rather, a kind of bereave-

births

Baker, Bob and Joan (Stutzman), Warburg, Alta., second son, Benjamin David, Oct. 27, 1981.

Barley, Tim and Eugenia, East Petersburg, Pa., second child, Christina Marie, Oct. 15, 1981.

Boshart, Gary and Gloria, —, Ont., first child, Krista Marion, Oct. 27, 1981.

Bower, Dennis R. and Ruth (Alderfer), Telford, Pa., second daughter, Kelly Lynn, Nov. 9, 1981.

Bricker, Dennis and Janice (Denlinger), Chambersburg, Pa., third child, James Andrew, Oct. 25, 1981.

Briskey, Loyal and Bonnie (Lauber), Wauseon, Ohio, fourth daughter, Megan Marie, Nov. 10, 1981.

Broadbush, Darrell and Elizabeth (Miller), Goshen, Ind., fourth child, second son, Daniel Hugh, Nov. 7, 1981.

Cahoe, Earl and Rachel (Gerber), Boring, Ore., first child, Samuel Gerber, Nov. 17, 1981.

Cowan, Keith and Jeanne (Gerig), Sweet Home, Ore., third child, Kyle Eric, Aug. 1, 1981.

Derstine, Mark M. and Carolyn (Mininger), Blooming Glen, Pa., second daughter, Kara Lee, Nov. 18, 1981.

Eichorn, Lewis and Linda (Rupp), Sturgis, Mich., third child, second daughter, Vanessa Lynne, Nov. 8, 1981.

Erb, Peter and Joyce, —, Ont., Matthew Peter, Oct. 20, 1981.

Garber, Jim and Linda (King), Lebanon, Ore., third son, Travis Duane, Aug. 27, 1981.

Good, Ethan and Joy (Detweiler), Trumbauersville, Pa., first child, Ethan Lamar, Nov. 15, 1981.

Good, Stan and Jan (Martin), Orrville, Ohio, first child, Lara Janel, Nov. 16, 1981.

Griffith, Richard and Nancy (Bumbaugh), Martinsburg, W.Va., first child, Allison Nichole, Sept. 17, 1981.

Hall, Nelson and Louise (Padgett), Petoskey, Mich., second daughter, Jamie Louise, Nov. 7, 1981.

Hernley, Roger and Louise (Amstutz), Scottdale, Pa., second child, first daughter, Amber Lea, Oct. 30, 1981.

Hochstedler, Doyle and Becky (Swartzendruber), Kalona, Iowa, second daughter, Rachelle Yvonne, Aug. 29, 1981.

Hooley, Bruce and Bonita (Miller), Burr Oak, Mich., first child, Erica Lynn, Nov. 7, 1981.

Kelly, James and Margaret (Anderson), Morton, Ill., third child, second daughter, Caroline Ann, Nov. 16, 1981.

King, Jim and Cindy (Bragg), Bellefontaine, Ohio, first child, Stacey Marie, Nov. 21, 1981.

Kraybill, Donald and Elizabeth (Loux), Fresno, Calif., second son, Micah Loux, Nov. 15, 1981.

Lehman, Ed and Kim (Sell), West Liberty, Ohio, second daughter, Lindsay Kathleen, Nov. 6, 1981.

Leichty, Lonnie and Wendy (Coopridge), Wayland, Iowa, first child, Luke Daniel, Nov. 19, 1981.

ment that some men experience when an unscriptural superior/inferior system that has benefited them dies.

I plead for us to move ahead with the ministries and mission of the church as befits those who know new life in Christ. Let us study all Scriptures on women in leadership and refuse to base our convictions on the traditional interpretations of a few verses that violate the meaning of the many. Let us listen honestly to each other. Let us pay better attention to the gifts and the call of God's strong Spirit to women and men. Then, with courage, caution, and charity, let us get on with necessary changes so that in the home and in the church, both crucial areas of ministry, both male and female will share responsibilities as taught in the Word.—Ruth Brunk Stoltzfus, Harrisonburg, Va.

Martin, Kenneth and Yvonne (Martin), Mechanicsburg, Pa., fourth child, third son, Philip David, Nov. 17, 1981.

Martin, Ronald and Jean (Snyder), Waterloo, Ont., second child, first daughter, Michelle Anne, Oct. 5, 1981.

Mast, Larry and Katie (Hershberger), Goshen, Ind., first child, David Lee, Nov. 16, 1981.

Miller, Wade and Kristine (Lehrman), Filer, Idaho, second child, first daughter, Erin Elizabeth, Oct. 27, 1981.

Moffitt, Richard and Vicki (Jenkins), West Liberty, Ohio, first child, Richard Michael, Nov. 17, 1981.

Mullins, Steve and Phyllis (Neuenschwander), Massillon, Ohio, second child, first son, Ryan Mack, Nov. 14, 1981.

Newcomer, Kenneth and Elisabeth (Moon), Harrisonburg, Va., second child, first son, Kenneth Wayne, Jr., Nov. 12, 1981.

Nolt, Lamar and Sharon, Landisville, Pa., second child, Andrea Janae, Sept. 4, 1981.

Ozor, Chibuzor Vincent and Chima (Nwobi), Ann Arbor, Mich., third child, second son, Chinemerem Ndubu-Ishi Ahanna, Oct. 27, 1981.

Parker, Jim and Sherri, Lebanon, Ore., third child, second son, Mark Jonathan, Nov. 1, 1981.

Petersheim, Robert and Cyndi, Lancaster, Pa., second child, Jana Marie, Nov. 10, 1981.

Ranck, Edwin and Doris (Showalter), Powhatan, Va., first child, Jon Michael, born on Sept. 4, 1981; received for adoption on Nov. 17, 1981.

Schroeder, Patrick and Debra (Hochstedler), Goshen, Ind., first child, Brandi LeOmah, Nov. 14, 1981.

Schroeder, Tim and Diane (Gochenour), Archbold, Ohio, first child, Jason Levi, Oct. 15, 1981.

Shaffer, Ron and Marla, Dalton, Ohio, first child, Aaron Todd, Sept. 11, 1981.

Shenk, Dan and Vera (Smucker), Cedar Falls, Iowa, first child, Timothy Wayne, Nov. 14, 1981.

Showalter, Eldon and Jean (Lehmah), Waynesboro, Pa., first child, Brett Anthony, Aug. 12, 1981.

Slabaugh, Doug and Carla (Shetler), Parnell, Iowa, first child, Justin Douglas, Nov. 11, 1981.

Slabaugh, Les and Ann (Richer), Sarasota, Fla., second son, Toby Lee, Nov. 6, 1981.

Troyer, Eli and Ellie (Steinger), Sarasota, Fla., third child, second son, James Bradley, born on July 30, 1981. Received for adoption.

Troyer, Ron and Debra (Nofziger), Waterford, Pa., second son, Dallen Glenn, Sept. 13, 1981.

Wakefield, Bradley and Marilyn (Osborne), Elkhart, Ind., first child, Sarah Grace, Nov. 6, 1981.

Yoder, Lowell and Jacquely (Gantz), Bellefontaine, Ohio, second child, first son, Zachary John, Nov. 3, 1981.

Zeka, Paul and Donella (Kaufman), Manson, Iowa, first child, Abigail Dawn, Nov. 14, 1981.

I humbly call the Mennonite Church to a day of prayer and fasting for the children of the world on Dec. 28.

This date is observed as the Feast of the Holy Innocents in the Roman Catholic and Episcopal liturgies and is an appropriate day to consider the connection between military spending (which we as a church sadly continue to endorse in practice) and its effect on the weak of the world—especially the children.

The developing world bears the brunt of their massive injustice but as the Reagan administration continues to cut back on educational, health, and social service programs in the U.S. while working for more implements of mass murder, our own children's lives are being stunted—both physically and morally.

The Feast of the Holy Innocents commemorates those young children massacred on Herod's orders in the attempt to kill Jesus, the parallelism with our day should not be lost as the hope of the future is slowly being ground out by corporate and personal greed marked as natural pride and international fear.

I call the Mennonite Church to fasting and prayer because it is something we do not use enough as a spiritual tool, as a way of focusing our attention on a specific issue, and of making us face the selfishness and power of our own appetites.

I would like the money saved from meals that day to be sent to Mennonite Central Committee for its Child Sponsorship Program—as a direct vote of faith and hope in the future—that this money won't be squandered as we overfed North Americans celebrate another round of "Christmas—New Year" partying while for millions of poor children it is just another day of fear, sickness, ignorance, and hunger.

I hope the wording of this letter does not offend too many readers. I am deeply, at times desperately, concerned for the future of the world and heart sickened by the slowness of the church to respond to the great moral question of the day—war and its preparation.

I love the Mennonite Church and the vision of its founders and the spark is still here but our vision is dim and fading and "where there is no vision the people perish."

Please join me on Dec. 28 in a day of recommitment to the future that is plain for all to see—in lives of personal service, voluntary poverty, and corporate witness to the love of God.—Peter Farrar, Andover, Ver.

obituaries

Beck, Clista May, daughter of Simon P. and Lina (Graber) Beck, was born at Archbold, Ohio, Apr. 12, 1898; died at Wauseon, Ohio, Nov. 7, 1981; aged 83 y. Surviving are one sister (Sylvia Beck) and 2 brothers (Olan and Herman). She was a member of Lockport Mennonite Church, where funeral services were held on Nov. 10, in charge of Keith Leinbach and Walter Stuckey; interment in Lockport Cemetery.

Byler, Jesse D., son of Abiah D. and Lydia A. (Zook) Byler, was born at Belleville, Pa., Mar. 13, 1886; died at Mt. Morris, Mich., Nov. 18, 1981; aged 95y. On Dec. 17, 1913, he was married to Agnes B. Gunden, who survives. Also surviving are one son (Raymond J. Byler), 8 daughters (Ruth Byler, Naomi—Mrs. Joseph Swartz, Lois—Mrs. Lester Brubaker, Anna Mae—Mrs. Raymond Swartz, Grace—Mrs. David Swartz, Daisy—Mrs. Paul T. Yoder, Alice—Mrs. Eugene Souder, and Arlene—Mrs. Paul Gingerich), 43 grandchildren, 25 great-grandchildren, and one sister (Mrs. Ella Long-

enecher). He was preceded in death by 2 grandsons, 3 brothers, and 2 sisters. He was a member of Pigeon River Mennonite Church, where funeral services were held on Nov. 21, in charge of Luke Yoder; interment in the church cemetery.

Fisher, Nellie S., daughter of Jacob L. and Mattie Ann (King) Detweiler, was born in Logan Co., Ohio, July 20, 1896; died at Green Hills Center, West Liberty, Ohio; aged 85y. On Jan. 29, 1918, she was married to Freeman Fisher, who died on Apr. 10, 1970. Surviving are 3 sons (Lloyd, Joe, and Carl), 2 daughters (Ruby—Mrs. Roy Byler and Mary Kay—Mrs. Arnold Regier), 22 grandchildren, 18 great-grandchildren, and 2 sisters (Pearl—Mrs. Chauncey Smucker and Dorothy—Mrs. Marion Hostetler). She

was preceded in death by one son (Dale), an infant daughter, 3 brothers, one sister, and a grandson). She was a member of South Union Mennonite Church, where funeral services were held on Nov. 23, in charge of Howard S. Schmitt and grandson Robert Fisher; interment in South Union Cemetery.

Gingrich, Mary M., daughter of Amos K. and Annie (Herr) Musser, was born in Lancaster, Pa., Sept. 30, 1899; died at Lancaster General Hospital on Sept. 26, 1981; aged 81 y. She was married to T. Edison Gingrich, who died in March 1964. Surviving are 2 daughters (Mary Elizabeth Gingrich and Martha—Mrs. Ivan G. Charles), 3 sons (John M., Paul M., and James M.), 21 grandchildren, 7 great-grandchildren, one sister (Mrs. Earl K. Brubaker), 2

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obituaries

brothers (Howard H. and Charles H. Musser), and one half-sister (Marian—Mrs. Norman Bollinger). She was a member of Landisville Mennonite Church, where funeral services were held on Sept. 28, in charge of Chester I. Kurtz, H. Raymond Charles, and Arthur H. Miller; interment in Landisville Mennonite Cemetery.

Haldeman, Elizabeth, daughter of Thomas and Nancy (Horst) Haldeman, was born in Washington Co., Md., Dec. 20, 1891; died at Chambersburg, Pa., Nov. 10, 1981; aged 89y. Surviving is one sister (Fannie Oberholzer). She was a member of Salem Ridge Mennonite Church, where funeral services were held on Nov. 12, in charge of Mahlon Eshleman, Norman Martin, and Darwin Martin; interment in Shanks Church of the Brethren Cemetery.

Hartzler, Nora, daughter of Herman and Mary (Beam) Yoder, was born at Windom, Kan., Sept. 23, 1900; died on Nov. 2, 1981; aged 81 y. On Nov. 2, 1947, she was married to Elmer Hartzler, who died on Oct. 16, 1957. Surviving are 3 sisters (Anna Yoder, Fannie—Mrs. Weldon Gaines, and Mrs. Amanda Johnson). She was preceded in death by one brother (Will) and one sister (Tillie Yoder). She was a member of West Liberty Mennonite Church. Funeral services were held in the Ball and Son Chapel, McPherson, Kan., in charge of Menno Troyer; interment in West Liberty Church Cemetery.

marriages

Fox—Weber.—Larry W. Fox and Cindy L. Weber, Hinkletown cong., Ephrata, Pa., by S. Weaver Martin, grandfather of the bride, Oct. 10, 1981.

Gockley—Sauder.—Galen Gockley, Mohnton, Pa., Gehman cong., and Donna Sauder, East Earl, Pa., Goodville cong., by Aaron H. Hollinger, Nov. 14, 1981.

Gugel—Stout.—Larry Gugel, Kalona, Iowa, Bethel cong., and Kathy Stout, Washington, Iowa, Washington cong., Oct. 30, 1981.

Herr—Pugh.—Gene Herr, Nottingham, Pa., Mt. Vernon cong., and Terri K. Pugh, Oxford, Pa., Baptist Church, by Jack McLanahan and Vernon Myers, Nov. 14, 1981.

Hertzler—Martin.—Paul J. Hertzler, Elverson, Pa., and Linda J. Martin, Narvon, Pa., both of Hope-well cong., by Merle G. Stoltzfus, Nov. 21, 1981.

Hostetter—Bering.—Barry Hostetter, Oxford, Pa., Mt. Vernon cong., and Monica Bering, Oxford, Pa., Catholic Church, by Joseph Monihan and Vernon Myers, Nov. 21, 1981.

King—Beck.—Richard Lynn King, Wauseon, Ohio, West Clinton cong., and Ann Beck, Archbold, Ohio, Central cong., by Charles H. Gautsche and Edward Diener, Sept. 12, 1981.

Krabill—Nafziger.—David Krabill, Crawfordville, Iowa, Sugar Creek cong., and Beverly Nafziger, Archbold, Ohio, Central cong., by Russell

Herrmann, Robert Lee, son of Robert M. and Esther (Broquard) Herrmann, was born at Princeville, Ill., Feb. 3, 1939; died as a result of a truck accident at Roanoke, Ill., Nov. 13, 1981; aged 42 y. On Nov. 27, 1965, he was married to Kathy Studer, who survives. Also surviving are 3 children (Julie, Jason, and Justin), his parents, 2 brothers (Howard and Allan), and one sister (Karen—Mrs. Joe Burgess). He was a member of Roanoke Mennonite Church, where funeral services were held on Nov. 16, in charge of Percy Gerig, Kenneth Good, and Robert Harnish; interment in Roanoke Mennonite Cemetery.

Houck, Annie M., daughter of Christian and Mary (Hershey) Metzler, was born in Lancaster Co., Pa., Feb. 18, 1884; died at Landis Retirement Homes, Lititz, Pa., Oct. 24, 1981; aged 97 y. On Mar. 10, 1903, she was married to Christian W. Houck, who died on Apr. 21, 1960. Surviving are 5 daughters (Myrtle—Mrs. Howard McGinnis, Mrs. Mary Usner, Anna—Mrs. Harold Eby, Ursula—Mrs. Martin Bucher, and Esther—Mrs. Paul Herr), one son (Willis M. Houck), 28 grandchildren, 85 great-grandchildren, 8 great-great-grandchildren, one sister (Mrs. Mary Leaman), and one brother (Isaac J. Metzler). She was preceded in death by 3 sons (Landis, Melvin, and Omar). She was a member of Paradise Mennonite Church, where funeral services were held on Oct. 27, in charge of Clair B.

Eby, Harold K. Book, and Amos W. Weaver; interment in Hershey's Mennonite Cemetery.

King, Ada M., daughter of Solomon and Amelia (Miller) King, was born at Aurora, Ore., Apr. 18, 1897; died of cancer at the Albany (Ore.) Mennonite Home on Nov. 17, 1981; aged 84 y. Surviving are 3 sisters (Carrie K. Miller, Della Culpepper, and Myra—Mrs. John Kropf, Sr.). She was a member of the Fairview Mennonite Church, where funeral services were held on Nov. 20, in charge of Wilbert Nafziger and Clarence Gerig; interment in the Zion Mennonite Church cemetery.

Kurtz, Ira A., son of Jacob S. and Lydia (Mast) Kurtz, was born in Morgantown, Pa., Aug. 1, 1902; died of a cardiac arrest in Lititz, Pa., Nov. 22, 1981; aged 79y. On Jan. 14, 1926, he was married to Irene Z. Yoder, who survives. Also surviving are 2 daughters (Verna and Esther), 3 sons (Lester, Maynard, and Ira, Jr.), 4 brothers (Christian, Harvey, Jacob, and Joseph), and one sister (Anna Beiler). He was preceded in death by 3 infant daughters (Ruth, Rhoda, and Rebecca), and 3 sons (James, Mahlon, and Earl). In 1941 he was ordained to the office of deacon and in 1942 he was ordained bishop. He served the congregations in the Conestoga-Maple Grove District. He was a member of the Conestoga Mennonite Church, where funeral services were held on Nov. 25, in charge of Omar Kurtz, Harvey Z. Stoltzfus, and Nathan Stoltzfus; interment in Conestoga Church Cemetery.

Martin, Clyda, daughter of B. J. and Dora Geiser, was born in Council Bluffs, Iowa, June 16, 1913; died at Elkhart, Ind., Nov. 1, 1981; aged 68 y. On Mar. 27, 1932, she was married to Ellis Martin, who survives. Also surviving are one daughter (Dorothy—Mrs. Lynn Grove), 3 sons (Ronald, Kenneth, and Allan), 12 grandchildren, one sister (Mrs. Fern Miller), and 2 brothers (Val and Irvin Geiser). She was a member of Prairie Street Mennonite Church, where funeral services were held on Nov. 4, in charge of Philip Bedsworth; interment in Olive Cemetery.

Massanari, Steven Kent, son of Walter and Orva (Geiber) Massanari, was born in Puerto Rico on Apr. 22, 1951; died at Washington, D.C., from complications of lung surgery on Nov. 11, 1981; aged 30 y. On Oct. 5, 1980, he was married to Claudia Friedman, who survives. Also surviving are 2 sisters (Kathleen and Patricia Massanari). He was a member of College Mennonite Church, where funeral services were held on Nov. 14, in charge of Arnold C. Roth and John Mosemann; interment in Clinton Brick Cemetery.

Mishler, Isaac Nathan, son of David E. and Becky (Birky) Mishler, was stillborn at Goshen General Hospital on Nov. 17, 1981. Surviving are his parents, 2 brothers (David M. and Jared), paternal grandparents (Mr. and Mrs. David S. Mishler), and maternal grandparents (Mr. and Mrs. Verlin Birky). Graveside service was held on Nov. 20 at Hopewell Mennonite Church Cemetery in charge of John Murray.

Saltzman, Mabel Kathryn, daughter of Benjamin and Anna (Gardner) Albrecht, was born at Flanagan, Ill., Jan. 28, 1904; died at Downey, Calif., Nov. 20, 1981; aged 77y. On June 23, 1926, she was married to Alvin C. Saltzman, who survives. Also surviving are one daughter (Barbara Ann King) and 2 grandchildren. She was a member of Faith Mennonite Church, where funeral services were held on Nov. 23, in charge of Bill Wickey and Floyd Lichti; interment in Bellevue Mausoleum, Ontario, Calif.

Shetler, David P., son of John and Alice (Weaver) Shetler, was born in Orrville, Ohio, Mar. 4, 1971; died at Akron Children's Hospital, Akron, Ohio, Nov. 4, 1981; aged 10 y. Surviving are his parents, one sister (Brenda), and grandparents (Atlee and Vera Weaver and Mrs. Sarah Shetler). Funeral services were held at the Salem Mennonite Church on Nov. 7, in charge of Richard Ross and Glenn Martin; interment in the Salem Church Cemetery.

Krabill and Murray Krabill, Sept. 26, 1981.

Magana—Riegsecker.—Gualberto Magana, Belize, C.A., and Doneta Riegsecker, Archbold, Ohio, Central cong., by Charles H. Gautsche, Oct. 17, 1981.

Miller—Kindy.—Courtney Miller, Mentor, Ohio, Marion cong., and Joyce Kindy, Sturgis, Mich., Locust Grove cong., by James Carpenter, Paul Lauver, and Sam Fisher, Sept. 26, 1981.

Modlich—Keller.—Frank Modlich, Buffalo, N.Y., Lutheran Church, and Karen Keller, Akron, N.Y., Clarence Center-Akron cong., by Howard S. Bauman, Nov. 21, 1981.

Nyles—Gehman.—Richard S. Nyles and Shari L. Gehman, both of Bally (Pa.) cong., by James C. Longacre, Oct. 17, 1981.

Pletcher—Bachman.—Rodney C. Pletcher, Syracuse, Ind., and Marianne L. Bachman, Goshen, Ind., College cong., by Arnold C. Roth and Leland Bachman, Nov. 7, 1981.

Poole—Layton.—Robert Lee Poole, Greencastle, Pa., and Ruth Etta Layton, Marion, Pa., both of Cedar Grove cong., by Nelson L. Martin, Nov. 14, 1981.

Quickel—Hertzler.—William Quickel, York, Pa., Lutheran Church, and Julia Hertzler, Mechanicsburg, Pa., Slate Hill cong., by Lloyd R. Horst, Sept. 26, 1981.

Robison—Hochstetler.—Davey Robison, Sturgis, Mich., and Rebecca Hochstetler, Centreville, Mich., both of Locust Grove cong., by Dean Brubaker, Oct. 3, 1981.

Schrock—Lawson.—Gary Schrock, Kokomo, Ind., Santa Fe cong., and La Shellia Lawson, by Eugene Headings, Nov. 27, 1981.

Watson—Wenger.—Mark Watson, Elkhart, Ind., and Marilyn Wenger, Goshen, Ind., both of Sunnyside cong., by Clare Schumm, Nov. 21, 1981.

Wilkerson—High.—Lynn Owen Wilkerson, Collingwood, Ont., Presbyterian Church, and Catherine Elaine High, Jordan Station, Ont., Mennonite cong., by Kenneth H. Russ, Oct. 31, 1981.

Zehr—Roggie.—Myron D. Zehr, Carthage cong., Carthage, N.Y., and Lee Ann R. Roggie, Croghan cong., Croghan, N.Y., by Earl R. Zehr, father of the groom, Sept. 12, 1981.

\$251,480

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$251,480.94 as of Friday, December 4, 1981. This is 33.5% of the total needed. Contributions have been received from 332 congregations and 136 individuals. Individual gifts represent \$45,566.76 of the total.

Goal: \$750,000

items and comments

Short, Raymond, son of Simeon and Barbra (Beck) Short, was born in Henry Co., Ohio, Oct. 1, 1899; died of cancer at Bryan, Ohio, Nov. 20, 1981; aged 82y. On Sept. 15, 1921, he was married to Alta Amstutz, who died in 1975. Surviving are 2 sons (Robert and James), 3 daughters (Mary—Mrs. Ned Stipe, Delores—Mrs. William Frey, and Emagene—Mrs. Dorie Schrock and Cora—Mrs. Orval Kauffman). He was a member of Lockport Mennonite Church, where funeral services were held on Nov. 23, in charge of Keith Leinbach and Charles Gautsche; interment in Pettisville Cemetery.

Snyder, Paul V., son of Peter B. and Ida (Grabill) Snyder, was born at Alpha, Minn., May 2, 1895; died at Newton, Kan., Nov. 11, 1981; aged 86 y. On Dec. 25, 1923, he was married to Kathryn Miller, who survives. Also surviving are 2 sons (Robert and James), one daughter (Sara Friesen), 11 grandchildren, one great-grandchild, one brother (Vernon), and one sister (Grace Swartzendruber). He was preceded in death by one daughter (Barbara) in 1965. He was a member of Hesston Mennonite Church, where funeral services were held on Nov. 14, in charge of Jerry Quiring; interment in East Lawn Cemetery.

Summerfield, Delton, son of Jacob and Laura (Kisamore) Summerfield, was born at Dryfork, W.Va., June 10, 1919; died of cancer at Riverside Hospital, Newport News, Va., Oct. 19, 1981; aged 62 y. He was married to Fay Pennington, who survives. Also surviving are 3 children (Phyllis, Mitchel and Dwight). He was a member of Providence Mennonite Church, where funeral services were held on Oct. 23, in charge of Ernest M. Godshall; interment in Providence Mennonite Church Cemetery.

Thompson, James D., son of Frederick and Emma (Hodkins) Thompson, was born at Dublin, Ohio, May 23, 1915; died of heart failure at Orrville, Ohio, Nov. 11, 1981; aged 66 y. He was married to Doris Buchwalter, who survives. Also surviving are one son (Jack), 4 daughters (Judy Jackson, Pat—Mrs. Michael Hofstetter, Penny, and Theresa), 5 grandchildren, one great-grandson, 2 brothers (Charles and Robert E.), and 2 sisters (Mrs. Clara Wyckle and Mrs. Mildred Dowell). He was a member of Pleasant View Mennonite Church, where memorial services were held on Nov. 15, in charge of Maurice Hirschy, Dan Hooley, and Frank Sturpe; interment in Pleasant View Mennonite Church Cemetery.

Zimmerman, Olive, daughter of Austin and Louise (Lape) Zimmerman, was born in Somerset Co., Feb. 13, 1900; died in Berlin, Pa., Nov. 12, 1981; aged 81 y. She was a member of Blough Mennonite Church. Funeral services were held at George E. Mason Funeral Home, Davidsville, Pa., Nov. 14, in charge of Loren Johns; interment in Blough Mennonite Cemetery.

P 928, Ivan Moon; p. 929, David Hiebert.

calendar

Belleville Mennonite School Alumni Association Banquet, Belleville, Pa., Dec. 26, 1981

N.Y. State Fell. delegate assembly meeting, Syracuse, N.Y., Jan. 9
Conrad Grebel College, school for ministers, Waterloo, Ont., Jan. 18-22, 1982

Eastern Mennonite College and Seminary ministers' week, Harrisonburg, Va., Jan. 18-22

Moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21

MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23

Pastors' Week, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 25-29

Mennonite Central Committee annual meeting, Henderson, Neb., Jan. 29-30

Mennonite Board of Education board of directors, Feb. 5-6

Mennonite Board of Missions board of directors, Feb. 11-13

Mennonite Publication Board, Feb. 12-13

Inter-Mennonite Conference (Ont.) annual meeting, East Zorra Mennonite Church, Tavistock, Ont., Feb. 13

Conservative Conference ministers' fellowship, Arthur, Ill., Feb. 15-19

Illinois Evangelism Conference, Mennonite Church of Normal, Normal, Ill., Feb. 26-27

1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8

'The Upper Room' called among the most successful in religious book trade

"The Upper Room," the devotional booklet first published in 1935, has been described by a published trade journal as "one of the most innovative and successful ventures in religious publishing." A "cornucopia of devotional reading," the publication is as well known in religious publishing circles as "Coke is to the soft drink markets," said *Publishers Weekly* in a recent feature on the devotional.

The original *The Upper Room* booklet has grown from a printing of 100,000 in 1935 to a circulation of about 3 million and an estimated readership of 8 million. It is printed in 40 languages and distributed in 125 countries. The large-type edition has a circulation of 131,000. It still costs only 25 cents, up from a nickel in 1935 but administrators said postal rates may force a 5 percent increase soon.

Methodist diversity called a source of major problems for national denomination

United Methodism's pluralism and diversity is a source of strength for the church, but has complicated efforts to design national strategies, says a task force. Faced with a membership drop estimated at about 65,000 a year, a task force of the United Methodist General Council on Ministries is trying to formulate national strategy for church development as part of efforts to reverse the downward trend.

Experts on church growth, however, have offered such diverse views that one general secretary suggested there could be no strategy for United Methodist Church growth because "there is no United Methodist Church but a federation of 73 regional or sectional units, each with its own style."

Another problem faced by task force members was the emerging concept of ministry which holds that a fellowship of believers, serving Christ as they desire, constitutes a congregation. Such groups say buildings and the "traditional trappings" of religion are not necessary. These "new cells," "house churches," or "seekers' bands" as they are sometimes called, generally are issue-oriented, emphasize community service, and often spring up spontaneously.

Arms control expert says he feels 'pretty gloomy' about curbing arms race

Herbert Scoville, Jr., president of the Arms Control Association, told a church audience in Minneapolis that the prospects for limiting the nuclear arms race appear "pretty gloomy." But Scoville, speaking at Holy Trinity Lutheran Church, said one optimistic note has been the emergence of the anti-nuclear movement in

Europe, which he said, has "tremendous political power."

"Governments will fall if they don't take into consideration what the people are saying" (about the arms race), he predicted. Scoville said the anti-nuclear movement has spread with the realization that if nuclear war does break out, Europe is going to be "the primary battleground." He said that Reagan and other administration officials "have not absorbed the true meaning of the anti-nuclear movement in Europe."

Big U.S. majority is said to want Bible's account taught alongside evolution

A nationwide poll indicates that 76 percent of Americans believe public schools should teach both the evolutionary and creationist theories of human origins. The poll by the Associated Press and NBC News asked 1,598 adults this question in an Oct. 25-26 national telephone survey: "Do you think public schools should teach only the scientific theory of evolution, only the biblical theory of creation, or should schools offer both theories?" Of those responding, 76 percent said public schools should teach both, 10 percent wanted only the biblical theory, 8 percent favored only the evolutionary theory, and 6 percent were unsure.

Church reports a crisis among its black pastors; not attracting new blood

The Christian Church (Disciples of Christ) is developing a black empowerment program to cope with a crisis in the denomination's black pastoral leadership. A study of black Disciples of Christ congregations showed 75 percent must share their pastors with other churches and nearly 40 percent of the pastors are older than 60.

Pope says poor nations have a 'priority claim' on rich ones' resources

Pope John Paul II endorsed Third World pleas that poor nations have a "priority claim" on the resources of developed countries.

The pope said that a developed nation's response to that priority claim was not a luxury but a duty: "The demands of justice in world solidarity cannot be satisfied merely by the distribution of 'surpluses,' even if these are adequate and timely. Underdeveloped countries must be helped to become self-reliant."

The pope addressed some 850 participants of a conference in Rome of the United Nations Food and Agricultural Organization (FAO).

He called for "effective cooperation" between developed and developing countries to rid the world of poverty.

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We can't go back

Anyone over 30 can remember a time when some things (perhaps many things) were better than they are now. We can think back to a time pre-war, pre-inflation, pre-vandalism, pre-this, and pre-that. Indeed some of us are old enough to remember a time before nuclear weapons.

Can you remember that far back? It too was a violent world bent on its own destruction, but from this distance it seems somehow safer. (Of course, the 8 million Jews destroyed in the holocaust would have taken no comfort in the fact that they were killed without the atomic bomb.)

Similar thoughts sometimes come to us regarding the church. As we reflect on our lives together and the issues that face us today, any of us can recall a time when some things were better than they are now. In some senses there was greater faithfulness. When I was younger, the term used to describe this change was "drift." It is a good while since I heard the word drift used to describe what happens in church, but I am sure that the process has not ceased.

I think one reason that drift went out of style is that almost any change in perspective and practice was seen by some church leaders as drift. If to change is to drift, there must be something wrong, for, we reasoned, an organism or group must change if it is not to stagnate, even die. If life is a stream, it is not frozen, or worse yet, a stagnant pond. It is a river of moving water and this dynamic quality must be acknowledged.

Yet the drift people had a point. It is possible to see deterioration in our life over a period of time. Someone has developed a theory of a three- or four-generation "drift" which goes something like this: the parents are pious, the children are respectable, the grandchildren are complete pagans. The great-grandchildren recognize their need, come back to the faith, and the cycle begins again. A little too neat, perhaps, but it reminds us of Ezekiel 18 where a similar cycle is included from a "man who is righteous" who has a son "who is a robber, a shedder of blood" followed by "a son who sees all the sins which his father has done, and fears, and does not do likewise."

From this we may observe that change is not necessarily always one way. There may be change for the good as well as change for the bad. Further, the past was not only golden. There were crooks and traitors as well as heroes. "When I look into my family history," a Mennonite bishop once remarked, "I find horse thieves. . . ." We need to guard against a selective memory of the past.

Yet it is inevitable that we will face situations in which if we are informed and honest we will recognize that some values that seemed common in the past have been lost. This

problem is noted repeatedly in the Bible. Jeremiah 2:13 is representative of the concern: "My people have . . . forsaken me, the fountain of living waters, and hewed out . . . broken cisterns, that can hold no water."

Now it seems obvious that anyone with good sense would see the difference between a "fountain of living waters" and "broken cisterns" and choose the best. But of course Jeremiah's analogy must be interpreted. No doubt many who had made what Jeremiah considered a bad choice thought it was the proper one for them in a new situation. They would have said, "Jeremiah, you just don't understand." Others did truly "drift" along.

What shall we do if we find the church has drifted (not just changed in details but truly left the fountain for cracked cisterns)? The most appropriate first response is to reflect on ourselves and our own possible responsibility for what has happened. Have we influenced or joined with the drift so that what has happened is partly our fault? If so, we can confess our sin. Daniel 9:5 is an example: "We have sinned and done wrong and acted wickedly and rebelled. . . ." Having made our own confessions, we may seek ways to bring a turnaround.

If all this sounds simple and clear-cut, it is not. Because the words of the prophets are better preserved than the words of those they opposed, we tend to miss the other side of the conflict. But enough appears to let us know that discerning the will of God was at least as difficult then as now.

The crucial matter is to fashion a response that begins to express the will of God and the mind of Christ in our time and place. For our models of faithfulness we may reach back into the Scriptures, into the story of the Anabaptists, even our history in the recent past. But we do well to note that a faithful response in our time need not—probably should not—be exactly the same as those in former times.

For although the human dilemma remains the same, the details vary. Jesus himself is as good an example of this as any. Although he was steeped in his history and saw himself as a part of his tradition, aspects of his teaching and strategy were so different from what had been commonly understood that some were offended.

So we, like the Jews of Jesus' time, cannot go back. But we can go forward if we will. Years ago Esther Eby Glass wrote a story about a wife who was unfaithful to her husband. When he found it out, the relations between them were damaged. But in the end there was reconciliation and the husband remarked that although they could not go back, they could go forward. So can we.—Daniel Hertzler

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Gloria Lehman is considering a dry branch for a Christmas tree. "Maybe those bare branches could remind us of the cross."

Whose birthday is it anyway? See page 938



The Benders think together about Christmas. Left to right: Anita, Ann, Mike, Titus, Maria.

Whose birthday is it anyway?

by Virginia A. Hostetler

It's two weeks before Christmas and you are driving home from an evening of gift hunting. Your pocketbook is nearly empty, and your schedule book has a long list of things to do before the 25th.

Suddenly, on the right side of the street you see bright colored lights. Your neighbor has just put up his Christmas decorations. A plastic Santa and Rudolph the Red-Nosed Reindeer are on the porch roof, above the red and green lights. The three wise men carry their gifts across the front yard toward the flashing Christmas tree and the plastic carolers.

Whose birthday is it anyway? you ask yourself. You recognize that over the years symbols, traditions, and society's feelings of greed and guilt have all been jumbled together into a twentieth-century festivity that has little resemblance to the first Christmas. If these are your feelings you will be interested to know that some people are trying to redeem Christmas by alternative celebrations.

Three families in the area of Harrisonburg, Virginia, agreed to talk about some of the struggles they face as they celebrate Christmas, and the ways in which they have attempted to live out alternatives to secular Christmas practices.

Virginia A. Hostetler is a Mennonite free-lance writer from Harrisonburg, Va. She reports that the persons interviewed for this article have received help from *Alternative Celebrations Catalogue* (\$5.00) and *An Alternative Christmas Packet*. Both are available from Alternative Christmas Campaign, P.O. Box 1707, Forest Park, GA 30051.

The Benders. Titus and Ann Bender and their children, Anita (21), Maria (18), and Mike (15), can reflect back on Christmases celebrated in the four states where they have lived.

"I think, increasingly, the emphasis for us has been on the traditions we keep, rather than on the money we spend," Titus reflects. "The fun goes out of Christmas when you feel guilty about spending and worry about keeping up with the neighbors." Ann explains that they try to avoid the debts many people accumulate at this time of the year.

Although the Benders do some modest gift exchanging in their immediate and extended family, Titus and Ann have tried to stress to their children the importance of sharing their resources with others. Anita tells of one project they chose as a family. It involved skipping one meal every Saturday for a whole year. The money saved from those meals was then sent to Mennonite Central Committee. "We wanted to do something special that would mean giving up something," Anita remembers. In the children's younger years, the family also helped sponsor a schoolboy in Mexico.

"From my perspective as a parent," says Titus, "I don't think there was any way to teach sharing with words. A small piece of sharing is worth ten idealized speeches about it."

The Benders have talked about setting money aside for future projects. They all agree that giving is easier if they plan ahead. "It's much more fun to give if you have the money sitting there, just waiting, than if you have to dig it out of the funds you were planning to use for the Christmas chicken," says Titus. Sitting beside him, Mike nods his head in agreement.

The Benders like to spend time over the holidays with Ann's parents and brothers and sisters in Ohio. (Titus' parents are no longer living.) Sometimes this gathering includes what the Benders call "Christmas resolutions." Each adult and older teenager writes on a slip of paper an instruction for a worthwhile project one person could do. After the "resolutions" are placed in a basket, each person pulls one out and learns what will be his or her task for the next year. Writing ten letters during the year was one assignment Titus remembers receiving. One year Anita was instructed to make regular contact with one elderly person.

A concern for others and family togetherness are ongoing ingredients in the Benders' Christmas celebrations.

The Lehmans. Galen and Gloria Lehman attend Lindale

Editor: **Daniel Hertzler**

News Editor: **David E. Hostetler**

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Mennonite Church, along with their most recent "Christmas gift," four-month-old Welby.

"We'd like to start a tradition of making something for Welby each year," says Gloria as she cradles him in her arms. Using her home economics skills and Galen's workshop abilities, they plan to make a gift each year that will match the development stages of their son. Gloria believes the gift "would really be a part of Galen and me."

The Lehmans like to give each other homemade gifts as well. "I love to receive a handmade gift from somebody," says Gloria. "I feel as if I have received a part of that person." She suggests that people who do not have abilities in gift making "should try to think of other ways of giving of themselves."

The birth of Welby meant that the Lehmans became a one-income family, and Galen and Gloria have had to think of alternatives to spending a lot of money for Christmas presents. Sometimes Gloria gives homemade coupons, individualized to the needs or wishes of the receiver. For example, with coupons a person could give busy parents the right to an evening of babysitting, or offer to help a neighbor with yard work. "I think if we encourage people to do that kind of giving, the commercialization of Christmas would go way down," says Gloria.

Gloria has made some changes in how she herself decorates the house for Christmas. "I used to be like everybody who has the tinsel, leaves, glass balls, and angel hair kind of tree," she remembers. But, because of the influence of her friends, and from the reading she has done in books like *Living More with Less*, she has become "more natural." For her that means having a live Christmas tree that can be replanted later, or considering not even having a tree. This year she is thinking about using an attractive dry branch instead of a green tree.

Simplicity and naturalness carry over into her Christmas decorations. There's an ornament made of wood shavings and another one with needlework done by a friend. There are sisal stars made in Bangladesh and some brown and orange bows which she made with ribbon.

Packages can be wrapped with last year's Christmas paper, which has been carefully preserved and ironed smooth. Even newspaper and plain brown paper bags can make attractive wrapping when decorated with a touch of brightly colored yarn or rickrack from Gloria's sewing box.

There is still another consideration. Gloria explains, "I became aware that a lot of this stuff that we buy at Christmas is made by poorly paid laborers in other countries." In purchasing ornaments, she tries to think of who will benefit from the money she spends: the poor who need it or the rich who already have so much. Making her own ornaments and patronizing self-help shops are two alternatives. "I think that decorations should be symbolic of the true meaning of Christmas," Gloria states. "We should think about the gift that Jesus was to us, and the life we gain by believing in his life."

Perhaps that idea is behind many of the alternative celebrations that thoughtful Christians are incorporating into their lives. Because of God's love, their Christmases can be simple but meaningful celebrations that do not cause frustration and destruction, but build and enhance people's lives.

The Collingwoods. Ross and Allison Collingwood attend Community Mennonite Church, along with their boys Dale (5) and Robin (3).

As parents of young children, Ross and Allison are dealing with "the whole Santa Claus thing. I do not want my children growing up with the Santa Claus mentality," Ross states emphatically. In spite of the messages the boys get through the media, school, and their friends, the Collingwoods are trying to help Dale and Robin understand that Santa is simply a man in a costume and that it is not he who brings gifts.

The Collingwoods try to cultivate the positive aspects of the season, rather than simply reacting to the negative things they see. Says Ross, "For me, it's a positive rather than a 'scroogy' resistance."

What is it that these parents would like their children to learn about Christmas? "That it's a Christian event," says Allison. Added to that are the family traditions they are trying to establish with Dale and Robin.

Last year on Christmas eve Ross, Allison, Dale, Robin, and Rachel (a friend who was living with them at the time) sat around the Christmas tree and sang carols. Then Allison read the Christmas story using a book with pop-up pictures. It's a tradition they plan to continue this year.

The family was also involved in an alternative Christmas festival which Ross helped organize at Eastern Mennonite College. The planners of the event used films, books, posters, and live craft demonstrations to help college students, faculty, and persons from the community examine ways in which they celebrate. The festival suggested some ways people can commemorate Christmas while keeping in mind its deeper meaning, a concern for world justice, and the wise use of the earth's resources.

The Collingwoods are not ready to dismiss all traditional Christmas practices. "There are some things that are appropriate to keep alive," says Ross, "as long as you give them the meaning that's intended for them." For example, he and Allison have searched for an Advent calendar they feel is fitting with the Christian meaning of Christmas. He also suggests that Mennonites take a closer look at Advent, and the church calendar year.



Robin (left) and Dale Collingwood in toy store. "I think you have to come halfway," says their father.

Can there be peace at Christmas?

by Ferne Burkhardt

"... *et in terra pax*
hominibus bonae voluntatis..."

That's the way it should be, leading up to Christmas. Bach on FM. An ethereal choir with impeccable clarity, like angels in the heavens once again announcing peace to men of goodwill. And snow. Huge, hand-crafted pieces of crystal film falling soundlessly from folds of black velvet sky. Add the fragrance of fresh-cut pine, the glow of dying embers, with only an occasional percussive snap, and the taste of hot, spicy, mulled cider. Now, pick up the pen, check the address list, select a card and ...

"... who am I and
Who are you and who are we ...
What's our situation?..."

Oh, no. Why are the best FM stations consistently weak, and always just a hairbreadth away on the radio dial from a 24-hour rock station. Why must these voices, unbidden and unwanted, break through the lines and crash onto consciousness.

Demanding, competing, raucous, repetitive.

"... keep on rocking, baby,
Till the night is gone,
On and on and on..."

"*Gloria in excelsis Deo*..."

Come on, angels. You can do it. Drown the drums. All seventy-six of them. (Or was that trombones?) No matter the numbers; there are too many. Thieves. Stealing the airwaves. Fade, fade you earthly noise. Let the heavenly choir rejoice in heralding peace and goodwill. Goodwill to all men—except the postal department.

There were no surprises in the long-awaited announcement from the postal department. Rates will rise sharply. The cost of mailing a first-class letter after January 1 will nearly double, with foreign mail experiencing even greater increases.

Better pad the list and include all those friends who didn't get cards last year. And neighbors. And especially business associates and people in high places. This may be the last time ever for bulk Christmas mail. The Christmas card custom may well go the way of paper chains and popcorn strings on Christmas trees. A nostalgic memory and nothing more. Next year's postage will be out of sight. Along with food prices, taxes, and interest rates. Interest payments. Now there's something that will create a bit of chaos at Christmas.

Ferne Burkhardt is from Petersburg, Ontario.

Economists warn that the slight decline in interest rates will be shortlived. Their prediction is that interest hikes will go beyond the previous high earlier this year with no likelihood of a drop to former levels.

What a rotten time to be facing foreclosure due to high interest. Imagine finding a doubled mortgage payment gift-wrapped under your tree. Of course, the people in homes with a \$100,000 mortgage will be hit hardest. A jump from 11 percent a few years ago to 21 percent on a place like that would be enough to take all the joy out of Christmas. In fact, it could simply take out Christmas! Somehow there should be help for people like that. The new poor. Food stamps and hampers with cans of beans and macaroni dinners don't seem quite right. Surely some creative person will devise a new brotherhood scheme to match this new opportunity. Traditional poverty, which has always been with us, can be dealt with in traditional ways.

Christmas isn't the time to take guilt trips. It's a time of joy and excitement, of feasting and fellowship, of worship and wonder, of music and mirth, of giving and receiving, of experiencing the brotherhood of man.

Salvadoran forces raided a guerrilla camp near the Honduran border and killed 40 leftist insurgents, army sources said. A leftist source called the attack 'a massacre ...'

Strange that the airwaves cease to interfere with each other, coming through with a strong signal when the news is bad. There should be a moratorium on such news for at least one week at Christmastime. Good news stories should prevail. Stories of justice rather than discrimination; of hope rather than despair.

A peaceful demonstration was sponsored by Operation Dismantle, an Ottawa-based organization seeking a worldwide referendum on disarmament. Mass marches also occurred recently in London, Paris, and Rome. Dismantle's director, Jim Stark, emphasized the organization's platform of gradual and balanced disarmament by all nations.

A demonstration? A "peaceful" demonstration. No clubs, tear gas or water hoses. Only disruption of traffic, business, and people's lives. Who wants to cope with that kind of interference, particularly at such a busy time? On the other hand, at least it is a response to the angels' ancient call to peace. It must have been a call. For an announcement, it was premature.

Leonid Brezhnev said NATO possessed 986 nuclear weapons and air force units capable of reaching the Soviet Union compared with 975 Soviet units capable of hitting targets anywhere in Western Europe.

Is that all! One thousand nine hundred and sixty-one nuclear weapons ready to go. From two sources, that is. There

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are other known sources in the world and the unknown stockpiles are anybody's guess. Of course, nobody ever plans to use them—beyond a threat, deterring the enemy from trying a first strike. So they are really no problem, aside from the nuclear waste created by their production. Really, something must be done about nuclear waste.

The environment ministry has found that the level of dioxin in fish caught in Lake Ontario is 30 to 40 percent higher than had previously been detected. Any information indicating higher dioxin levels has to be treated with grave concern. Dioxin, after all, is the most deadly man-made poison.

So who needs to eat fish from the lake? Chemical wastes are totally different from nuclear waste. How could the lifestyle to which we've progressed be maintained without industry and manufacturing and the by-products thus created? How could we have Christmas, the season when our consumerism reaches its peak? So many things would be

affected—right down to the red candy stripes on the peppermint sticks for the children. Disturbing thoughts, interfering with peace of mind and heart, mixing with the music and the beat of drums.

“Brother, can you tell
Me what is right and what is wrong?
He said, keep on rocking, baby,
Till the night is gone,
On and on and on . . .”

The drums fade, the beat recedes, the airwaves untangle.
Again the ancient call comes clear.

“ . . . *et in terra pax
hominibus bonae voluntatis . . .*”

Dona nobis pacem. Amen.



Brother, can you use a dime?

Editor's note: In his report of Mennonite Church giving for the first six months of 1981, Ivan Kauffmann reported that the contributions received by the churchwide boards and agencies are on an average 10¢ a day per member less than what was asked. Of course this kind of statistic needs to be interpreted since there were those who gave a lot more and some don't give anything.

But I thought it might be interesting to have representatives of these organizations say what they would do if they got their share of that dime. Several persons responded to my query. The rest were evidently too shocked by the idea—or too preoccupied seeking to raise funds.

We would sing 606

If we were to receive the full amount of the fair share giving guide we would have a special chapel to celebrate. Even though our numbers are small we might even try *The Mennonite Hymnal* 606. We might be heard as far away as Kallona or Conestoga. Having given our praise to God we would be able to reinstate a number of items to the budget which have been cut.

1. We would eliminate the five “no work-no pay” days scheduled over five months. The staff would work the full number of days each month and get their full pay.
2. Conference consultations would be resumed. Board staff meetings with conference leadership persons have been discontinued this year because of lack of funds.
3. Money cut from minority concerns would be reinstated.
4. The Historical Committee budget cuts would be restored. Seven thousand five hundred dollars (\$7,500.00) has been trimmed from that budget.
5. Borrowed money would be repaid, eliminating high interest payments.
6. General Board staff would be able to attend more of

the annual conference meetings. Six were not attended this year.

7. The building loan would be paid off at a faster rate.
8. The staff would be assured that the church believes in the General Board and what it is doing.—Wayne North, associate general secretary, Mennonite Church General Board.

We would reduce our staff

Editor Daniel Hertzler asks what we would do if we got the full askings from the churches. Beyond the activities of our faculty members, we have 1.5 persons involved in communication and fund raising. If our full financial needs are met by congregations, we could reduce our staff to .5 with a consequent saving of about \$30,000 annually in salaries, secretarial costs, travel, and mailings. We would still need some staff to provide for necessary communications with our congregations and conferences. But our staff could be reduced.


How would we use the additional \$30,000? Two priority items now being studied are: (1) working with our conferences who are taking leadership in providing pastoral and theological training for pastors who cannot leave home, and (2) providing in a better way for spiritual growth and vocational discernment with our seminary students.

Pastoral training in the local church areas is crucial because most Mennonite ministers cannot break away from their congregations. Time and energy demands are increasing. Our seminaries can be helpful in providing resources that are requested by conferences interested in providing on-the-job growth and training.

The spiritual growth and development of our future leaders is already happening at our seminaries. But we feel that more can be done. Our leaders need more than book-learning. The devotional life and spiritual disciplines need to

be modeled, taught, and nurtured.

Of course our vision and goals outstrip the dollars available. This is only right. A seminary without vision would not be worth its salt. But dollars corresponding to our askings could help us to meet the church's needs for pastors and

other leaders better. Some dollars are needed for fund-raising and communication, but using more dollars to meet the church's leadership needs seems to me to be a more faithful usage of church resources.—Joe Hertzler, administrative vice-president, Goshen Biblical Seminary. 

Texts for our time (4). Continuing a series that is scheduled to run until Easter.

Disarmed by his peace

by Truman H. Brunk, Jr.

"Glory to God in the highest, and on earth peace among men with whom he is pleased." (Lk. 2:14).

Never in human history was there a peace initiative like this. God disarms himself as a baby in order to mend his broken creation. He had made earlier attempts. Patriarchs, prophets, and a called-out people had all ended with dismal consequences.

But God is a God of great courage and refuses to give up on his creation. He does not wait for an invitation, a treaty, or accords. He simply comes in hope of being received.

The announcement of his birth comes with dramatic suddenness. Like other biblical events of cosmic significance, this event is marked by celestial beings and activity. An angel appears on earth and the sleepy darkness turned into the brightness of day.

The drama in the heavens is in sharp contrast to the humble origins of Christ reported by Luke. The birth of Christ is not announced to the whole world, but only to lowly shepherds and a few wise men. The setting of the birth is a stable in a small village.

These simple origins fit perfectly with Christ's later ministry. He moves among the sick, the poor, the broken-hearted, the political prisoners and restores them. His healing activities are more than signs of his power. They are concrete activities in mending his broken creation.

To what kind of world was his message given? Certainly one much like our own. The years preceding his birth were marked by unending wars, political turbulence, and finally the assassination of Julius Caesar. A scant two decades prior to Christ's birth the emperor Augustus achieved an uneasy peace in the Roman Empire. To celebrate this accomplishment an altar to peace was built in Rome and Augustus was hailed as savior of the world. A replica of this monument stands in Rome today.

Luke's gospel is a blunt challenge to "the powers." His central thrust is to declare that Jesus, not Augustus, is the Savior of the world. We all have a choice to make: either the peace that the world offers or the peace that comes through Jesus Christ. Already in the first century the writer Epictetus declared that "while the emperor may bring peace from war on land and sea, he is unable to give peace from passion, grief, and envy." Only Christ can give peace to the heart

and remove fear, hostility, and loneliness. Because he has disarmed himself we are disarmed by his peace.

Frequently peace is dealt with as a peripheral concern of the gospel. It is, however the kernel, the focus, the goal of the gospel. God will crush no one, but seeks to establish a peaceful relationship with his creation. God bestows on all who love him a lasting, eternal peace and we become "objects of God's great pleasure."

The peace Christ brings is *both* personal and social. It has a profound effect on the political, economic, and social order. God seeks to break down every wall of hostility and division and to build a single new humanity. Attempts at making the gospel only a "peace of mind" activity are sentimental distortions of the gospel.


Every faithful Christian must today recognize that peace is the will of God. In our nuclear valley of death, our generation of Christians must work as hard for peace as an earlier generation gave themselves to the Great Commission.

We cannot ignore the rampant evil that is at work in our world. Millions of human beings live in despair, deprivation, and hopelessness and these conditions keep our earth in a state of violence and chaos. There can be no just and lasting peace as long as greedy systems hold captive the poor.

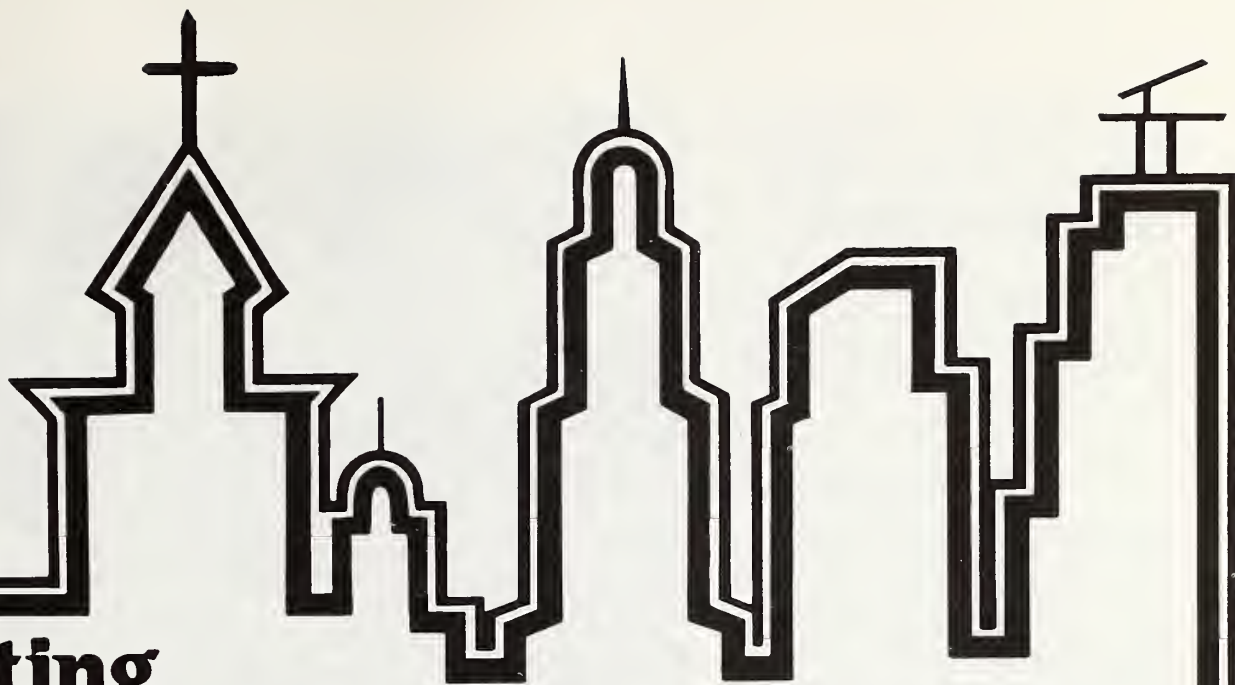
This peace asks that we see in every human face the face of Jesus and entertain him as our guest. It mandates that we live more simply and share out of either poverty or plenty.

Neither can Christians hide their eyes from the evil insanity of the arms race. Christ came to signal peace on earth, not preparation for war. Christ's peace means that we *cannot* participate in the crime of preparation for nuclear war. The obedience of Christians to their government is *not* absolute and unconditional. We need the courage to avoid adding even a particle of evil to our broken creation. How long can good Mennonites pray for peace and pay for nuclear readiness with our tax dollars?

The promise of "peace on earth" means that God wants and loves *one* humanity. We must denounce the American proposition that God is on our side and that our enemies are God's enemies. God is *not* an enemy, even to his own enemies! The Russian peasant is as precious in his eyes as any American citizen.

To accept the message "peace on earth" is to respond to good news not told by man but by God. To the extent that we allow it to take root in our own lives and communities it becomes a glorious reality. 

Truman H. Brunk, Jr., is pastor of the Akron (Pa.) Mennonite congregation.



Creating Resourceful Ministry

COURSES & TEACHERS:

1. **Designing the Sermon**-John M. Drescher. What shapes the sermon? The course will focus on the preacher's goal, structure, progression, balance and appeal.
2. **Discipling for Discipleship**-John R. Martin. The Anabaptist concepts of discipleship and discipling will be examined and then tested with New Testament teachings.
3. **Sharpening Counseling Skills**-A. Don Augsburger. Aspects of counseling such as methods and goals will be studied.
4. **Local Church in God's Mission**-John M. Miller. The course will focus on theological imperatives and dynamics of our mission.
5. **Major Themes in Paul's Theology**-Paul M. Zehr. Content study of Paul's epistles will give special attention to the centrality of Christ, how our life in Christ takes shape and is energized by the Spirit.
6. **Pathways to Faithful Interpretation**-George R. Brunk III. This course in biblical interpretation will apply both classical principles of interpretation and recent insights of hermeneutics to the task of faithfully using the Bible in ministry.
7. **Christology**-Edward B. Stoltzfus. This course will survey the doctrine of the person of Jesus Christ, noting the foundations of Christology in the New Testament.
8. **The Psalms as Prayer**-Ronald D. Guengerich. We will look at the Psalms as models of the way we should speak to God.
9. **Mennonites and Protestant Movements**-Beulah S. Hostetler. American Mennonites interacted closely with pietism, revivalism and fundamentalism. In what ways did Mennonites respond to these movements? What are distinctive Mennonite beliefs?
10. **Administration**-Harold E. Bauman. This course is designed to help the congregation function effectively. Topics will include models for decision making, shared leadership, goal setting, managing conflict and building trust.

MINISTERS WEEK
JANUARY 18-21, 1982
EASTERN MENNONITE
COLLEGE & SEMINARY

ALSO PARTICIPATING:

Richard C. Detweiler

President, Eastern Mennonite College and Seminary

Mark M. Derstine

Associate Pastor, Blooming Glen Mennonite Church, Blooming Glen, PA

Gerald C. Studer

Pastor, Plains Mennonite Church, Lansdale, PA

Bruce Yoder

Pastor, First Mennonite Church, Richmond, VA

Mary Jane Detweiler, wife of the president of EMC&S, has invited women to her home on the afternoons of Jan. 19 and 20. The theme for the discussion will be "Pastor's Wife—Leader or Servant?"

For more information, write:

Norman H. Derstine, coordinator



eastern mennonite seminary

harrisonburg, virginia 22801

Eastern Mennonite College, Inc., admits students of any race, color and national or ethnic origin, regardless of handicap.

Committee debates future of Asia effort, Hong Kong meet

The executive committee of the Asia Mennonite Conference/Services (AMC/S), which was elected in Osaka, Japan, in 1980, had its first meeting in Hong Kong, Sept. 25-28, 1981. The meeting was called to chart the course of the AMC/S for the next three years.

Present for this meeting were Timothy Liao (Taiwan), chairperson; P. J. Malagar (India), secretary; and Takeji Nomura (Japan), treasurer. Other members are Foppe Brouwer (Australia), Peter Kehler (representing the Council on International Ministries), and Verney Unruh (Taiwan), director of International Reconciliation Work Camp (IRWC). Absent were Raymond Eyer (Holland), representing the European Mennonite Evangelism Committee, and Dr. Kumbino (Indonesia).

Some hard questions were raised at the Hong Kong meeting regarding the future direction of AMC/S. Which of the dreams envisioned by the founders could the churches in Asia help to implement? Was it time to dream new dreams? Could the churches in Asia support these new programs? The questions of whether or not to employ an executive secretary, of expanding its overseas mission outreach, and of revising the constitution were high on the agenda.

Committee members decided that the Asia Mennonite churches would be encouraged to continue supporting the work in Bangladesh. To the question of whether or not to employ an executive secretary, it was felt that there was not enough work at present to require the services of such a person.

Meeting participants also decided not to expand the overseas mission outreach, but rather to encourage the Mennonite churches in each country to explore opportunities open to them. Takeji Nomura reported that the Japan Mennonite Fellowship is planning to support Mr. and Mrs. Yamazaki in an MCC assignment in Bangladesh. The Fellowship of Mennonite Churches in Taiwan is collecting used clothing for Bangladesh which will be transported via Hong Kong.

The proposed constitution envisions an executive committee that will include one representative from each country in Asia where there is a Mennonite church. New programs include reactivating the church leaders' exchange program, collecting case histories dealing with peace and reconciliation issues in each country and having these printed, and again conducting IRWCs in Asia. The next IRWC is planned for the summer of 1982 and will be held in Hong Kong.



MBCM board members, from left: Darrell Jantzi, Rafael Falcon, Kevin Jordan.

MBCM Board meets, approves youth convention for 83

Five new members joined the Board of Directors of the Mennonite Board of Congregational Ministries (MBCM) at its Nov. 6-7 meeting in Elkhart, Ind. The new directors are Darrell Jantzi, Kitchener, Ont.; Kevin Jordan, Los Angeles, Calif.; Cleon Nyce, Harrisonville, Mo.; Merle Cordell, Chambersburg, Pa.; and Janice Sensenig, Lancaster, Pa.

The lengthy agenda gave the new members broad orientation to the scope and variety of MBCM's work. In addition to looking at their role as directors, the twelve-member board heard staff reports, reviewed the 1981 and proposed 1982 budgets, and looked at MBCM's vision for the mission of the church.

In its biennial reorganization, the board reelected Gloria M. Eby of Kitchener as president and John R. Martin of Harrisonburg, Va., as secretary. Dale Stoltzfus, Bronx, N.Y., was chosen as vice-president, succeeding Martin W. Lehman of Sarasota, Fla., who retired from the board after eight years of service.

Other significant agenda included review of two staff appointments. The board reappointed Robert Yoder for a two-year term as churchwide stewardship secretary and reappointed executive secretary Gordon Zook for four years. Also approved was the arrangement for Arnoldo Casas, staff person for Spanish education and literature, to spend ¼-time as executive director of the new inter-American, inter-Mennonite Spanish Sunday school curriculum project.

The board approved the planning of another churchwide youth convention in 1983 to be held along with the Mennonite Church General Assembly in Bethlehem, Pa. The

youth program will be developed jointly with the General Conference Mennonite Church for young people of both denominations. The board also affirmed its support for developing cross-cultural youth event(s), with the exact nature to be explored with black and Hispanic representatives. Action was taken to commit up to \$6,000 as seed money toward the cross-cultural activities.

Contributing to the good feeling at the meeting was the nine-month financial report, showing MBCM's cumulative operating fund in the black for the first time in nearly four years. Helpful financially has been the opportunity to collect money-market interest on more than \$150,000 collected from 1981 Youth Convention registrations while MBCM waits for the Youth Convention bill to be received from Bowling Green State University.

The board gave tentative approval to a 1982 budget of \$381,000, representing an 8 percent increase over 1981. It includes an average salary increase of about 7½ percent and an increase in annual payment into employee retirement accounts from 8 percent to 9 percent of salary.

Several items relating to family life education were discussed. The board endorsed the newly formed Inter-Mennonite Council on Aging and discussed the study on "Human Sexuality in the Christian Life" to be worked on by a committee to be established by the General Board. The board also reaffirmed its support of cooperation with the General Conference Mennonite Church in promotion of Mennonite Marriage Encounter by inclusion of \$5,000 for this purpose in the 1982 budget.

church news

School kits to get to Kampuchea one way or another

The U.S. government has responded negatively to a Mennonite Central Committee application for a license to ship thousands of school kits to Kampuchea. If the preliminary decision stands, MCC plans to send out the kits through a California-based relief organization already in possession of a license.

"The Commerce Department decision is a serious infringement on our prerogatives and understanding of Christian compassion to people in need," says MCC Asia Secretary Bert Lobe. "We are opposed to the Commerce Department's attempt to determine for us whom we should help."

Mennonite and Brethren in Christ children and families throughout North America are putting together pencils, notebooks, rulers, and erasers as part of a major holiday giving project for school children in Kampuchea. Schools there have only recently reopened after being closed during the brutal reign of Pol Pot's Khmer Rouge, under which thousands of teachers were killed or forced to flee and most school materials were destroyed.

Lobe sent a letter appealing the Commerce Department's initial negative response on Nov. 16. A final decision is expected within eight weeks.

In June the U.S. government reversed a preliminary decision refusing MCC permission to send 250 tons of wheat flour to Vietnam, through the efforts of several senators and congressmen, and other voluntary agencies.

If MCC fails to receive the license, it will send the kits assembled in the U.S. out through Operation California, a relief organization with headquarters in Beverly Hills, Calif. Operation California has a license valid until Mar. 31,

1982 to ship school supplies, food supplements, medicines, and other items directly from the United States to Kampuchea. Kits assembled in Canada and bulk items purchased there will go out unimpeded, as the Canadian government does not have restrictions on sending aid to Kampuchea.

In a Nov. 2 letter informing MCC of the Commerce Department's "negative considera-

tions," Archie M. Andrews, director of the Exporters' Service Staff of the Office of Export Administration, explained: "It is U.S. policy . . . to maintain an embargo on all exports to Kampuchea except for noncommercial shipments to meet emergency needs. The school supplies and education kits described in your application do not fall into the category of emergency relief."

War a way of life Singham tells MCC seminar

"Superpower politics in the international environment" was the topic of a Mennonite Central Committee seminar at the United Nations Church Center on Nov. 16 and 17. Although the focus was on the superpowers, the presentations which made the most impact on this writer were those by representatives from two small, nonaligned nations: Archie Singham from Sri Lanka and Bernard Muganda from Tanzania.

Singham, a political scientist involved in a movement of non-aligned nations, passionately condemned the superpowers' creation of an "international warfare state." He outlined six active "war zones" in the world, noting that the present world is frozen into two hostile camps where "war is becoming a way of life."

The arms race destroys the sovereignty of smaller nations, declared Singham, because they are forced to ally themselves with the superpowers for economic reasons and then to arm. The nonaligned movement, of which Singham is a part, consists of 92 countries—a group held in contempt by the Western nations—which are attempting to maintain their

independence by working for a restructuring of the world economic order and its information systems, and by striving to keep the two powers from "pushing the buttons."

Although he recognized its limitations, Singham praised the U.N. as the only place where countries are treated as equals. "World politics is a primitive, tribal, backward system," he stated.

Bernard Muganda, a Tanzanian ambassador to the U.N. and a Mennonite, presented a sharply critical (but always gracious) African perspective. The American-trained anthropologist echoed Singham's view that the weaker nations are forced to ally themselves out of fear of economic and political instability.

African nations simply want the right to determine their own future, said Muganda. Adopting a capitalist system of government is distasteful because it was the system of the European imperialists who overran and divided up Africa in the last century. Socialism, although it is the most equitable system, is expensive and difficult to implement, said Muganda. But whatever the system adopted, Africans have no interest in aligning themselves either with Western free enterprise or Eastern communism.

At the basis of African diplomacy at present, said Muganda, is the desire to develop along traditional, familial lines, to develop national identities, to gain control of their own resources, and establish unity among Africans.

Another presentation which generated high interest was that of a Soviet representative, Kolidnikov. This former English teacher emphasized that the Soviet Union has always acted in response to U.S. challenges and threats. The arming of the Soviet Union has been at the expense of the welfare of its people who incurred staggering losses during World War II, including the lives of 20 million of its citizens.

Attendance at the seminar was a disappointment. The fewer than 20 people who came ranged from high school students to an 80-year-old Conservative Conference churchman. Organizers of the sessions were Beth Heisey, MCC representative at the U.N., and Marti Zimmerman from the United Methodist Church office.—Margaret Loewen Reimer for Meetinghouse.

One of the schools in Svay Rieng Province, Kampuchea, where school kits prepared by North American Mennonites and Brethren in Christ will go.



Reconciliation in strife-torn Uganda, overriding need

Reconciliation is now the overriding need in Uganda, according to Tim Lind, Mennonite Central Committee secretary for northern and central Africa.

Lind, who saw the effects of continuing ethnic and political strife during an October visit, reports that MCC workers in Uganda are proposing that MCC consider ways to provide more of a "peace-reconciliation testimony" in this East African nation.

"We do not presume that in so doing we will bring peace to Uganda," says Lind, "but we feel it is necessary that we be informed as MCC workers of the complexity of the divisions in Ugandan society today, and at the same time that our relationships on all levels be informed by our experience as Mennonite people."

Lind reports that according to contacts made during his visit, the country no longer suffers from the severe food shortages that threatened tens of thousands of lives in 1980. While distribution to some areas is a problem, the country as a whole is now self-sufficient in basic food items.

Notes Lind, "The soil and climate are considerably better than in many African countries, and people are often able to raise enough for subsistence needs."

A recent devaluation of the local currency and lifting of price controls have also improved the supply situation. During Lind's visit MCC Uganda workers for the first time found flour readily available locally.

Observed MCCer Howard Good of Lititz, Pa., "Now the problem is more one of being able to afford the goods that are in the shop. The people really suffering in this situation of tremendous price increases are the non-producers."

But an even greater problem for many Ugandans is the breakdown of law and order. Says Lind, "Intense ethnic, religious, and political division have left a fractured society and a sense of general disruption. . . ."

In recent months approximately 120,000 have fled to Zaire from western Uganda, where bands still loyal to Amin continue to wage a guerrilla campaign. Lind reports that in Kampala, the capital city, few people go out after sunset. Occasional bursts of machine gunfire are heard nightly in the city.

The Church of Uganda, the major Protestant body in the country, has affirmed MCC in its intentions. Lind says that while MCC Uganda has cooperated with the church in the past, it now intends to develop an even closer working relationship. MCC will now work through the church's provincial office for Rehabilitation and Reconstruction. Director of the office is Kodwo Ankrah, a graduate of Goshen College.



The JELAM board and staff (left to right): Lupe de León, Juan León Asencio, Armando Hernández, José Montero, Bienvenida Suero, Raúl Rosado Ortiz, José Luis Vázquez.

JELAM cuts programs, restructures, charts future

The Spanish Mennonite Broadcast Board (JELAM) met from Nov. 7 to 11 in Santo Domingo, decided to end two of its radio programs, and charted a new direction for its broadcast, cassette, and literature ministries.

Faced with a \$20,000 reduction in subsidy from Mennonite Board of Missions in 1982 and less income than anticipated from member conferences, the board decided to phase out the five-minute daily radio programs, *De Corazón a Corazón* (Heart to Heart) and *Comentando* (Commenting).

Although the long-running, 15-minute weekly program, *Luz y Verdad*, will continue for 1982, the staff was asked to study possible new formats and to research other spot-type programs for less religious audiences.

In attempting to find new direction, the board agreed to develop a questionnaire to research the needs in the various conference areas. The study will also help to discover the visions and goals of the conferences and their interests in media.

The board named a representative in each conference or geographical area to do the re-

search and to bring a report to its May 3 to 8 meeting in Puerto Rico.

The group approved a budget of \$95,000, and despite a reduction in income, established an endowment fund to train leaders, with 2½ percent of its annual budget earmarked for it.

The board approved the concept of appointing a person in each conference to represent and interpret JELAM to member churches and asked each conference to name three candidates from whom the board will select one to serve as an "agent" in its area.

Upon the recommendation of staff, the board adopted a plan that sets salary levels according to types of employment, tenure, and levels of responsibility. The plan basically freezes salaries for 1982 at the current level.

Because of reduced income, the board restructured its staff in Aibonito, with the studio technician assigned to assist in the broadcast follow-up work.

The board also outlined work they want done in preparation for a major evaluation next May, including a study to determine the advisability of relocating the office in a central area.

Council for Congregational Health to meet in Louisville

When the Mennonite Health Association holds its annual convention in Louisville, Ky., Mar. 13-16, one of the groups which will be meeting with it will be the Mennonite Council for Congregational Health Concerns. This will be the council's first meeting.

Formation of a council on congregational health concerns seemed indicated when it was noted that pastors and laymen were attending the health association's annual meetings looking to relate daily life and health.

At the same time, the directors of the health association were seeking ways to cause the concern for health to be lifted up in the congregations. Hence, the establishment of the council.

Two half-day meetings of the council are scheduled: Monday, Mar. 15, and Tuesday, Mar. 16, at 9:00 a.m. and 2:30 p.m. respectively. Jerry Troyer, Health Services Manager for Mennonite Mutual Aid, Goshen, Ind., will serve as leader.

Pioneer MCC worker in Russia dies

Pioneer Mennonite Central Committee worker Alvin J. Miller died on Nov. 9 in Grantsville, Md., at the age of 97. Miller had served as director of MCC relief efforts in Russia during great famine there in the 1920s.

"It is impossible for us to imagine the adverse circumstances under which he served along with approximately 12 others who worked with him in this early chapter of refugee work," said MCC Peace Section Secretary Urbane Peachey at a Nov. 13 memorial service for Miller at Maple Glen Mennonite Church in Grantsville. "He was in the eye of the storm, isolated from his home base and office."

Miller first visited Russia in 1919 as a member of a three-man Mennonite investigation team. That same year he served with the Red Cross in Crimea. In 1920 Mennonite Central Committee was organized to help meet emergency needs of Mennonites in Russia. Within a few months the committee appointed Miller director of its work there, a position he held until the close of the program in 1926.

Years later Miller described some of his first impressions in an article in *Mennonite Life*: "When we finally came into the Mennonite villages in the Ukraine to investigate conditions the quiet of death hung over them. Not one dog was barking, for the Mennonites had eaten their dogs and their cats."

Miller recalled a meeting at a Mennonite

church: "My first words conveyed the greetings of the Mennonites in America. The audience promptly stood in response, and there were numerous expressions of hearty *danke schön* from all over the house. The coming of food was for them a matter of life and death."

At the peak of the program in Southern Russia MCC was providing 38,600 rations daily at 140 feeding centers. "This was a stupendous program for our relatively small constituency in Canada and the United States," said Miller. MCC also distributed thousands of articles of clothing donated by North American Mennonites.

Among those helped was Peter J. Dyck, who later as an MCC staff person would help hundreds of East European refugees settle in North and South America. In a letter to the Miller family Dyck wrote, "I was then six years old, had typhus, and was not expected to live. On behalf of my family and many, many others in the Soviet Union, I would have liked to say thank you and express appreciation for what Brother Miller did for us at that time."

After returning to the United States Miller helped raise funds for Russian Mennonites wishing to settle in Canada. In later years he was on the staff of Kent (Ohio) State University and Fenn College in Cleveland, continuing to teach education classes into his eighties. He was also active with Mennonite Disaster Service work in eastern Ohio. For the past few years he had been living at the Goodwill Mennonite Home in Grantsville.

Miller never married. A nephew, Ivan Miller of Grantsville, officiated at the funeral.

Mennonite and Brethren in Christ participate in membership study

Nine Mennonite and Brethren in Christ bodies will be included in the 1980 church membership study that is being conducted through the cooperative efforts of the major religious bodies in the United States. The study includes 112 denominations, which represents nearly half the number of church bodies listed in the *Yearbook of American and Canadian Churches* but reflects about 90 percent of the total church population in the United States.

William Goodwin, staff associate of the Glenmary Research Center, Washington, D.C., the agency coordinating this study, reported these developments to participants of the 47th annual meeting of Association of Statisticians of American Religious Bodies (ASARB). Goodwin indicated that, as in the previous 1971 decennial study, the church data will be matched with the United States census data. The result will be a publication which includes census and church data according to region, state, and country levels. The number of churches, their total membership, and the percentage of their membership in relation to the total population of the region, state, and country will be reported.

James E. Horsch, editor of the *Mennonite Yearbook* and Mennonite Church member of the ASARB, observed that "such data along with spiritual discernment can certainly guide Mennonite and Brethren in Christ conferences and congregations in their mission of developing new congregations or in refocusing the mission of their churches in terms of the needs of the people with whom the church already lives."

Publication date for the church membership study (books \$18.00 and map \$4.00) is slated for May 18, 1982. It will be available from denominational publishers, the Office of Research, Education, and Planning, National Council of Churches of Christ in the USA, 475 Riverside Drive, New York, NY 10015; and the Glenmary Research Center, 4604 East-West Highway, Bethesda, MD 20814.

EMC trustees ponder drop in men students

The price tag for a year's education at Eastern Mennonite College will climb 8 percent in 1982-83. The 1982-83 increase in tuition, activity fees, room and board was approved on Nov. 20 during a two-day meeting of the board of trustees. The total bill for a student in 1982-83 will be \$6,063, as compared to \$5,616 this year. The board of trustees also approved a 10 percent increase in tuition for Eastern Mennonite Seminary, raising the 1982-83 cost from \$1,494 to \$1,644. In a companion action, the board voted to raise faculty and staff salaries by 8 percent for 1982-83. But the vote was not

Chicago Mennonite Learning Center officially opened

A dedication service was held for Chicago Mennonite Learning Center (CMLC) on Oct. 18 at Lawndale Mennonite Church, where the school opened this fall in the lower level.

Joe Richards, copastor at Lombard Mennonite Church, challenged the 200 who attended the service with the importance of building a strong foundation in the lives of children. Major portions of the service were translated into Spanish.

One highlight of the moving service was a song by the CMLC choir in which the children introduced their fellow students. During a response time one person commented that the children attending the school now were not even born when concern for a Mennonite school in Chicago was first expressed. An open house after the service gave an opportunity for viewing the classrooms. Refreshments which had been made in practical arts classes were served.

Eighteen children from eight Chicago Area Mennonite (CAM) congregations are enrolled in grades 4 through 7 at CMLC on Chicago's West Side. A vision that began several decades ago among Mennonites in Chicago has become a reality. This unique approach to Chris-

tian education brings together a staff and student body which reflects the ethnic diversity of CAM. Lee Hochstetler, chairman of the CAM education committee, commented, "The CAM churches have not been able to keep many of their youth due to the pressures and influences they face in our public schools. CMLC is one step we are taking to remedy this problem."

CMLC's program has been carefully planned to meet both Illinois and Chicago Board of Education requirements. While CMLC stresses academic excellence, the building of moral character and spiritual life is also being affirmed through personal interaction by the staff with the students. Local congregations will be strengthened as their children participate daily in an environment where they have the opportunity to develop intellectually, physically, spiritually, and socially in the manner of our Lord.

Basic academic studies will receive priority, although the curriculum is also strong in Bible and music. Woodworking and cooking are examples of skills taught in the practical arts classes. Physical education takes place several blocks away at the Chicago Boys' Club.

unanimous and came after considerable discussion.

Trustees who supported the 8 percent pay increase argued that it is needed to attract qualified teachers. And they agreed with dean Albert N. Keim and vice-president Lee M. Yoder that a pay increase contingent on enrollment would be bad for faculty and staff morale and inconsistent with the philosophy of the EMC&S administration.

The trustees also heard director of admissions Ross D. Collingwood report that the drop in this fall's enrollment was totally in male students, adding to an already unbalanced male-female ratio. Last year, there were 411 men in the full-time enrollment of 1,014. This year's full-time enrollment of 957 includes only 351 men.

Collingwood said this year's record senior class of 254 will be followed by increasingly smaller graduating classes unless transfer student numbers increase. This year's sophomore class of 204 has 78 fewer students than the sophomore class last year. The freshman class of 253 is about the same as last year's.

The director of admissions outlined a recruitment campaign which includes more Mennonite Church contacts and more help from alumni.

Great Lakes officially established as a region with some dissidence

Establishment of a Mennonite Central Committee Great Lakes, which has existed under an interim board since spring of 1981, was officially approved on Nov. 7 at the group's first area-wide meeting. Sessions were held at First Mennonite Church in Bluffton.

The approval was not unanimous. Great Lakes Secretary Marilyn Yoder reported that 81 percent of the voting delegates favored the formation of a Great Lakes body. Those opposing or questioning the decision expressed concern about expense of future office staff and space.

Although most delegates affirmed their support they "wondered if another level of organizational structure was really needed," noted Paul Longacre, interim MCC U.S. executive secretary.

But after discussion on Friday and Saturday morning the majority of the delegates agreed to the regional body, whose purposes were outlined in an opening address by Galen Johns, chairman of the MCC Great Lakes Interim Board and executive secretary of the Indiana-Michigan Conference.

On Saturday the delegates officially established the regional group and accepted the proposed "Articles of Operation" after making some changes in the articles. They also elected 10 members-at-large, reviewed 1981 reports, and looked at plans and budget for 1982 program.

readers say

Editor's Note: Various persons have written responses to Bowling Green 81. Pat Rupp, now a junior at Pettitsville (Ohio) High School and a member of the West Clinton Mennonite Church, wrote her response in verse. It follows below.

Bowling Green

I finally arrived at Bowling Green,
to venture a campus I've never seen.
Hundreds of kids were rushing around,
some of them not knowing where they were bound.
Registering first, and then getting our keys,
was enough to shake anyone's knees.
I went to my room and put things away,
then soon left the dorm to finish the day.
Sign Language was the workshop I took,
I'd been on my way and suddenly, "Hey, look!"
There was a friend I hadn't seen in so long,
thought I'd never see her again, guess I was wrong.
I went to a concert by a group called "Daybreak,"
they really played well, the whole thing was great.
The meetings we had always held something new,
soon they were finished and other things to do.
Swimming and games and all kinds of fun
were going on constantly till day was then done.
I didn't think the meals were too bad,
in fact the food was kinda good, for that I am glad.
The week went through swiftly, in fact really too fast,
but now that it is over and long in the past
I can hardly wait for the year of 83,
to do this again; how great that will be!—Pat Rupp

. . .

As I read the article by Archie Penner in the Nov. 10 issue of *Gospel Herald* the following definition persisted in coming to mind! Sarcasm—harsh or bitter derision or irony.

I have no quarrel with the historical facts presented. I found them quite informative. My question is simply a matter of style. Is it consistent to use sarcasm as a tool to promote the peace witness?

I am sure that the change from an oral presentation to a written paper helped to make the phrases more cutting than they were in the original presentation.—George B. Stoltzfus, Friendsville, Md.

. . .

The November 3 issue of *Gospel Herald* states that "Rediscovering the Place of the Church in Health Issues" is the topic for consultation among several groups that will be meeting in Winnipeg on January 21. How do they go about to "rediscover" and what do they expect to "discover"? I am sure the church (and we must remember each one of us as individuals is the ecclesia) has a place to fill in the life of those who have health problems. Do we need to spend the time and money to gather groups together from various parts of our country for an expensive seminar or assembly meeting in order that I know my place in this area or can we encourage one another to search the Scriptures and learn what our place is?

In Mark 16:14-18 we notice that at the same time the Savior gave instructions for going "into all the world to preach the gospel." He also told them "these signs shall follow them that believe . . . they shall lay hands on the sick and they shall recover." Why do not we as individuals who are "the church" feel free to "lay hands" on the sick, or why do we not feel free to ask our fellow believers to "lay hands" on us when we are sick? We hear sermons on verse 15, why not more sermons on verse 18? Then in the 12th chapter of 1 Corinthians, one of the gifts given by the Spirit is "gifts of healing"—gifts is plural. Why do we not hear about members of our denomination manifesting these gifts? In James 5, we discover

further instructions concerning the place of the church in health issues. Why do so few call the elders? Why do we so often wait till all else fails before we do call them, if we do?

"Faith cometh by hearing, and hearing by the word of Yahweh." "How shall they hear without a preacher?" (Rom. 10:13-17). Our need is not more expensive seminars and committee meetings, but more preaching of the Word of Yahweh as it is given to us in the Bible. And more encouragement for each of us to acknowledge the "anointing which we have received of him" that "teacheth us of all things" (1 Jn. 2:20, 27).—Verna L. Guengerich, Glenwood Springs, Colo.

. . .

I would like to support Patricia Lehman McFarlane's concern about finding a simple lifestyle in North America ("Is a Simple Lifestyle Possible in North America?" the Nov. 24, 1981, issue). As she points out, simply choosing to have less than our American neighbors is not simple living when our lifestyle is set in the context of the world. I saw a great deal of simple living in the People's Republic of China this past summer (where I taught English as part of the team sent by Goshen College.) It meant being "happy in our spirits" without running water (certainly not hot running water), washing machines, dryers, or access to a laundromat, few clothes, no closets, no carpets (they're shipped abroad or put into the hotels for the foreigners), few lights, limited kitchen facilities (perhaps a single cupboard, a board on a few bricks, a barrel to hold the water, a stove fired by hand or a small plate), and no car (in America, I was told, every family has a car; in China every family has a bicycle). Furthermore, although the food in the hotels is superb, the diet for most Chinese is tied to seasonal food (no one has a freezer or refrigerator—except perhaps the foreign guests) and does not contain the nutritional elements that Western diets generally do.

As Patricia McFarlane suggests, the solution may not be giving up all of the above, which are part of our lives in North America, but in using our facilities and resources in "skillful stewardship . . . sensitive caring . . . open to new areas of need around the world with a readiness to respond in whatever way possible. Active sharing will include ministering to the needs of those around us whether financial, physical, emotional, or spiritual."

I am grateful that there are among us and in other denominations communities of believers who are making deliberate choices that involve a less affluent lifestyle in order to love their neighbors. Let us not forget our neighbors abroad, as well.—Nancy V. Lee, Georgetown, Tex.

. . .

This letter is in response to your editorial of Nov. 17 entitled "Giving Wisely." The theme of this editorial is one which occurs periodically in Mennonite publications. It expresses a parochial view and does not recognize the church universal. I support the Mennonite Church and its agencies generously. However, I do not confine my giving to the Mennonite Church. I believe that my responsibility goes beyond it.

Each of us individually and by the brotherhood process is responsible before God for the way in which we use our wealth. We all have different reasons from experience and background which help us to make decisions of this nature. My personal experience has given me a sense of the meaning of the church universal and I have a responsibility to that broader church.

I do not support any so-called "Christian" media ministries. Most appeals which come to my desk go into the wastebasket. However, I do give to those agencies which have earned my respect and support by allowing me to be part of them through personal

contact, and regular and frank communication including financial reporting.

I support the Bible and Medical Missionary Fellowship. Why? I personally know many people who work with this agency which has been serving the church and the Lord of the church in the Indian subcontinent for 182 years—for years before the Mennonite Church in North America had any sense of mission beyond its own family. BMMF's principles are biblical, it is fiscally accountable, and it is highly respected by the worldwide church.

I contribute to the Inter-Varsity Christian Fellowship. Why? Since age 11, when I first attended a summer camp operated by this organization, and on through high school and university, it has had a significant influence on my Christian life. IVCF is not Mennonite. It is not *the* church but it is contributing to the mission of the church universal.

I contribute to the Africa Evangelical Fellowship.

Why? I have personal friends who are serving the church in Angola through this agency. They are people of integrity who are dedicated to serve the Lord through medical ministry in a hostile, volatile, and needy land.

I support the Sudan Interior Mission. Why? Again, personal friends from university days are working with the church in Nigeria in a medical ministry which needs the support of Christians from the developed world.

I support the Christian Medical Society. Why? It is an organization of physicians whose general philosophy I support. They finance the sending of final-year medical students to Third World countries to experience what it means to be a medical doctor in those settings.

I support the Evangelical Medical Missionaries' Aid Society. Why? It is a service agency providing medical supplies to missionaries in various parts of

the world. It is financed entirely by interested members of the medical and related professions.

I support the United Way of Cambridge. Why? As a citizen, it is my privilege and responsibility to give financial support to the many agencies which are responding to human need in my community and to which the church, Mennonite or other, is not responding.

I need not go on. I trust that my point is made.

In a recent interview, Ross Bender, moderator of the Mennonite Church, made the following statement which, although it may have been made facetiously, nevertheless has an element of truth to which we should listen. "We have a tendency to be somewhat arrogant spiritually and to think that we really have it together. We do have some fine things together but it is always a partial truth when it is apart from the larger church."—R. Gordon Erb, Cambridge, Ont.

births

Ballard, Mick and Bonnie (Wolfer), Hutchinson, Kan., first child, Jay Patrick, Nov. 21, 1981.

Bontrager, Gary and Kay (Repas), Hutchinson, Kan., first child, Joni Francis, Nov. 18, 1981.

Bartlett, Jack and Melissa (Kozicki), Cedarville, Ind., first child, Jennifer Marie, Oct. 26, 1981.

Cressman, Richard and Susan (Bearinger), Plattsville, Ont., third daughter, Karie Elizabeth, Nov. 5, 1981.

Gerber, Eldon and Donna (Boshart), Elmira, Ont., third living child, Joshua Adam, Nov. 21, 1981.

Hirschy, Maurice and Marla (Heindel), North Lawrence, Ohio, second child, first son, Micah Jay, Nov. 24, 1981.

Hostetler, Merle and Evelyn (Hartzler), third son, Kevin Lee, Nov. 28, 1981.

Kisamore, Dave and Nancy (Driver), Harrisonburg, Va., first child, Travis Scott, Nov. 27, 1981.

Koch, Russel and Hazel (Cook), New Hamburg, Ont., fifth child, first son, Timothy Russel, Nov. 8, 1981.

Kraus, Lewis and Twila (Martin), British Columbia, first child, Matthew Lewis, Nov. 29, 1981.

Landis, Alan and Wendy (Golden), North Newton, Kan., third child, second son, Jason Alan, Dec. 2, 1981.

Leatherman, Vern and Jane (Miller), Goshen, Ind., fifth child, fourth son, Justin Kent, Oct. 8, 1981.

Martin, Kenneth and Yvonne (Martin), Mechanicsburg, Pa., fourth child, third son, Phillip David, Nov. 17, 1981.

Martin, Kevin and Robin (Campbell), Oxford, Pa., second son, Phillip Ray, Nov. 16, 1981.

Mast, Lamar and Julie (Johnson), Akron, N.Y., second child, first son, Eric Lamar, Dec. 1, 1981.

Mau, Gale and Sharon (Swartz), Bay Port, Mich., Brandon Swartz, Sept. 6, 1981.

Melick, Melvin and Audrey (Gingerich), Zurich, Ont., first child, Jeanine Amanda, Nov. 21, 1981.

Meneley, Nick and Dawn, Lansdale, Pa., first child, Jason Alan, Nov. 26, 1981.

Miller, Freeman and Irene (Byler), Allensville, Pa., first child, Gregory Scott, Nov. 22, 1981.

Newcomer, Stuart and Charlene (Wolf), Walton, Ind., first child, Eric Matthew, Nov. 29, 1981.

Nussbaum, Paul and Sara, Rittman, Ohio, second child, first son, Jeremy Paul, born on Jan. 20, 1981; received for adoption on Oct. 19, 1981.

Nyce, Jerald and Ruth Ann (Detweiler), Telford, Pa., second child, first son, Jordan Matthew, Nov. 27, 1981.

Oyer, Jerry and Karen (Miller), Wooster, Ohio, first child, Christopher Allen, Oct. 22, 1981.

Resh, Charles and Charlotte (Brenneman), Bittering, Md., second child, first daughter, Elizabeth Marie, Nov. 16, 1981.

Rosenberger, Wayne and Joan (Shobe), Stevens City, Va., first child, Benjamin Wayne, Nov. 19, 1981.

Schweitzer, Rodney and Jana (Riley), Dorchester, Neb., first child, Rance Rodney, Oct. 17, 1981.

Sears, Ronald and Jeanne, Eureka, Ill., first child, Emily Kathryn, Nov. 11, 1981.

Shantz, Richard and Connie (Roth), Baden, Ont., third child, second son, Kevin Nyal, Oct. 14, 1981.

Stauffer, Tom and Carla (Becker), Milford, Neb., first child, Linsey Ann, Oct. 22, 1981.

Stoltzfus, Daryl and Debbie (Lampl), Mantua, Ohio, first child, Jeanette Lynn, Sept. 12, 1981.

Stoltzfus, Marvin and Sue (DeLong), Cochran-

ville, Pa., second son, Devin Anthony, Nov. 2, 1981.

Welty, Larry and Deby (Troyer), West Salem, Ohio, second son, Nicholas David, Nov. 17, 1981.

Willems, Verlyn and Cheryl (Wiens), Protection, Kan., fourth child, first son, Jaelyn E. J., Nov. 25, 1981.

Witmer, Clarence Lee and Susan (Witmer), Leo, Ind., first child, Loretta Sue, Nov. 19, 1981.

Yoder, Richard, Jr., and Connie (Miller), Normal, Ill., second daughter, Rochelle Jeanette, Dec. 1, 1981.

Yoder, Rick and Cindy (Roth), Friend, Neb., second child, first daughter, Ashley Ann, Oct. 30, 1981.

Yoder, Rodney and Lori (Riley), Beaver Crossing, Neb., second son, Cody J., Sept. 13, 1981.

Zimmerman, Ivan and Cheryl (Swartzentruber), Ashland, Ohio, first child, Ivan Aaron, Nov. 24, 1981.

marriages

Beachy—Beachy.—Wayne Eugene Beachy, Harrisonburg, Va., Church of the Valley, and Emma Lu Beachy, Harrisonburg, Va., Mt. Zion cong., by Sylvester Haarer, Oct. 24, 1981.

Burkey—Stutzman.—Richard Burkey and Jane Stutzman, East Fairview cong., Milford, Neb., by Oliver Roth, Sept. 11, 1981.

Denlinger—Nyce.—Deryl L. Denlinger, Agape Fellowship, Williamsport, Pa., and Joan Nyce, Alpha, N.J., Alpha cong., by Jason Denlinger, Sept. 12, 1981.

Herr—Cattell.—Phillip Herr, Goshen, Ind., and Alana Cattell, Middlebury, Ind., both from Clinton Frame cong., by Vernon E. Bontreger, Nov. 15, 1981.

Josten—Souder.—Dean Josten, Ventura, Iowa, United Church of Christ, and Miriam Souder, Grotoes, Va., Mt. Vernon cong., by Eugene K. Souder, father of the bride, Nov. 28, 1981.

Kuhns—Harrington.—Kenneth Ray Kuhns, Dalton, Ohio, and Wanda Marie Harrington, Mt. Eaton, Ohio, both of Longenecker cong., by Albert C. Slabach, Nov. 27, 1981.

Lehman—Daugherty.—Michael C. Lehman, Apple Creek, Ohio, Sonnenberg cong., and Linda Dee Daugherty, Massillon, Ohio, Baptist Temple, by Bruce Cummins and Ray Himes, Nov. 28, 1981.

Lehman—Weaver.—David Jan Lehman, St.

Anne, Ill., Rehoboth cong., and Lavonne Weaver, Newport News, Va., Huntington cong., by Jonathan Kanagy and Gerald Showalter, Nov. 27, 1981.

Myers—Shetler.—Richard Myers, Hometown, Ind., and Barbara Schetler, Goshen, Ind., Mt. Joy cong., by Paul Hershberger, Aug. 22, 1981.

Roth—Niswander.—Martin Roth and Selina Niswander, both of Iowa City, Iowa, First Mennonite cong., by Wilbur Nachtigall, Nov. 28, 1981.

Schmucker—Graber.—Rodney Schmucker and Judy Graber, both of Goshen, Ind., Clinton Frame cong., by Vernon E. Bontreger, Nov. 26, 1981.

Shepherd—Schrock.—Mark Shepherd, Wichita, Kan., and Carla Schrock, Wichita, Kan., South Hutchinson cong., by Calvin King, Nov. 28, 1981.

Weaver—Lehman.—Ken Weaver, Wooster, Ohio, and Joyce Lehman, Dalton, Ohio, both of Kidron cong., by Bill Detweiler, Nov. 28, 1981.

Weaver—Mullet.—Eli Jay Weaver, Millersburg, Ohio, Walnut Creek cong., and Laura Mullet, Dundee, Ohio, Pleasant View cong., by Alvin Kanagy, Oct. 17, 1981.

Wolfer—Beckler.—Dannie Wolfer and Candace Beckler, East Fairview cong., Milford, Neb., by Lloyal Burkey, Sept. 18, 1981.

Yoder—Stoltzfus.—Marlan Yoder and Cheryl Stoltzfus, both of Uniontown, Ohio, Hartville cong., by Richard F. Ross, Nov. 28, 1981.

obituaries

Allebach, Irwin F., son of John and Lucy (Freed) Allebach, was born in Bucks Co., Pa., Aug. 3, 1893; died at Grand View Hospital, Sellersville, Pa., Nov. 24, 1981; aged 88 y. He was married to Edna Myers, who died in 1953. Surviving are one daughter (Arlene—Mrs. Samuel M. Delp), 4 sons (Roy M., Clyde, Harold M., and Ralph E.), 21 grandchildren, 19 great-grandchildren, and 3 brothers (Paul F., Joseph F., and Norman F.). He was preceded in death by one brother and 2 sisters. He was a member of Rockhill Mennonite Church, where funeral services were held on Nov. 28, in charge of Russell Detweiler, Roy Allebach, and Stephen Dintaman; interment in the Line Lexington Church Cemetery.

Bender, David E., son of John M. and Barbara (Miller) Bender, was born at Milford, Neb., Nov. 29, 1886; died on Nov. 21, 1981; aged nearly 95 y. On Dec. 8, 1908, he was married to Elizabeth Rediger, who preceded him in death. Surviving are one son (Merle), 2 daughters (Dorothy and Barbara—Mrs. Don Reber), 13 grandchildren, and 10 great-grandchildren. He was preceded in death by one son (Merton), 3 sisters (Ida, Gertie, and Maud), and 2 brothers (Joseph Frank and W. J.). He was a member of the East Fairview Mennonite Church, where funeral services were held on Nov. 24, in charge of Oliver Roth, Merle Bender, and Don Reber; interment in the East Fairview Cemetery.

Buckwalter, Nathan P., son of Park L. and Linda (Smoker) Buckwalter, was born at Atglen, Pa., July 31, 1924; died of a heart attack at Coatesville (Pa.) hospital, Nov. 19, 1981; aged 57 y. On June 17, 1944, he was married to Elizabeth Griffith, who survives. Also surviving are 2 daughters (Betty J. and Joanne—Mrs. Harold Wenger), 2 sons (Nathan P., Jr., and Richard), 7 grandchildren, 3 sisters (Blanche Umble, Lila—Mrs. John Hess, and Rhoda Umble), and 3 brothers (Nevin, Galen, and Park L., Jr.). He was preceded in death by one son (James). He was a member of Maple Grove Mennonite Church, where funeral services were held on Nov. 23, in charge of Herman N. Glick and John Thomas; interment in Maple Grove Cemetery.

Eberly, Jay H., son of Aaron and Anna Eberly, was born at Dalton, Ohio, Dec. 14, 1900; died at Goshen, Ind., Nov. 16, 1981; aged 80 y. On Aug. 15, 1925, he was married to Celestia Anstutz, who died on Aug. 28, 1977. Surviving are one son (Stanley), one daughter (Janet), one granddaughter, one sister (Esther Eberly), and one brother (Ralph). He was a member of College Mennonite Church. Funeral services were held at Yoder-Culp Funeral Home on Nov. 18, in charge of Arnold C. Roth and Levi C. Hartzler; interment in Violet Cemetery.

Green, William H., son of Henry and Maggie (Brown) Green, was born in Surrey Co., Va., May 29, 1914; died at his home in Newport News, Va., Oct. 25, 1981; aged 67 y. On July 10, 1941, he was married to Mildred Browder, who survives. Also surviving are 6 daughters (Mrs. Victoria Williams, Mrs. Joyce McAfee, Mrs. Geraldine Williams, Mrs. Sharon Hogue, Penny, and Yvonne), 2 sons (Wayne and Montand), and 13 grandchildren. He was a member of Huntington Mennonite Church, where

funeral services were held on Oct. 31, in charge of Gerald Showalter, Lloyd Weaver, Jr., and Jonathan Kanagy; interment in Warwick River Cemetery.

Hershberger, John D., son of Dan W. and Barbara (Miller) Hershberger, was born in Holmes Co., Ohio, in 1903; died in Pomerene Memorial Hospital on Nov. 19, 1981. In 1937 he was married to Naomi Z. Kauffman, who survives. Also surviving are 2 daughters (Marilyn—Mrs. William Kuhns, Jr., and Rebecca—Mrs. Robert Pretzeus), 2 grandchildren, 2 great-grandchildren, and 4 sisters (Mary—Mrs. Otis Sundheimer, Ada—Mrs. Lester Mast, Kate—Mrs. Harry Gerber, and Dona—Mrs. Palmer Zook). He was a member of Walnut Creek Mennonite Church, where funeral services were held on Nov. 21, in charge of Alvin Kanagy; interment in Walnut Creek Mennonite Church Cemetery.

Hostetter, Simon C., son of George and Pauline (Esch) Hostetter, was born in Cass Co., Mo., Sept. 22, 1883; died at Albany, Ore., Nov. 21, 1981; aged 98 y. On Jan. 29, 1905, he was married to Emma R. Kropf, who died on June 22, 1909. On Oct. 9, 1910, he was married to Nancy Pearl Kropf, who died on Dec. 19, 1958. Surviving are 2 children (Nettie Pearl and Leslie), 9 grandchildren, 17 great-grandchildren, one great-great-grandson, and 3 step-great-grandchildren. He was preceded in death by one daughter (Emma Ferne Kauffman) and 3 sons (Elton, Walter, and Harley). He was a member of Zion Mennonite Church, where funeral services were held on Nov. 24, in charge of John P. Oyer and John Garber; interment in Zion Mennonite Church Cemetery.

Hostetter, Ella M., daughter of Adam D. and Mary H. (Denlinger) Esbenschade, was born in East Lampeter Twp., Pa., May 16, 1911; died at her home in Sarasota, Fla., Nov. 5, 1981; aged 70 y. In 1959 she was married to Daniel Hostetter, who died in 1977. Surviving are 4 stepchildren (Virgil, Pearl, Hazel, and Daniel, Jr.), 6 stepgrandchildren, and 3 sisters (Ruth—Mrs. Willard Myer, Mabel—Mrs. Richard Shertzer, and Anna—Mrs. Landis Siegrist). She was a member of Bahia Vista Mennonite Church, where funeral services were held on Nov. 7, in charge of Stanlee Kauffman. Further service were held at the Bachman Funeral Home, Strasburg, Pa., Nov. 9, in charge of Harold Brenneman and Emory Herr; interment in Strasburg Mennonite Cemetery.

King, Katie B., daughter of Jacob and Eve (Hostetter) King, was born on Dec. 10, 1893; died at Valley View Haven, Belleville, Pa., Nov. 16, 1981; aged 87 y. She was married to Abraham L. King, who died on Oct. 25, 1976. Surviving are one son (Trennis S. King), 2 daughters (Mrs. Ethel Yoder and Mrs. Armelda Kauffman), and one sister (Mrs. Ethel Flickinger). She was a member of Locust Grove Mennonite Church, where funeral services were held on Nov. 19, in charge of Gerald Peachey, Eric Renno, and Leroy Umble; interment in Locust Grove Cemetery.

King, William B., son of Benjamin and Christina (McClain) King, was born at Stuttgart, Ark., Nov. 8, 1890; died at Wabash Co. Hospital, Nov. 22, 1981; aged 91 y. On Feb. 21, 1914, he was married to Pearl Miller who survives. Also surviving are 2 sons (Paul and Milphert King), 2 daughters (Mildred Birkey and Rosella Layton), 11 grandchildren and 19 great-grandchildren. He was a member of Howard-Miami Mennonite Church where funeral services were held Nov. 25, in charge of Lee Miller and Elam Glick; interment in Mast Cemetery.

Piell, Alfred P., son of Mrs. Carrie Harrison Piell Fulcher, was born in Easton, Pa., Jan. 29, 1943; died in the Warren Co. Hospital, Phillipsburg, N.J., Nov. 7, 1981; aged 38 y. He was married to Bonnie J. Bigley, who survives. Also surviving are his mother, 2 sons (Christopher Alfred and Mark David), and one sister (Eileen Piell). He was a member of Faith Mennonite Church. Funeral services were held in charge of Melville Nafziger and J. Eby Leaman; interment in the Locust Grove Cemetery, Quakertown, N.J.

Roth, Elizabeth, daughter of John P. and Mary (Stauffer) Roth, was born at Milford, Neb., June 25, 1900; died at the Seward Hospital on Oct. 27, 1981; aged 81 y. Surviving are 4 brothers (Chris, Harry, John, and Stanley) and 2 sisters (Phoebe—Mrs. Vernon Yoder and Fern—Mrs. Orville Saltzman). She was preceded in death by 2 brothers (Walter and Jake). She was a member of East Fairview Mennonite Church, where funeral services were held on Oct. 30, in charge of Cloy Roth and Oliver Roth; interment in East Fairview Mennonite Cemetery.

Schertz, Violet Mae, daughter of Amos A. and Elizabeth (Ulrich) Schertz, was born near Eureka, Ill., Dec. 12, 1910; died at the Brooks Co. Hospital on Nov. 6, 1981; aged 70 y. Surviving are 2 brothers (Harold J. and Arthur L.). She was a member of the United Mennonite Church, Premont, Tex. Interment in Falfurrias Burial Park.

Schlabach, Ray, son of Christian and Magdalena (Bachman) Schlabach, was born in Metamora, Ill., Jan. 6, 1905; died at his home in Eureka, Ill., Nov. 7, 1981; aged 76 y. On Nov. 2, 1926, he was married to Esther Smith, who died on Feb. 1, 1977. Surviving are 2 sons (Robert and Eugene), 5 grandchildren, one great-grandchild, and 2 sisters (Laura—Mrs. J. W. Davis and Mrs. Anna Schrock). He was preceded in death by 2 sisters. He was a member of Metamora Mennonite Church, where funeral services were held on Nov. 1, in charge of J. W. Davis and Larry Augsburg; interment in Stewart-Harmony Cemetery.

Yoder, Ida, daughter of Henry J. and Lydia (Gingerich) Kempf, was born in Iowa Co., Iowa, June 17, 1902; died at Mercy Hospital, Iowa City, Iowa, Nov. 25, 1981; aged 79 y. On Aug. 30, 1924, she was married to Mahlon S. Yoder, who died on Dec. 24, 1972. Surviving is one son (Clarence), 2 brothers (Ervin and Harvey), and one sister (Norma Oliver). She was a member of West Union Mennonite Church, where funeral services were held on Nov. 27, in charge of Merv Birkey; interment in West Union Cemetery.

Zook, Ronald L., son of Mervin H. and Lois (Alderfer) Zook, was born in Harrisonburg, Va., Jan. 18, 1967; died in a minibike/automobile accident at Schwenksville, Pa., Nov. 14, 1981; aged 14 y. Surviving are 3 sisters (Cheryl, Janelle, and Michelle), one brother (Steven), maternal grandparents (Isaiah and Irene Alderfer), and paternal grandparents (Omar and Mary Zook). He was a member of Perkiomenville Mennonite Church. Funeral services were held at Souderton Mennonite Church on Nov. 17, in charge of Richard Moyer and Stanley Godshall; interment in Perkiomenville Mennonite Cemetery.

Cover and pp. 938 and 939 by D. Michael Hostetter; p. 945 by Fred Kauffman.

calendar

Belleville Mennonite School Alumni Association Banquet, Belleville, Pa., Dec. 26, 1981
N.Y. State Fell. delegate assembly meeting, Syracuse, N.Y., Jan. 9
Conrad Grebel College, school for ministers, Waterloo, Ont., Jan. 18-22
Eastern Mennonite College and Seminary ministers' week, Harrisonburg, Va., Jan. 18-22
Moderators/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21, 1982
MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23, 1982
Pastors' Week, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 25-29
Mennonite Central Committee annual meeting, Henderson, Neb., Jan. 29-30
Mennonite Board of Education board of directors, Feb. 5-6
Mennonite Board of Missions board of directors, Feb. 11-13
Mennonite Publication Board, Feb. 12-13
Inter-Mennonite Conference (Ont.) annual meeting, East Zorra Mennonite Church, Tavistock, Ont., Feb. 13
Conservative Conference ministers' fellowship, Arthur, Ill., Feb. 15-19
Illinois Evangelism Conference, Mennonite Church of Normal, Normal, Ill., Feb. 26-27
1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8, 1982

\$252,617

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$252,617.52 as of Friday, December 11, 1981. This is 33.7% of the total needed. Contributions have been received from 332 congregations and 139 individuals. Individual gifts represent \$46,196.76 of the total.

Goal: \$750,000

Church college rules out denominational worship to keep cults off campus

Grove City College is a church-related institution, but it has just issued a policy directive barring any groups from holding worship services on campus.

The decision was made by the United Presbyterian school in the wake of requests from such groups as the Unification Church and The Way International for permission to hold services on campus.

"I don't want to be attacking these groups that I might say are cults," said Bob Smith, director of public relations. "But (their existence) is a serious problem in most college towns."

United Presbyterian services have not been held on the campus because those students worship in area churches. The most serious effect of the new policy is to do away with Roman Catholic Masses attended by some 200 students each Saturday evening, and an Episcopal service held by some half-dozen students each week.

Bible scholar disagrees with

Israeli computer on authorship of Genesis

A Bible scholar from California, disagreeing with an Israeli computer study claiming that Genesis was written by one author, said a priestly rivalry about 600 BC may explain why two differing Noah stories appear in the Bible's opening book.

Richard E. Friedman, assistant professor of Hebrew and comparative literature at the University of California at San Diego, reviewed recent findings and theories about the first five books of the Bible attributed to Moses during a seminar sponsored by the Council for the Advancement of Science Writing.

Mr. Friedman said he had read only press accounts of the work of Yehuda Radday of the Technion Institute of Technology, but he surmised that the Israeli scholar "has misinterpreted his own computer results" on Genesis' word usage linguistic style.

Pro-life youth group goes beyond abortion to face other issues

The pro-life movement should stand for more than just opposing abortion, according to the leader of the 30,000-member National Youth Pro-life Coalition. Mary Anne Hughes, a 22-year-old electrical engineer from Ft. Wayne, Ind., who was elected to a two-year term as president of the coalition, said her group tries to follow the "consistency principle." Therefore, it not only calls for an end to abortion but also opposes the death penalty, genetic engineering, and the arms race.

"We say that if you take a pro-life position,

to be consistent you need to look at many issues besides abortion," she said in an interview. For example, the coalition adopted a resolution at its 11th annual "Thanksgiving for Life" convention supporting "education on draft alternative" for young men who might be faced with a reinstituted military draft.

Disciples withdraw from church coalition opposed to registration

A unit of the Christian Church (Disciples of Christ) says it continues to oppose a peacetime draft but has decided to withdraw its membership in a national committee against military registration. The board of directors of the Disciple's Division of Homeland Ministries took the action because of disagreement with a new focus of the Committee Against Registration and the Draft. Formed by national church bodies in 1979, the anti-registration committee earlier this year set new membership criteria and expanded its focus from registration resistance to broader peace issues, Rolland G. Pfile told the homeland ministries board.

Bishops ask the Navy to change the name of Corpus Christi sub

The president of the National Conference of Catholic Bishops has written Secretary of the Navy John Lehman asking that the name of the nuclear submarine Corpus Christi be changed.

Archbishop John P. Roach pointed out that the American Catholic bishops "recognized that (while) the choice of the name Corpus Christi is intended to honor the city of the same name in Texas, this Latin phrase also expresses one of the most sacred mysteries in the faith of millions of Americans."

Corpus Christi means body of Christ in Latin. There were protests and demonstrations in connection with the christening of the submarine at its New London, Conn., launching. Archbishop Roach pointed out that for the Catholic bishops "the naming of a war vessel in this manner is not merely inappropriate but very nearly sacrilegious."

United Methodist aides urge Reagan to stop threats to Cuba

Citing an urgent call from Cuban Christians, two United Methodist officials have urged the Reagan administration to stop threatening military action in the Caribbean. The issue involves the Reagan administration's debate on possible military action to deal with the stalemate in El Salvador. A blockade of Nicaragua and Cuba has been mentioned as one way to stop what the administration says is a flow of arms to the Salvadoran rebels.

"We are saddened by the increasingly militant stance of our government against not only the Republic of Cuba but also for the Caribbean and Central American region," two U.S. bishops said in a telegram to the Cuban church leaders. "We are committed to forcibly express this concern to authorities in our own government and to alert United Methodists to do likewise."

Split-second messages, says ad industry critic, can break down morality

The split second you take to glance at an advertisement is all it takes to embed a message in your subconscious mind that you may never be aware of, says a critic of the advertising industry. More than 90 percent of national advertisements contain subtle, barely visible symbols or messages of violence and obscenity that may break down moral values and sell more alcohol, margarine, and other products, Wilson Bryan Key told a packed auditorium at the College of St. Thomas in St. Paul, Minn.

Key, who has written several books, including "Subliminal Seduction" and "Media Sexploitation," spent 10 years doing advertising research studies for national firms such as Schlitz, Seagrams, and General Motors, and later taught and researched subliminal advertising messages for 13 years, most recently at the University of Western Ontario in Canada.

He pointed out sexual imagery in a slide show using advertisements carried in national magazines. In a *Time* magazine advertisement for Gilbey's Gin, Mr. Key noted the letters S—E—X blended subtly in the light reflections and shadows in a glass of ice cubes.

Rising inflation erodes Disciples mission budget that is highest on record

The Christian Church (Disciples of Christ) adopted a record \$3 million for overseas ministries, but rising inflation has forced the church to make program cutbacks. Although income has increased and the budget is the largest ever in terms of dollars "it won't buy as much as it used to, so the program is smaller," said Robert A. Thomas, president of the overseas ministries division.

He told the division's board of directors that the church now has 106 overseas staff in Africa, Asia, Europe, and North and South America. Three unfilled overseas positions were dropped. The largest portion of the budget adopted by the board, \$1,124,144, will go for general program and administration. It includes salaries and travel expenses for staff and programs operated cooperatively with the United Church of Christ and the National and World councils of churches.

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Salvation Army Christmas

Having been appointed to the local Salvation Army unit years ago, my conscience tells me this year I should do more than attend one 45-minute meeting. Hesitant to become a bell ringer with a kettle, I offer to work on the Christmas basket sign up. So at a given time and place the mayor elect and I come together with a stack of sign-up sheets. The Salvation Army is systematic about its Christmas giving. It has to be, or the most deserving may not receive the gifts.

To make it possible to discern these most deserving, we ask personal questions, in the manner of the IRS. Name, address, telephone number, number in family, employed or not, amount of income, reason for present emergency. These are personal questions to be shared with comparative strangers, but the poor cannot afford to dodge them.

Our task is to check the sheets for adequate information and to tell the out-of-towners that they should sign up in their home area—the Salvation Army is careful about this. It will be the work of another group to review the sheets, and assign gifts as long as the kettle money lasts.

This has been a new experience for me and certain impressions linger. Why have they come, for example? Most, though not all, report being unemployed. One indicates having silicosis, a condition brought on by exposure to silica dust. Are the personal and financial facts correct? We do not have the same facilities as the IRS to determine truth or falsehood. Most seem acceptable, but in response to one sheet which reports extreme penury, the mayor elect responds, "I don't believe her."

Near the end of the evening come two young women. At first they seem so small as to be mere girls, but then it appears that they are wives. With children? I cannot remember. But what sticks in my mind is that the income they report for a month is less than I receive in a week. And I consider myself modestly paid for a person with my tenure and level of responsibility. Is it possible something has been misunderstood? Have they really told the truth? I will never know. But this encounter has stirred me enough to become the focus for the following thoughts.

I know that many things are out of joint in our society. A friend reports that a business which he was tied into has gone bankrupt. Autos and housing have been thrown into disarray by high interest rates and other vexations. Even the Volkswagen plant has been closed for several weeks.

What is causing our problems? Lester C. Thurow says it is poor management of American industries. "Productivity," he says in *Newsweek*, "will increase only when executive bonuses are linked to long-term profits" (December 14). John C. Raines in *The Christian Century* for December 2 has a more comprehensive analysis. We have been deceived by the economic boom after World War II, he says. We

thought we had a middle-class society, but now that the boom has ended, its nature becomes more clear.

In reality, says Raines, the distribution of wealth in the United States is like this: "The top one percent of the population owns 28 percent of everything that can be personally owned. The top 10 percent has 56 percent, and the top 20 percent . . . owns an incredible 80 percent . . . The vast majority—80 percent of the American people—possess just 20 percent of everything that can be personally owned." This, he says, is how it has been for 50 years.

We are at a crossroads, says Raines, and our society's future depends on which way we choose. The way to go, in his mind, involves three things: (1) Go back to our religious and moral heritage with its standard that "only a widely shared sense of justice can preserve social health." (2) Get a government that serves all the people, not just special interests. (3) "Renew a sense of fairness in our society." How we respond to the present distress, he says, is up to us. "Times of economic modesty and discipline need not be mean times. They can be morally invigorating, times of moral clarity."

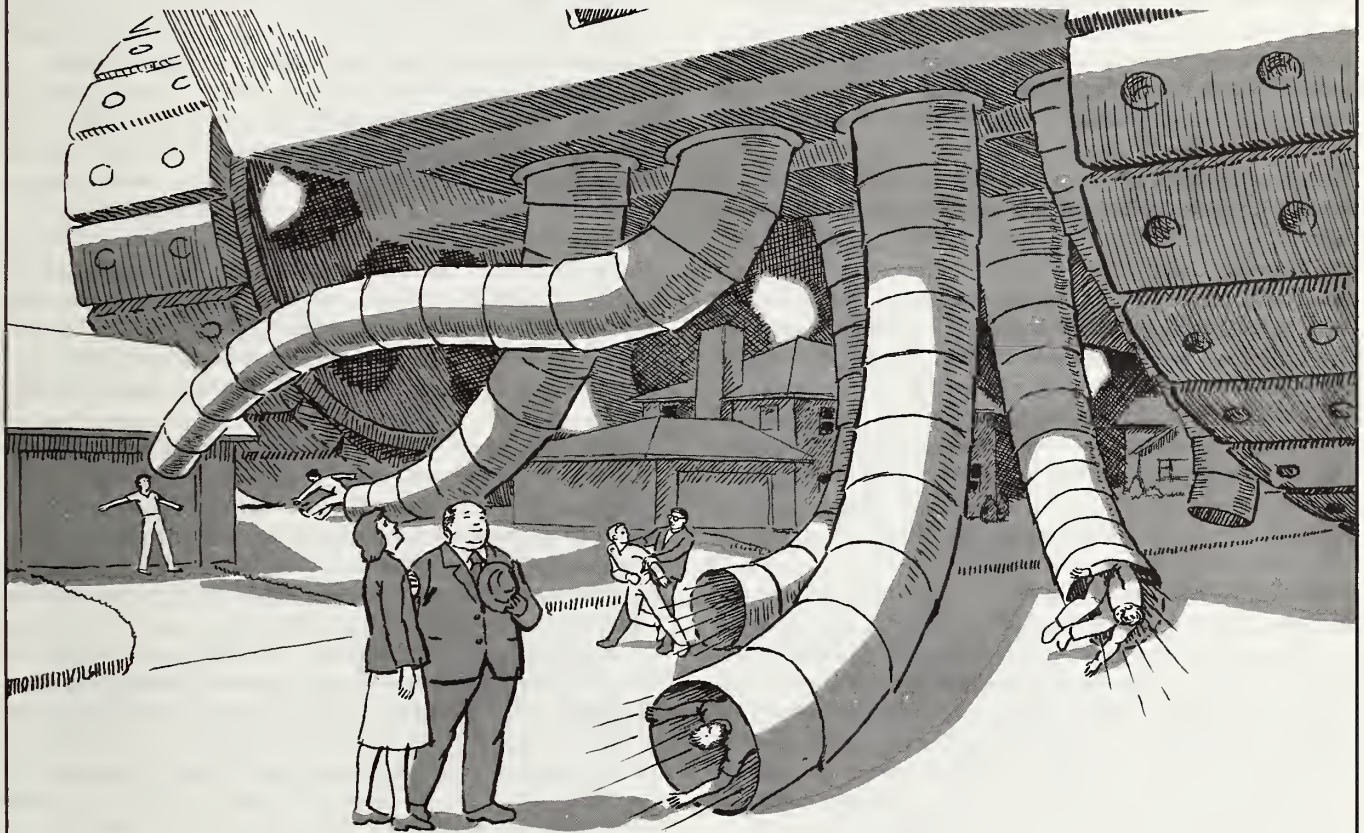
These are broad solutions to a broadly stated problem and I am scarcely able to evaluate them. They do remind me, however, of the ongoing discussion about the solution to poverty: is it more important to aid the poor or to preach to them? For it is commonly observed that persons who find the Lord often become less indulgent and more industrious and so better able to carry out the thrust of 1 Thessalonians 4:11 and 2 Thessalonians 3:10.

Conversion of the poor, however, is no panacea for a society that is rotten at the top. Many poor people are already converted and are still at the bottom of the pile. What is needed is a strategy to give them opportunities. This, I think, is in line with the force of Raines' proposal. Indeed this is what many in the black churches have sought to do for decades. For example, this is one of the concerns of the Diamond Street Mennonite Church in Philadelphia. (Recall "A Venture of Faith on Diamond Street," *G.H.* Aug. 25, p. 643).

In the meantime, the Salvation Army tries to bring a little cheer at Christmas. On the day after sign up, Mary and I go shopping for presents for ourselves and our family. We spend considerably more than the cost of a Salvation Army basket, but then we emphasize "useful" gifts: luggage, tools, even clothing. Nothing frivolous, unless it would be that educational toy for our granddaughter. About midafternoon we enter a grocery store to pick up a few other useful items. At the door I am confronted by a Salvation Army bell ringer. No doubt the previous evening's experience is still on my mind. I put an extra quarter in her box.—Daniel Hertzler

Gospel Herald

December 29, 1981



The war machine

An allegory by Michael J. Misiaszek

The war machine came to our town. We had heard tales of it for years, but thought they were but fables intended to frighten us. So we continued playing in the flowers, until one day, early in the morning, there it was, trundling over the mountain, descending into our peaceful valley. It growled as it came out of the southwest, easily the largest object I had ever laid eyes upon. It must have been about forty (40) stories or more in height. On its flat sides, a huge white star and a number I've long since forgotten shone out in sharp contrast to the dark olive green that had been polished until it shone like glass.

It glittered in the sun as it rolled toward us. Huge wheels higher than a house turned inside wide steel

tracks that could certainly flatten anything unfortunate enough to be in its path. Up on top sat a squat, roundish turret, out of which protruded a long, sinister, black barrel-tube that was unmistakably evil, yea, it seemed to exude an unseen foulness as if the very powers of darkness were present within. It drew one's attention like a magnet, draining any feelings of gaiety that may have previously existed. It was nigh impossible to smile in its presence.

The most impressive thing about the machine was its size. Yet in spite of its immensity, it maneuvered with great ease up and down the streets of our town, straddling our little homes, as if it had been here many times before and knew the way. The earth shook as it moved,

The war machine is not in operation now, but I hear them tuning it. My advice is "Prepare thy backbone."

yet strangely, after it had passed, it left no physical damage whatsoever, almost as if it had never come. Yet each neighborhood was a bit quieter than before, for the machine had come to our town to collect the older children.

As I watched the machine going about its business, I noticed for the first time a large number of hoses, two (2) or three (3) feet in diameter, dangling from the underside of the machine. It was into these hoses that the children were disappearing. Most of the parents seemed unusually benign about the whole matter; a few even went so far as to feed their children to the hoses, placing a hand over their hearts and mumbling something I couldn't quite hear. I was perplexed and shocked; and then the machine turned into our street. The big black barrel-tube fixed its silent chilling gaze directly on me as the machine advanced. I felt the warmth draining from my body, and my knees were beating one another unmercifully. I wanted to run and hide, but as I turned around, there was my mother facing the machine with a starry look in her eyes and her hand over her heart mumbling something I couldn't quite hear. Then—**zoop**—I was in the hose hurtling through darkness.

Getting to know each other. I cannot say whether I was going up or down, nor can I say how long I was in the hose, but after what seemed like hours, I dropped out into a relatively cramped room with dark, slippery walls. It was spherical, like the inside of a giant basketball, and was packed with about two hundred (200) sweaty bodies, some of which I knew from my earliest days of playing "bullethead" together. But even in the dim light, everyone had a different appearance. We were all **scared**.

Our spherical room with its curved floor (and slippery, too) made the simple act of standing a very tedious task. It was easier to stand near the bottom where it was almost level, but there one had to contend with the additional discomfort of the crush of those higher who had no level place to stand at all. Add to this the constant pitching and rolling of the machine as it moved ever onward, the smell of two hundred (200) sweaty bodies, all of which needed a bath by this time, and a great amount of heat. (I reckoned that the spherical room was near to either the engine room, or the pit of hell, possibly both.)

There were no windows; we did not know whether it was day or night, yet in spite of our pitiful state, we worked at maintaining a friendly atmosphere in order to keep from go-

Michael J. Misiaszek is from Oley, Pa. He is a member of the Fredericksville Mennonite Church. A Vietnam veteran, Michael says he "was drafted in mid-1968 and spent just under 14 months in Vietnam, where the foul ugliness of war and the dishonorable behavior of the American troops convinced me of the immorality of war. Upon return to the States, I became involved with an antiwar veterans group only to become further frustrated by an inability to stop the war.

"As frustration gave way to anger, I knew I needed help, but being unable to trust anyone, I asked God to help me. A short time later I came upon a modern translation of the New Testament and for the first time Scripture made sense. Before I read one third of it, I turned my wrecked, immoral life over to God."

ing mad, or to keep ourselves from injury by someone else going likewise. We laid aside our old, now unimportant grudges and prejudices, and got to know each other more closely (please forgive the pun) than we ever had. We talked and tried to comfort each other. Many had stories to tell.

Some had seen others who had obviously been prepared for the coming of the machine. They had been exercising, strengthening their spinal muscles, while the rest of us had been engaged in active time-wasting. Then when the machine did appear, they laid flat on the earth and waited for the machine to come and hose them up, which it did. But the hoses picked them up lengthways across the mouth of the tube, and there they stuck, and since each one had strong backbones, they remained rigid and bent not in the middle as others did who tried it without adequate preparedness, only to be sucked up by the hose in a bent position.

The hoses could do nothing with those who were ready besides dropping them off at destinations not known to us. We had always considered them fools, yet now we were ready to conclude that if we had had any backbone like they, the war machine would soon grind to a halt.

Others noticed how methodical the machine had been in going about its business. It knew exactly where to find each of us, all within a year of being the same age. It sought us out, wasting no time, as if it possessed a mind of its own, though everyone knows machines cannot think. While we pondered this, one lad, who had hitherto been rather quiet, spoke, saying, "What one among you did not register, and in so doing, gave the machine your name, address, age, and everything else the machine needed to know in order that it might place you in this situation?"

That was all he said, but as the reality of his words began to sink in, we realized now that the position we were in was our own doing by first not preparing and then by cooperating fully with a system which was now carrying us far from home. It seemed almost as if we had willingly jumped up the hoses. The proverb came true before our eyes: "The wise man foresees trouble and prepares, but the fool plunges headlong." We spoke but little after that. Some cried.

Editor: **Daniel Hertzler**

News Editor: **David E. Hostetler**

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Becoming bulletheads of the machine. Suddenly the floor disappeared and we were dumped unceremoniously in a heap onto the ground below. Green men with pointed heads shaped like bullets cursed us, kicked us, and herded us into line. No time to think now. Fear made us do whatsoever we were told. Down the line we moved. They growled and cut off our hair, they cursed and painted us green, and snarled and chased us into the "Mold Room." There they sneered and roughly forced our heads into old, well-used press molds shaped like bullets, and turned up the heat. I thought I would surely die with that heat, and this stinking green paint all over me, and this mold trying to squeeze my head into a bullet. I heard later that some would turn out to have heads too hard to be reshaped into a bullet, and were subsequently rejected, but they don't tell you much about people like that.

I must have been in that bullet mold for weeks before I got any air. I passed an initial quality check, which meant only two more weeks and I'd be an official bullethead myself. When that day finally came, they let me out of that mold and stood me in a row with all the other new little green bulletheads. I discovered two things. First, even being a bullethead doesn't seem at all odd as long as everyone around you is also a bullethead, and second, bulletheads have a difficult time looking up.

We were now finished with the molds, and they even let us go to the window to look at the sun for awhile. But a big surprise awaited us when we new little green bulletheads got to that window. It made us forget about the sun. As we looked out over the countryside far below us, we realized that we were far from home. There were no flowers here, and the ground seemed to be crying. Then, far out in front in the haze a large, faint shape loomed. It was another war machine!

Just then the big black barrel-tube roared, shooting hard

and fast, like a sleeping dragon that had just come to life. We were ordered back into line which would lead up to the "Load Room," where we would be pushed into the barrel-tube and shot at who-knows-what.

Some would die.


Some would be hopelessly crippled and maimed.

Some would land in a soft place and not explode immediately, but much later in life, injuring and crippling innocent loved ones close by, who had come to assume the dormant bullethead was harmless.

Some would be duds which could be shot through the barrel-tube many times, get up unhurt, and come running back to be shot again. The duds seemed to actually enjoy what was going on, and on, and on.

Prepare thy backbone. Well, this story took place years ago for me. The green paint is almost all worn off now and the shape of my head is nearly returned to normal, though there still exists a slight point on top from the bullet mold; I suspect the point may never completely disappear. I have come to greatly appreciate the ability to look up.

I have sons of my own now whom I love truly. I think of them when I hear the occasional, distant roar from the southwest. The war machine is not in operation now, as it was then; neither is it out of service. I hear them tuning it, preparing it for a future day. Few others, it seems, have ears to hear it, but once one knows its sound, he knows what to listen for. I can hear it even now, can't you?

My advice to my sons, and to all other sons, is simply this: "Prepare thy backbone." Do not take this advice lightly. Not one of us in that spherical room ever expected to see the machine until it was upon us, and then only the prepared ones knew what to do. So I say to you again, "Prepare thy backbone." May the Great Peacemaker walk among you all. Amen. 

Hear, hear!

A \$5 million endowment.

Most Mennonites would agree that parents and congregations have the primary responsibility to prepare their young people for life. They also would agree that schools of the Mennonite Church can help in this endeavor.

Those assumptions spring from a tradition of support for education found in those who have devoted their lives to the mission of education and in parents and students who have given top priority to committing personal funds to meet educational costs.

Also, congregations annually support church schools through their response to the average giving guide. Some congregations give the full amount requested; others fall short of their share in this essential financial support.

But who is really providing a network of financial support to the students and parents? It is the federal and state governments with their grant and loan programs which have become commonplace.

Recent cuts in student aid in Washington and in some state capitals have raised questions about financial support even as some young people are cutting their education short.

Have these government resources become *support* upon which we have become dependent? And if we have built on government dependence, do we really have *church* schools?

Finally, how will the Mennonite Church respond?

Our response must begin at home with families and congregations. Not all families are able to provide the financial resources needed to develop the talents and abilities of their young people. Support from the congregation is essential.

Could the district conferences together secure \$5,000,000 *in the next eight months* to begin setting up a Mennonite Board of Education loan and grant endowment fund where students and parents could get needed help? This beginning endowment fund should be increased by \$5,000,000 each year until a total of \$30,000,000 is achieved. The annual income from this total endowment fund would only meet about *one half* of the government aid being received now!

Church schools (rather than *church-related*) exist only if there is adequate church support! Are we ready to invest in the lives of the young people in our homes and congregations? What better investment is there? If not us, who? If not now, when?—**Lee M. Yoder**, vice-president, Eastern Mennonite College and Seminary, Harrisonburg, Va.

Women in the New Testament church

by Ruth Martin

For years, we have been led to believe that the Bible, and the New Testament in particular, supported a very rigid and oppressive attitude toward the place of women. In fact, this seems to be one area where, of all unlikely things, the “libbers” and the “anti-libbers” are in full agreement! I would like to submit that this is one of the most inaccurate and destructive myths with which we have to contend in becoming a faithful New Testament church. Much can be gained from looking at the New Testament’s own evidence regarding the position of women in the society and in the church. Then perhaps we can also better understand the strong feelings that have resulted from the acceptance of the myth. We can also find ourselves freed from the rhetoric of extremists on both sides, in order to take a faithful New Testament position.

In a so-called patriarchal society, genealogies are traced through the male line exclusively. That is all that matters. The New Testament, however, begins with a departure from that pattern. Not only are four women included in Matthew’s account of the genealogy of the Lord Jesus, but they are even foreigners to the people of Israel, and all but one are of dubious character. Tamar is the Canaanite who deceived Judah (Gen. 38), Rahab is the harlot of Jericho (Josh. 2), and Bathsheba is the wife of Uriah the Hittite (2 Sam. 11 and 12)—adulteresses all. Only the Moabite Ruth is under no moral shadow. Yet these foreign women have one thing in common: they are found to be more faithful than the people of God.

Throughout the Gospels, the pattern continues. Whether by their presence and participation, or by the choice of illustrations in the teachings of Jesus, both women and children are there in glowing colors. Who is set forth in Luke 18 as the symbol of prevailing prayer? A widow, petitioning an unjust judge. Who is praised in Luke 21 as the example of unselfish giving? Another widow, who gave all she had. Who is likened to the diligence of God in seeking for the redemption of man? A woman, sweeping her house in search of a lost coin. What symbolizes the penetrating influence of the kingdom of God in sinful society? The yeast that a woman works into her dough. And who do we see as the personification of faithful love? The women: last to leave the cross, and first to arrive at the empty tomb—who were then also the first to be entrusted with the joyous news of the Lord Jesus’ resurrection! Somehow, that doesn’t sound very stomped-on and oppressed!

But back to the myth. Women, we are told, were expected to stay at home, pregnant, barefoot, and stupid. Where is the New Testament evidence? Is it Mary, to whom an angel was sent to say, “God has chosen you”? Is it Peter’s mother-in-law, who was healed by the guest that Peter had brought home, and then served the company? Her first task

was probably to go for water at the well, where the story got around sufficiently to touch off a healing meeting for the whole town. Or is it perhaps the women spoken of in Luke 8, who traveled with Jesus and his disciples all the way from Galilee to Jerusalem, providing for the needs of the traveling preachers “out of their own means”? Or Anna, in the temple, to whom the Lord gave a prophetic word about his Son? Is it Elizabeth, who, unlike Zechariah, accepted the Lord’s unlikely word to her with great joy, and was the first to recognize Mary’s true condition? I’m sorry, I see absolutely no evidence for the myth.

Bringing children to Jesus. The women, we are told, were supposed to take care of the children while the men did as they pleased. But count the occasions where a child was brought to Jesus for his healing. This task was about equally divided between fathers and mothers. Jairus came on behalf of his daughter; a Canaanite woman on behalf of hers. A father brought his demon-tormented son, a mother at Nain received her only son raised from the dead. In fact, Jesus had a gentle rebuke for the woman who, in Luke 11:27-28, showed herself to have been deceived by the myth, saying, “Blessed is she who bore you,” by replying, “Blessed rather are they who hear the Word of God and keep it!” In this statement, we are all together, men, women, and children, entrusted with the same glorious privilege and the same awesome responsibility.

Even women who did violate social taboos received Jesus’ healing, love, and forgiveness. Remember the woman with the hemorrhage, who pressed through the crowd to touch the Lord? This was all wrong. The law forbade anyone to touch a person with an issue of blood, man *or* woman. Oriental custom, as yet today in many places, forbade men and women any public contact. She disregarded both, and was loved and healed. The woman who crashed a dinner party uninvited, and broke her alabaster box of ointment to anoint the Lord, was quite clearly socially out of place, yet she was honored and commended for her love. The sinful woman of Samaria had quite a record, yet she became responsible for the conversion of a whole town. When Jesus healed a crippled woman on the Sabbath, he dignified her with the words, “After all, she too is a daughter of Abraham.”

Of course the New Testament is a realistic book. It does not tell only of the commendable ladies. We also meet Mrs. Zebedee, the pushy mother, trying to secure a high position for her sons. This has been happening ever since Genesis too. Then there is Herodias and her daughter Salome who use their sex to effect the cruel murder of John the Baptist. The sordid side of the life of the Samaritan woman is not glossed over.

When we get into the Gentile world in Acts, the women become even more “liberated.” “Honorable” or “notable”

Ruth Martin is from Ephrata, Pa.

women were influential in getting Paul thrown out of at least one town, and are mentioned among the converts in others. Lydia has her own business, Priscilla and Aquila ply their trade together, and even the Roman governors include their wives in court proceedings.

The upshot of all this is simply: it is entirely likely that, except for a few external and technological factors, we would feel very much at home in the first-century world—except that maybe their women got away with more! The case for housebound, downtrodden womanhood simply does not exist in the New Testament. *Scriptural standards, for both men and women, put them as out of touch with prevailing social mores of the first century as they would do for us today.* There has never been a culture that “fit” the New Testament. It judges *all* of men’s ways.

Both men and women are included in Jesus’ warnings of the cost of discipleship. Both were bound, cast into prison, and killed in the persecution campaign engineered by Saul. Both are included in Jesus’ statement of who constituted his family. Both are added to the church in droves, after Pentecost.

But how about the church? That male-oriented, male-dominated, most sexist of institutions, or so we are told. I submit that this is just as much of a myth as the foregoing. Let’s look at the evidence.

We have seen that the women were the first messengers of the resurrection. And they believed it. Remember that. It is illustrative of our greatest strength, and our greatest weakness. The menfolk were slower to realize that Jesus was alive. The faithful women were there, in the prayer meetings prior to Pentecost: Acts 1:14 lists the eleven, the women, Mary, and Jesus’ brothers among the 120 disciples. They were there when the Holy Spirit came, just as Joel had said they would be: sons and daughters, old and young, servants and handmaids. In power and joy, all shared in becoming truly one in Christ, and in his gifts to provide for their life together.

How this worked out. A quick survey of the rest of the New Testament can give us a feel for the way this worked out in practice. We learn of Dorcas, whose care for the poor and widowed made her indispensable to the church at Joppa; of John Mark’s mother, whose house was a meeting place for prayer; of Rhoda, who got so excited about Peter’s release from jail that she interrupted the prayer meeting and left him out in the cold. Timothy is identified by the faith of his mother and grandmother. Lydia the businesswoman provides hospitality for the church and the traveling evangelists. Priscilla and her husband Aquila serve the church as a team, the same way they do their business. They travel with Paul, provide hospitality, straighten out young Apollos, whose doctrine is a bit confused, even risk their lives for Paul’s sake. The daughters of Philip the evangelist exercise the gift of prophecy. This is *not* to say they are preachers: when the New Testament means “preaching,” there are at least two other words for that. Prophesying is delivering a very specific message from the Lord for a specific occasion or need.

People mentioned in the epistles provide more clues to the place of women in the church. The lists of greetings at the end of a number of Paul’s letters *all* include both men’s

and women’s names. He recommends Phoebe, “the servant of the church” (the same word translated deacon or minister) to the church at Rome, entrusting her to their protection and help. Tryphaena and Tryphosa “labor in the Lord.” In Philippians, he asks a local elder to give help and counsel to Euodia and Syntyche, whom he considers valuable in the word, but who are having trouble getting along. People’s mothers and sisters are frequently mentioned.

Special provision is made, both in Acts and in several epistles, for the needs of widows. Not only are they to be cared for and protected, but even more important, they are given useful functions in the brotherhood.

Paul even intimates that many of the apostles take their wives along on their travels! (1 Cor. 9:5). Sapphira is indicted and judged along with her husband, as equally responsible for their act of deception.

And in Revelation, women personify both the best and worst of ends. The church is presented in beauty, purity, and glory as the prepared bride of Christ. The evil world systems are represented as the great harlot. Such is our potential.

Specific guidelines are given in several letters for the participation of women in the church, just as others apply specifically to men, although most instructions are for all believers. Instructions directly for women fall into two categories: the family and the church.

Family patterns are found in 1 Corinthians 7 and 11, Ephesians 5, Colossians 3, 1 Timothy 5, and 1 Peter 3. The following is a synthesis. The key to the whole is to be found in Ephesians 5:21: “Be subject to one another out of reverence for Christ.” This refers equally to the family and the church, and alone would solve many of the problems of both! Paul goes on to show how women are to be protected and cared for. No embittered “woman-hater” could have written the beautiful instructions in Ephesians 5:25-33. Peter later reminds men that we are “heirs together of the grace of life.” We are to practice modesty and good works toward all. Husbands and wives are mutually responsible for the meeting of each other’s needs—and Paul never got an advanced degree in “counseling”! One of the major points of 1 Corinthians 11 is that neither man nor woman is independent of the other, although, thank God, our functions differ. The list in 1 Timothy 5:10 is enough to keep any of us busy for a

Count your change

My change won’t count. I try to but I cannot add up the dimes and nickels of my days. I do so much by quarters and by halves, and if I truly count, why should I praise myself? My versatility is less than I would wish but when I try to change I find it something I can’t do by trying and when it happens I feel rather strange and sensible of being an exception to norms which others call the right amount. I’ll pay myself a penny for my secrets but change is something I refuse to count.

—Thomas John Carlisle

There has never been a culture that fit the New Testament. It judges them all.

lifetime: we should have a reputation for good works, raise our children well, be hospitable to strangers, wash the saints' feet, relieve the afflicted, and follow every good work! Is that a "sexist" assignment? The Lord Jesus had no physical children, but he has gone before us in everything else on the list.

A role exceedingly broad. But what about our role in the church? This too is exceedingly broad. We have already met Phoebe, a traveling servant of the church—a term usually applied to deacons. Paul sends Titus advice that charges older women to teach younger ones—and not just the Sunday school lesson! The "curriculum" includes being discreet, chaste, and serious; loving their husbands and children, goodness and obedience to the Word, and even housekeeping. What a blessing it would be for every young wife to have an older one to whom to go for advice and encouragement!

In the privileged position of children of God, women, like men, are afforded authority and dignity that could never be theirs in the sinful, competitive world—so much so that we need to be constantly reminded that the church is based on service, not pride of position. We have roles in the church that are likewise greater than we could have outside. This is why, when entrusted with the privilege to pray, or to deliver a prophetic word from the Lord, we are to cover our heads in acknowledgement of our privileged and protected position in the body of Christ. This is also why we are asked to wear our hair long, as a reminder that we have chosen a life of obedience to the Lord's ways, and have seen them more desirable than those of the world.

This bothers some women, as does the passage in Timothy that forbids us to grab authority over men. They see it as a restriction to be resisted. I see it as a beautiful protection. From what? Refer to the scene on resurrection morning. See the joyful acceptance of the women, the cautious reserve of the men. Like most of us, those grieving sisters accepted the message their hearts longed for. In this case, praise God, it was true. That's not always the case. Trained in cool-headed rationality, the brethren needed more evidence. This can be a great safety feature, though it may also give them difficulty with the joyful acceptance of all the Lord can do.

We are intended to complement each other. But when it comes to administrative leadership, and careful evaluation of teaching, caution, even skepticism, may be good. Ever since Eve we have been prone to deception. Did you ever consider how many cults and extreme groups follow the teachings of women—Mary Baker Eddy, Ellen S. White, Aimee Semple McPherson, and others—some outright false, some just excessive in some way. The Lord intends for us to be careful.

There is only one other area where women are excluded. This is the sometimes troublesome passage in 1 Corinthians

14, where we are told to be silent in church. This is puzzling, as just a few chapters earlier we are told to be covered when we speak. Both can be resolved, however, by setting them in context. The discussion in chapters 11 to 14 concerns the diversity of spiritual gifts and their proper function in the body. The point is the Lord's gracious provision by placing on each member infinite value, and assigning to each an essential contribution. A vision of the body is as difficult for 20th-century Americans, as it was for first-century Greeks, steeped in individualism, as we both are. But it is essential for faithfulness to the New Testament.

Much of chapter 14 deals with the abuse of the gift of praying in tongues. I believe it is the public exercise of this gift that is referred to in verses 34-35. The restriction makes sense, when you see how some women behave in its public use. It is not edifying nor glorifying to God. The privilege to pray beyond one's understanding is a beautiful and useful tool in our life with the Lord, but it is primarily intended, as in verse 28, to be a private communication with him. *Every other privilege and responsibility is equally that of men and women.* Romans 12, 1 Corinthians 12, and Ephesians 4 list some of these, but make no claim to be exhaustive. For our own good, and for the protection of the body, we as women have only two areas restricted: authority over men and spouting off publicly in tongues. Is this oppression? I think not. No more so than denying men the privilege to bear and nurse children. Why then are women hung up on these two things?

Partly because we have not been encouraged to take the responsibilities that should be ours. But also, perhaps we have the same problem as Mrs. Zebedee. What did she want for her boys? Prominence. What did Jesus have the hardest time educating out of his disciples? The desire for prominence. Even on the way to Calvary, they are asking, "Who will be the greatest?" Somehow we have let ourselves be sold a bill of goods by the selfish world. "Assert yourself." *Self-realization — self-awareness — self-image — self-acceptance — self-respect*—we are told that these are good. And we have accepted it, not realizing that in doing so, we are calling either a fool or a liar the one who said "*Deny yourself, take up your cross, and follow me.*"

To know true liberation. The Lord we *say* we follow washed his disciples' feet . . . taking the form of a servant . . . emptied himself . . . didn't even hang onto his rightful equality with God! Yet we, his people have bought the line that big is beautiful . . . splashy is good . . . prominent is valuable. Jesus said, "It shall not be so among you. The greatest . . . serves." Men or women. The statement, "For while there are among you envying and strife and divisions, are ye not carnal, and walk as *men*?" is not intended as a goal—for men or women.

When we as a church learn the truth of 1 Corinthians 12, that we are truly one body, and all absolutely necessary to each other—that no man or woman is more or less needed and valuable than any other—then we will know true liberation. There is nothing that can match the freedom and joy of finding one's intended place in the body of Christ—a place no other person in all the world can fill—and being built together with his people.



Justice, healing, and peace

by Loren Johns

Editor's note: Article 5 in this series is not available at press time. So we are substituting article 6 and will insert 5 into the series when it becomes available.

"Man shall not live by bread alone" (Mt. 4:4).

Jesus said these words in response to Satan's first temptation—turning stones into bread. We are near the beginning of Jesus' ministry, right after his baptism where the Spirit of God descended like a dove and a voice from heaven said, "This is my beloved Son, with whom I am well pleased." We are then told that "Jesus was led up by the Spirit into the wilderness to be tempted by the devil." Having fasted "forty days and forty nights," he became hungry. The tempter came to him and said, "If you are the Son of God, command these stones to become loaves of bread." Jesus responded, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'"

We notice here that Jesus' answer came straight out of the Greek Old Testament (Deut. 8:3). In refuting Satan's temptation, Jesus drew on the heritage of his faith—the salvation history recorded in his Bible. By drawing on that history, he affirmed its continuing significance for his own ministry and for the kingdom he was about to announce.

According to Deuteronomy 8, the lesson that Israel was to learn from their experience with manna was that God desires in his people not pride and self-sufficiency, but dependence upon him. In response to that trust, he cared for them.

The meaning of the words "man shall not live by bread alone" in *this* context depends on how we understand the nature of Satan's temptation. The words read, "If or since you are the Son of God, command these stones to become loaves of bread." Jesus' temptation was to turn aside from the mission of peace given at his baptism in favor of a one-sided mission of physical maintenance. This was to avoid the way of the cross in favor of a popular ministry, to use his powers for self-gratification rather than for the healing of others, to be self-sufficient rather than dependent on God.

The contrast at work in this passage is between that by which man lives—bread—or the Word of God. What is it that sustains life? In his response to Satan, Jesus revealed that his understanding of life was all-embracing; there is more to life than meeting physical needs. This is not to say that the spiritual needs of man are the "higher" or "real" needs and the physical needs are "lower" or even "evil." Jesus himself spent much time and energy ministering to physical needs. The point is that he also recognized a deeper need—that of reconciling rebellious man with a just God.

The second phrase of Jesus' response, "... but by every word that proceeds from the mouth of God," refers simply to living out the Word of God, or living out the *will* of God. In

John 4, when the disciples brought him some food to eat, Jesus responded, "I have food to eat of which you do not know. . . . My food is to do the will of him who sent me" (vv. 32, 34). To do the will of God is as necessary as daily bread. More, it is that which nourishes and satisfies.

Jesus knew that there was more to life than physical maintenance; life is an expression or result of the creative Word of God. The implication here is that if you want to live, consider and obey the Word of God, because his Word is creative, life-giving (cf. Jn. 6:63, 68).

This discipleship is not necessarily ascetic; food is a gift from God to be enjoyed. Part of the vision of shalom (peace) which Jesus came to establish is enjoying God's creation. Another part of that vision is being at one with the Creator, embracing his Word and will for our lives, enjoying the creative, life-giving power at work in that relationship of trust and faithfulness.

There have been many times in history when the hunger for obedience to God's will has outweighed other considerations. Anytime anyone has lifted the head from the pursuit of daily needs in order to actively pursue justice, healing, and peace, there has God's Word been fulfilled, there is it understood that "man shall not live by bread alone. . . ."

I believe this is a lesson most of us have learned. However, sometimes we need to be reminded. One local Mennonite pastor recently handed out silver dollars on a Sunday evening with a challenge for each to keep that silver dollar in a pocket or coin purse. Every time one reached for some change to buy coffee, a soft drink, or any other unnecessary food item, he was to ask if this money could be spent through the church.

After setting this money aside for two weeks, it was given in a special missions offering. The observation was made that many of us spend more money on unnecessary food items per day than the combined per member askings for all churchwide Mennonite ministries (about 37¢).

Just how hungry *are* we for justice, healing, and peace? Jesus' warning is also a promise—a promise that those who feed on justice will also be satisfied, nourished in that pursuit. Our society knows little of daily discipleship, of the life-giving creativity of a relationship of trust and obedience to God's Word. We spend most of our energies in amassing and consuming personal wealth. Physical wants seem to crowd out our spiritual needs. Hedonism runs rampant. Questions of justice and the will of God are supplanted by the concern that the "free enterprise system" have free rein.

But whenever God's people are obedient to his Word, whenever we see acts of self-sacrifice done to establish justice, healing, and peace on earth—there we see at work the meaning of the words: "Man shall not live by bread alone, but by every word that proceeds from the mouth of God." ﷻ

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The church year?

by Clarence Y. Fretz

In an editorial dated November 4, 1980, Daniel Hertzler said he remembered a preacher in his home church who did not pay much attention to the church year—he was as likely to preach on sin the Sunday before Christmas as to consider the nativity story. Commented Editor Hertzler, “Most of us preachers today would think he was missing a teachable moment, but he probably followed a more Anabaptist practice than we.” Is this true? Did Anabaptists disregard the church year entirely? No, not entirely, but almost so.

The oldest Mennonite conference in America is the Franconia Conference in eastern Pennsylvania. There is no record that Franconia Mennonites observed the church year and used prescribed Scripture passages in a systematic way.

The first meetings for worship in the Franconia Conference district were held in Germantown in 1683. At first the Germantown Mennonites met with the Germantown Quakers in their Quaker meeting. Quakers abhor prescribed, structured approaches in worship. I once made the mistake of calling on a Quaker to return thanks before we ate together at my residence. He responded, “I cannot pray at the command of man.” Later a Mennonite showed me how one ought to proceed, when he called on me for grace, by saying “Sei frei.” And recently a Mennonite bishop did the same in English when I was about to eat at his table. He said, “Be free.” It must be an approach to worship that is part of Mennonitism as well as of Quakerism.

When Germantown Mennonites finally met separately from the Quakers, they still had no ordained men, and conducted their meetings in a fashion similar to a Quaker meeting: “They would admonish one another,” says an early writer (Jacob Gottschalk). Another says that Dirck Keyser, a layman, would “read from a book of sermons.”

Franconia Mennonites in their meetings probably devoted more time to the Word of God than Quakers did. For example, here is the outline of an Anabaptist service held in Holland in 1608:¹

Prayer

Scripture (one or two chapters, with a running commentary on its meaning)

Prayer

Sermon (one hour, on a text)

Spoken contributions by others present (as many as would)

Prayer (led by the principal leader)

Offering

(Length of service—about four hours)

Franconia Mennonites had a certain order of worship. In his *History of Franconia Mennonites*, J. C. Wenger says that Franconia meetings for worship proceeded as follows:

1. Congregational hymn
2. Chapter read by deacon, seated
3. Introductory address and call to prayer, by a minister
4. Kneeling silent prayer
5. Main sermon, closing with the words “Further liberty”
6. Testimonies by ordained brethren, seated, each ending with the words, “Further liberty”
7. Final remarks by minister who had preached the main sermon
8. Audible prayer, while all kneel, by the same minister
9. Closing hymn
10. Benediction, with congregation still seated

Only rarely was an offering taken, but if one was planned, the minister would announce it just before the benediction, and invite donors to put their gifts in the boxes at the doors. No pressure was exerted—the members were merely given the opportunity to share in the offering. A spirit of voluntarism was maintained from the beginning to the end of the worship service. Apparently the deacons were even permitted to select what chapter they would read at the beginning of the worship service.

John E. Lapp, a retired Franconia Conference bishop, remembers that his mother always had a *John Baer Almanac* and that before she went to church, she would read the Scripture portions listed there for that Sunday. She told John that the deacons did not always read the Scriptures listed in the *Almanac* but very often they did. Both the *John Baer Almanac* (1825ff.) and its forerunner, the *Hagerstown Almanac* (1817-1981) listed only chapters from the Gospels. This would have seemed right to the deacons of Franconia Conference. In 1773 the leaders of Franconia Conference wrote an important letter to the Mennonites of Holland. In it they reported, “We recognize the holy Scriptures, especially the Evangelists [i.e. the Gospels], for our chief rule.”

What the Franconia deacons may not have known was that the Scriptures listed in both almanacs were taken from the liturgical calendar of the Reformed Church for the church year. But the deacons did not announce any chapter as the prescribed reading for the day, nor did they always use the portion listed in the *Almanac*. Freedom of the Spirit

1. Horton Davies, *Worship and Theology in England*, Vol. II, p. 89, quoted by Donald P. Hastad in *Jubilate! Church Music in the Evangelical Tradition*, p. 117.

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always prevailed. They did not follow the church year *per se*.

Franconia Mennonite deacons usually read Luke 10 at the beginning of a service for ordination, and Matthew 18 on the Sunday when counsel meeting was held. Perhaps there were other regular worship practices in earlier years. Other Mennonite groups had them.

Old Order Amish have retained an order of worship common to Mennonites in early America. The order of an Old Order Amish preaching service is also the order of an Old Order Mennonite preaching service, as well as that of Lancaster Conference Mennonites in the early nineteenth century:

1. Congregational singing of several hymns, while the ministers meet in a small room for counsel
2. The *Anfang*, or introductory address, closing with a call to prayer
3. Kneeling silent prayer
4. Reading of a Bible chapter by the deacon (In Amish services both the deacon and the congregation stand during this reading of Scripture, but Mennonites did not keep up this practice.)
5. The main sermon usually based on, or related to, the chapter which the deacon has just read; Amish preachers conclude the sermon by reading another chapter akin to the chapter preached on
6. Testimonies to the main sermon by ordained men present, and, in Amish congregations, even by older unordained brethren, all given from a seated position
7. Closing remarks by the minister who preached the main sermon
8. Closing audible prayer by the minister (Amish preachers read a prayer from a prayerbook; Mennonites offer extemporaneous prayers)
9. Benediction (standing)
10. Closing hymn (in Amish congregations, *after* the benediction; in Mennonite congregations, *before* it)

The entire service revolves about the Scripture read by the deacon. What Scriptures are selected by the deacon? A clear pattern emerges for this.

Early Lancaster Mennonites used chapters from the four Gospels. In 1804, the Lancaster Mennonites published their German hymnbook, *Unparteiisches Gesangbuch* ("Impartial Songbook") which has appeared in numerous editions. In some printings of the third edition (1820), there appeared an "Anweisung," or reference table, that listed hymn selections which would be fitting to sing in connection with various sermon texts, beginning with Christmas, when Matthew 2 or Luke 2 would be used. Then follow Scripture selections taken in order from Matthew 2 to 28, then from Luke 10 to 22, and finally, from John 1 to 6. The list concludes with John 10 and 15, Mark 16, Ephesians 6, and Acts 1, 2, and 3.

A few passages are referred to as being passages for special occasions: Luke 2:21-40 for New Year; Matthew 6 for the day of fasting, repentance, and prayer (still observed by Old Order Mennonites with preparatory services on the day

before communion); Matthew 19 for marriage occasions; Matthew 28:16-20 for baptismal services; Luke 22 at communion; Mark 16 for Easter; Acts 1 for Ascension Day and Acts 2 for Pentecost.

This reference table in a hymnbook is for song leaders and is therefore no proof that the passages listed were considered required reading for Mennonite services. But we can presume that the compiler included them on his list because he felt these were the passages the deacons would read and the ministers would use as sermon texts.

Old Order Amish once used almost the same selections as the early Lancaster Mennonites. We generally think of the Old Order Amish as being the most faithful of Mennonite groups in adhering to ancient practices of our Anabaptist-Mennonite heritage, but we overlook the fact that their oral transmission is not as accurate as written records. And they have no known written records as old as the list of Scripture selections found in the 1820 *Unparteiisches Gesangbuch*.

However, the Amish do have printed lists of Scriptures (printed since 1890), which they call *Schrift Registers*. These *Registers* list two chapters from the New Testament for each of the twenty-six Sundays in an Amish year. (Regular services are held every other Sunday.) Each region has its own version of the *Schrift Register*, with minor variations.

In 1945, John Raber in Baltic, Ohio, published a *Schrift Register* which was described as one for Amish congregations generally (and not merely for one local region). Raber's list is like the Lancaster Mennonite list in that it begins with Luke 1 and 2 for Christmas, then lists two chapters biweekly from Matthew 2 to 27. Later Raber lists eight chapters from Luke 10 to 22, as well as chapters from John and from the epistles. Other Amish lists are similar but have not retained as many chapters from Matthew. These Amish lists include John 3 (the new birth), John 8 (freedom in Christ), and 1 Corinthians 13 (Christian love).

Stauffer Mennonites adhere to the four gospels. Conservative Mennonite groups which have broken away from Lancaster Conference preserve some of its earlier traditions. The Stauffer Mennonites are the most conservative and were the first to leave, in 1845. They adhere to the early Lancaster Mennonite practice of using chapters from the four Gospels as passages for the deacon to read, and for preachers to preach on.

For example, on one occasion, two brethren were not permitted (by Stauffer Mennonite leaders) to "pass through the lot" for ordination as preachers because they would not promise to preach only from texts found in the first four books of the New Testament.

Old Order Mennonites preserve earlier worship traditions of Lancaster Mennonites. The Old Order Mennonites separated from Lancaster Conference in 1893, and in 1926 divided into Wenger Mennonites ("team people") and Horning Mennonites ("black bumper Mennonites"). Like the Old Order Amish, both groups have given up strict adherence to preaching only from the four Gospels, probably because Lancaster Conference Mennonites had already done so before 1893. But these Old Order Mennonites

Good expository preaching through the Gospel of Matthew could promote the renewal of the Anabaptist vision in our time more than a liturgical calendar

use the following Scriptures for specific occasions:

Two weeks before counsel meeting	Matthew 7:1-23
*Counsel meeting	Matthew 18:1-22
*Preparatory service (day of fasting)	Matthew 6:1-23
*Communion	Luke 22:1-24
	1 Corinthians 10:1-24
	1 Corinthians 11:16-34
Easter	Any Gospel ac- count of the Easter story
Ascension Day	Acts 1:1-14
Pentecost	Acts 2
Thanksgiving	Romans 13
Christmas	Luke 2:1-34
Weddings	Matthew 19:1-11
Ordination	Luke 10:1-22
Reinstating excommuni- cated members	Luke 15:1-32

Most of the above Scriptures are also used by the Old Order Amish for the same occasions. Those marked by an asterisk were used until the 1940s by Lancaster Conference.

Do Old Order Amish worship practices point us to having a church year? Franconia and Lancaster Mennonites have abbreviated their church services. The introductory address has been dropped, or at least combined with Scripture reading. Sermons are much shorter, and usually only part of a chapter is read during opening devotions.


But the Old Order Amish still have "set Scriptures" (an Old Order Mennonite historian calls them "vorgesetzte Schriften"). They have set Scriptures for Christmas, Easter, and Pentecost, for seedtime, harvest, and ingathering, indeed, for every meeting Sunday of the year. They conclude their "church year" with some of the same passages as found in the *John Baer Almanac* (based on the Reformed lessons for their church year): Hebrews 11, 12, Romans 13, and finally Matthew 24 and 25 concerning the end of the world.

But the Amish do not, like the Reformed churches, read and discuss the last verses of Romans 13 as a call to penitence at the beginning of Advent. (The Amish probably do not speak of Advent or Lent.) Instead they treat Romans 13 as a chapter on "Obrigkeiten" ("ruling authorities"). The Amish read Hebrews 11 and 12 about the same time as liturgical churches look at parts of them for "All Saints' Day," but the Amish use these chapters to speak about the faith of the patriarchs and about the importance of steadfastness.

Moreover, the Old Order Amish read and discuss entire chapters from the Gospels, and not the brief selections usually found in a liturgical calendar. Like the early Lancaster Mennonites they begin the year with a series from

the Gospel of Matthew. This points to expository preaching from Matthew rather than to observance of a church year. This lends itself to beginning with Christmas and climaxing with counsel meeting (Matthew 18) and spring communion.

Good expository preaching straight through the Gospel of Matthew could promote the renewal of Anabaptist vision and emphases in our time more than the introduction of a liturgical calendar. It was such preaching through Matthew that Zwingli did when he became pastor at Zurich, Switzerland, in 1519.

Not only did his hearers hear passages treated which had gone unnoticed for many generations, but they felt the cumulative force of the continuous narrative of the life and ministry of Jesus Christ. And hearers became converted under such preaching, among them Conrad Grebel and Felix Manz, and others who became charter members of the earliest Anabaptist congregations. 

Brother, can you use a dime? (continued)

Last week we heard Wayne North and Joseph Hertzler say what they would do if they received their share of an extra 10¢ per member per day. Here is the response of a third church leader.

We would assist more students

The real issue is what the Mennonite Church receives and could receive in a fuller measure were full support available for higher education. While our main purpose is education—the nurture and discipline of younger people—this must not be seen solely in individual terms. Not only do the colleges "transmit a history and make an identity clear," as you say so well in *Mennonite Education: Why and How?* (1971), but there is the social or churchly benefit as well. Again you put it well ten years ago that colleges are places for training leadership for "a reconciled and reconciling people." I strongly believe church college education has and continues to make such a significant impact on the life of the church that the return on this investment is one of the best Mennonite people make.

Let me add a note on the present urgency. Public policies on education are changing. When you and I were at EMC 30 plus years ago we paid our own way. Since the 1960s state and national governments have picked up a portion of these costs for students and their families. Now again the public mind is changing, forcing individuals and families to do what they haven't done for years. Public institutions with lower costs because of tax support are inviting. The Mennonite colleges need extra support for student aid for individuals who ought to be in our institutions but with few personal or familial resources. The next two years will be very critical in adjusting to the new situation. Extra support for such students is needed now.—**John A. Lapp**, Provost, Goshen College.

Glad exchange

The greatest gifts of service may be the gifts returned to those who serve—acceptance within another culture; learning that people are more important than tasks accomplished; that sitting and talking is sometimes better than getting straight to the point, that walking is a good way to get anywhere.

As we go we discover that the people we meet and the things we learn from them are special gifts from God—that love, given and received in any season, brings joy.

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Church maintains interest in international ministries

The missionary enterprise continues to enjoy strong support among the various Mennonite and Brethren in Christ churches, if the reporting done at the Dec. 1 and 2 meetings of the Council of International Ministries is any indicator.

Preceding the main sessions of CIM, which is comprised of mission board heads of the major Mennonite and BIC mission boards, on Monday, Nov. 30, and Tuesday morning, Dec. 1, East-West, Asia, and Latin America Task Forces met to discuss their particular concerns.

Walter Sawatsky, of Neuwied, Germany, and director of Mennonite Central Committee programs in Europe, chaired the East-West Task Force discussions held in Winnipeg, Man., and Des Plaines, Ill. He brings a strong academic and practical background to his leadership in this area. His assignments often take him to the Soviet Union and East European countries.

Tours to Russia came under scrutiny early in the East-West discussions. Background, problems, and plans were examined. One of next year's tours will coincide with a peace conference called by leaders of the Russian Orthodox Church. It isn't clear how the tour and tour leadership will relate to this event yet.

Peter Dyck, of MCC Akron, gave an update on the Barclay Commentary in Russian project.

"Should CIM-related churches be more closely related to and supportive of Amnesty International work?" was another question the East-West Task Force debated. Though no official action was taken, the group favored AI-type action.

The work of Mennonite students in East European countries, including Poland, Yugoslavia, Bulgaria, and others was reported. There is also some interest in underwriting a history of Protestants in Bulgaria.

The Asia Task Force continues to show interest in Southeast Asia and relationships with China (see the special report on the China subsection). "A new leadership is emerging," CIM representatives were told. A serious study of the Asia Mennonite churches is being undertaken, which should lead to the publication of a book.

And the Latin America Task Force reported enthusiasm for and progress in the development of a Spanish-language curriculum under the leadership of Arnoldo Casas, Elkhart, Ind. Hector Valencia, Colombia, has been named editorial director of the project.

Latin-American churches are being forced to come to terms with human need and violence. They are being asked, "What are the answers?" And the role of North American

workers is being subjected to increasing scrutiny.

Leadership training, with a focus on African countries—Tanzania, Kenya, Zaire, and others—took up considerable time in the regular CIM sessions. Veteran missionaries such as Don Jacobs, of the Christian Leadership Foundation, Hershey Lehman, of the Eastern Board, and Jim Bertsche, of the African Inter-Mennonite Mission, shared time in outlining the problems related to making training more accessible and pertinent to African needs. The tendency is to take the classes to the people and away from so much emphasis on formal, campus education—though this mode cannot be entirely dispensed with, according to the reporters.

Harold Turner's visit to North America and his invitation for Mennonite missions to cooperate with his study program at Selly Oak Colleges near London, England, were reviewed. Regarding Turner's tour, reactions were almost unanimously favorable. His specialty is with indigenous and autonomous groups arising in Africa and other places around the world, including those originating among the Native Americans.

The various agencies represented spent some time working at financial arrangements, continuing relationships with each other and the churches they serve, and sharing their vision for the future. The tone of the meetings was definitely upbeat. And the state of cooperation seems healthy.—David E. Hostetler for Meetinghouse

Beechy, Kreider report on China experience

Atlee Beechy, on staff at Goshen College, Goshen, Ind., and Robert Kreider, at Bethel College, Newton, Kan., recently returned from a fraternal visit to China and reported to the Council of International Ministries on their experience. Kreider filed the following report for Meetinghouse publications.

Atlee Beechy and I were standing at dusk on the steps of the administration building of the Northeast Technical Institute in Shenyang, People's Republic of China, having just finished a tour of this major center of Chinese technical and scientific studies. Behind me I heard a voice, "Robert Kreider.... I am Stephen Wang."

There he was—a tall, smiling, 77-year-old man, bundled up in a blue padded greatcoat and capped with a broad fur cap—Stephen Wang, whom I had not seen since I was a little



'We are servants in God's work,'

A contemporary paraphrase of Proverbs 30 would suggest that there are three things God is doing in Ames, Iowa—four that are sources of praise: the coming of Ames Mennonite Fellowship's first Voluntary Service worker, the formulation of guidelines for a war tax alternative fund, the appointment of a peer minister to relate to Iowa State University students, and a substantial attendance increase resulting in a move to a larger meeting place.

Attendance patterns at Ames Mennonite Fellowship (AMF) can shift rapidly. Tremendous turnover is typical of Mennonite gatherings in college and university settings; Ames is no exception. It is only partly in jest that some

boy 50 years ago. He and James Liu were, perhaps, the first international exchange students to come to a Mennonite college in North America. That was fifty years ago, 1930-32, when they studied at Bluffton and Bethel colleges. I remember their visits in our home and how we listened to their conversation.

Stephen Wang, whom we thought had died years ago during the Japanese invasion or the civil wars of the 40s, was alive. He had traveled four hours by train from Changchun in Jilin Province of Manchuria to renew an old Mennonite friendship. Stephen Wang is professor of organic chemistry and head of the department at Northeastern Normal University in Changchun and father of five.

We shared with him the purpose of our mission to China: to visit members of the Goshen (Ind.) College Study-Service Trimester unit in Chengdu, Sichuan, in its second year and evaluate the English language seminar of last summer in Shenyang, Liaoning Province. We told him of how we were exploring possibilities for the continuation and expansion of



Fellowship members showed their commitment on a walk to their new location.

agreement had been reached with the nearby Collegiate United Methodist Church.

Like the children of Israel of old, who carried their tabernacle with them, participants in the Ames Fellowship walked together on Sunday morning, Oct. 11, as an expression of their common pilgrimage. Starting at the Schrag's home, the group carried the Fellowship sign and worship materials six blocks to the small chapel within the Methodist church. Along the way they sang praises to God. Upon arrival at their new meeting place Keith Schrag led a service centered in "Covenant Renewal."

Through an innovative program initiated this fall Ames Mennonite Fellowship is attempting to respond to one of the challenges that "comes with the territory" near many university campuses. It's called a "peer ministry" program, and Evelyn Turner of AMF is serving as peer minister.

Her main responsibility is being in touch with the 50-plus Mennonite students on campus, expressing interest in their situations, and alerting them to the resources and activities available to them through Ames Mennonite Fellowship.

Evelyn works about four hours a week, making frequent use of the telephone in her contacts. The peer ministry program is being funded this school year by a special \$500 pilot project grant from the mission board of Iowa-Nebraska Mennonite Conference.

In a third development this fall AMF is taking the lead in establishing a war tax alternative fund for persons in the Ames area who are

conscientiously opposed to paying taxes for war. In May 1981, AMF took formal action to establish the fund. Since then, some \$300 has been contributed to it. On Nov. 10 seven persons gathered and drew up guidelines for participation in the fund.

In brief, the group determined that contributors to the fund need to pay "an equivalent to the amount actually withheld from Internal Revenue Service." Participants are expected to sign a "statement of purpose and guidelines" at the time of the first deposit. Keith Schrag, Dan Clark, and other AMF participants in the fund welcome questions and counsel from the broader church in this matter.

And fourth, on Nov. 1 Marilyn Fenn, a Mennonite Voluntary Service worker from the state of Washington, arrived in Ames to begin a two-year term of service under AMF's supervision. She is the first volunteer sponsored by AMF. To support her, AMF members will need to increase their giving by 13 percent per year. "We have felt the Lord at work in our year-long search for Marilyn," said Keith.

Marilyn is living and working out of the Loaves and Fishes Peace and Justice Center a few blocks from campus. According to Rhoda Schrag, Marilyn's involvement with this "Catholic-Worker-style house of hospitality" is a way of "continuing to express our fellowship's commitment to peace and justice."

In a recent AMF newsletter column, Keith wrote: "There's so much popping around here recently that I'm feeling frazzled. I'm convinced that if I had to keep tabs on everything myself and be in charge, it would fly to pieces. Fortunately, it's God's business and we are servants in God's work."—Dan Shenk

Ames, Iowa, story

AMF members refer to their fellowship as "Mobile Mennonite Church."

Therefore, what happens with AMF is greatly influenced by Iowa State's calendar. During the summer of 1981 Sunday worship attendance averaged less than a dozen. The group had no difficulty fitting into the living room of Keith and Rhoda Schrag, AMF's leadership couple, where Sunday meetings have been held the past three years.

But this fall a larger than usual influx of university-related folks has taken place as some 30 to 40 persons have been worshipping together. Having outgrown the Schrag living room, AMF relocated in mid-October after an

programs of English instruction as now represented by Elfrieda Ens, Hague, Sask., in Chongqing (Chungking) and James and Doris Bomberger, Harrisonburg, Va., in Chengdu. I gave him a copy of the description of the China SST program written by Atlee and Winifred Beechy.

The next day Stephen told me that he had read the pamphlet twice and was thrilled to see what his Mennonite friends were doing in cooperation with his people: a program which brought North American students and teachers to China and in turn Chinese teacher-students to Goshen College. He inquired how he could help.

On Dec. 2 in Chicago, Atlee and I reported to members of the Council of International Ministries on our two weeks of visitation in China. We reported a cordial reception in Shenyang, Chengdu, and Chungqing and an eagerness among educational authorities in all these places to continue the educational exchanges which Goshen College has inaugurated. Chinese educators are highly pleased

with the teaching competency, cultural sensitivity, and character of the first students and teachers. Moreover, they speak enthusiastically of the experiences of Chinese teachers studying English at Goshen on an exchange basis. They seek an expanded program which would include teachers from other Mennonite colleges and from the wider Mennonite constituency.

We reported to the Chicago gathering that a Mennonite exchange program with China will require a sensitivity comparable to the Mennonite presence in Muslim and socialist countries. Hence, the words used in the discussion included "exchange," "mutuality," "reciprocity," "transparency," "peacemaking," "bridge-building," and more. In this unfolding program is a sense of the leading of the Spirit step by step but without a clear picture of the outcome of this friendly exchange. It was humbling to receive from our Chinese hosts their expressions of acceptance and trust of Goshen College, other Mennonite colleges, and people from Mennonite churches.

China is changing rapidly. It continues to be a carefully controlled society. However, the pervasive and resolutely proclaimed Marxist-Leninist-Maoist "mass line" of a few years ago, has been toned down drastically. As late as 1976 the Cultural Revolution was heralded as a great national achievement; now it is viewed as a national tragedy, "the Great Mistake." We heard no one express interest in returning to a pre-1949 Nationalist society. We have a flood of other impressions.

The Chinese, a poor, but self-reliant people, appear to be meeting minimal physical needs. One observes warmly dressed people, food in the marketplaces, well-stocked shelves of merchandise even though a limited range of choice.

Having suffered grievously at the hands of Japanese, North Americans, and other foreigners in times past, the Chinese have an amazing capacity to forgive and forget.

Chinese authorities are under severe economic restraints. They are delaying modernization timetables, cutting back in heavy in-

dustry, retreating from Maoist doctrines of self-sufficiency. Clearly the incentive system is being extended to give more freedom for production teams to make decisions as to what they produce. The free market sector of the economy is growing.

Modernization may produce unwelcome side effects which the Chinese may not have fully anticipated.

The self-reliant Chinese are wary about becoming dependent on foreign gifts.

The Chinese appear to have hope in their future—the essential ingredient in any development strategy. Their hope is grounded in a sense of self-worth. They take pride in the following: being a hardworking and a plain-living people, their advances in technology (e.g., “some day we will put a man on the moon”), “no one in China is hungry,” “even peasants are getting TVs, bicycles, and sewing machines,” “the Sichuan flood—worst in 100 years—did not stop us from increasing farm production.”

In November, the subject of everyone’s conversation was their world championship women’s volleyball team. Even in their disclaimers is a can-do, go-getter spirit: “We are poor, but it will change.”

The Chinese do not appear to be much aware nor concerned about the perils of nuclear war. China is one of the few countries which actually is retrenching on military budget.

The Chinese, like many North Americans, believe in the precepts and practice the liturgies of civil religion. The state is clothed in a mystic mantle.

Every report on churches identifies a larger number of open Protestant and Catholic churches than the previous report. The most recent figures are 180 Protestant and 80 Roman Catholic churches open. We attended a Catholic mass, the sanctuary filled to capacity with people of all ages. Add to these open churches all the house churches meeting throughout China.

Divergent thoughts, perhaps, can be expressed more openly in China today than several years ago.

Mennonite students and teachers with whom we met confess that China has unique fascinations: a billion people in an area the size of continental U.S., 4,000 years of continuous history, the friendliness of the people, the exquisite cuisine and the Chinese sense of beauty, the image of the socialist people who “stood up” against Soviet arrogance, a sense of awe in thinking of all the tragedy the Chinese have experienced in the recent past.

China is an intense value-testing, value-pondering experience, full of parables, questions, enigmas, paradoxes, mysteries, things attractive, and things repelling. For us, a visit to China compels us to reflect on our own spiritual condition and way of life and the wondrous ways of God working with the ways of men.—Robert Kreider for Meetinghouse

Stutzmans honored at Martin’s Creek

Martin’s Creek Mennonite Church celebrated Roman D. Stutzman’s thirty-first anniversary of ordination on Sunday, Dec. 6. He was elected a deacon in 1950, was ordained a minister in 1959, and became a bishop in 1965. He still serves as a bishop, conjointly with Albert Slabach, overseeing nine area churches.

The Sunday morning worship service came in the form of a symposium. Richard Ross, Hartville, Ohio, spoke on the “Preparation of Preaching.” He said it’s tough to be a preacher, because it requires at least four to eight hours of preparation for each sermon. Preaching requires research, testing of speech, real-life experiences, reliance on the Holy Spirit, and releasing the message to God.

Roman related the “Experience of Preaching.” He said that preaching hadn’t come easy for him. “A good rule to remember,” he said “is to start where you are and do the best you can.”

The “Character of Preaching” was presented by Roman’s brother, David R. Stutzman, Sugar Creek, pastor of Sharon Mennonite. He said each message should have the intent of bringing people to God. It should have authority, be convincing, and present the truth.

Leroy Mullet, on “The Primacy of Preaching,” said it will always be a necessity. It comes from revelation through God’s Word.

“A preacher should be a good speaker, be a Bible student, have compassion, be a good businessman, a good administrator, and be creative and original,” said Clayton Kandel, an elder, in “The Blessing of Preaching.”



Evelyn and Roman Stutzman celebrate in the fellowship hall of the Martin’s Creek church

The primary department, the adult choir, and a ladies’ quartet each sang several numbers. And a love offering was taken to help the Stutzmans pay for their new car.

After the noon meal, testimonies were shared by members and friends expressing appreciation for Roman’s ministry.

Roman said the family has stood with him throughout the years. The first couple he married was his daughter, Joan, to Clifford Kandel. Since then, he has performed about 60 more wedding ceremonies. He has had a part in each of his five children’s weddings. Dale Stutzman and Clifford Kandel (son and son-in-law) showed slides demonstrating how Roman was involved in home, church, and community activities.—Delilah Gingerich, Millersburg, Ohio.

Organizing to participate in international exchanges, CIM

Atlee Beechy and Robert S. Kreider reported to Mennonite agencies and colleges their findings on a trip just concluded to the People’s Republic of China. The meeting convened by the Council of International Ministries was held in Chicago December 2. More than 20 representatives from a dozen agencies and colleges attended (see preceding stories).

The purpose of the November 12-27 visit to China was to evaluate and consult with participants in the Goshen College SST and the three Mennonites teaching in colleges in Sichuan Province, assess Chinese attitudes toward exchange developments and the growing involvement of the Mennonite resource network in the program, ascertain Chinese interest in the 1982-83 exchange, and evaluate the 1981 teaching of English summer program in Shengyang.

Chinese officials with whom the delegation met were uniformly pleased with the results of

the past year’s exchanges which brought eight Chinese teachers to the Goshen College campus for nine months of intensive training in the teaching of English and took 20 Goshen College students to China for a Study-Service Trimester. During the past summer a dozen teachers and teaching assistants carried out an intensive eight-week teaching of English summer program in Shengyang under Goshen College auspices. Currently Goshen has a SST of 21 students in Sichuan Province and nine Chinese teachers are in Goshen. Two Chinese professors are also on the Goshen campus and three North American teachers are in China.

Goshen College, under the leadership of president J. Lawrence Burkholder, has played a pioneering role in establishing these exchanges. However, Goshen College has indicated that it cannot continue to carry the administrative burden much longer and has urged broader Mennonite and Brethren in

Canadian groups send material aid to Vietnam

Mennonite Central Committee (Canada), together with four Canadian denominations, has sent a shipment of material aid to alleviate the suffering in Vietnam.

The shipment, consisting of 300 metric tons of flour, 30 MT of fortified milk powder, 17.75 MT of laundry soap, 81 bales of paper writing tablets, and one bale of cotton clothing, left Vancouver on the Russian freighter *Vladimir Mayakovskiy* on Nov. 5.

These greatly needed supplies will be consigned to a half dozen hospitals, kindergartens, and a rehabilitation center for the deaf and dumb in the Ha Nam Ninh province of Vietnam, an area severely stricken by numerous typhoons and torrential rainfall during the last year.

Besides MCC (Canada), the four Canadian groups making this shipment possible are: Canadian Lutheran World Relief, the United Church of Canada, the Presbyterian Church, and the Anglican Church of Canada.

The need for this type of assistance in Vietnam was confirmed by MCC's Asia secretary Bert Lobe and volunteer Fred Kauffman when they visited Vietnam in mid-April 1981. They found that "successive typhoons and floods have caused excessive food shortages in the northern and central part of Vietnam in late 1980. Estimates are that approximately 2.5 million tons of food were destroyed." They visited a 300-bed hospital (which usually has between 800 to 1000 inpatients) in Ho Chi Minh City (formerly Saigon) and saw many very severely malnourished children.

Christ participation in the exchanges.

The counterpoint to the enthusiastic Beechy-Kreider report was the question of how to organize Mennonite resources to more effectively participate in these exchanges. The group wrestled long with several possibilities but failed to agree on a solution. For the time being the CIM China Committee will provide coordination in responding to the specific requests and proposals Beechy and Kreider brought back.

Robert Kreider observed that "our Chinese friends are seeking foreign teachers who are professionally qualified. However, they seem to place as much, if not more, emphasis on quality of character, cultural sensitivity, and teaching experience." These exchanges seem to be an unusual opportunity for people-to-people contact and learning.—Wilbert R. Shenk, chairman CIM for Meetinghouse publications

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSONS

The annual **House Church Retreat** will be held Feb. 12-14. Anyone interested in the house church movement or experience is welcome. This year's focus will be on creative forms of worship, with workshops in music, dance, and drama. For more information contact the Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666; (412)423-2056.

Mennonite Marriage Encounter weekends will be held Feb. 12-14 in Waterloo, Ont.; Feb. 18-20 in Bird in Hand, Pa.; and Feb. 19-21 in Colfax, Iowa.

For more information contact (Ont.) Paul and Lois Unruh, Box 347, Newton, KS 67114, (316)283-5100; (Pa.) Lancaster Conference Family Life Commission, Salunga, PA 17538, (717)898-2411; (Iowa) Merv and Venita Birky, R. 2, Box 80, Wellman, IA 52356, (319)646-2294 or Gerry and Lois Klopfenstein, R. 1, Box 166, Wayland, IA 52654, (319)256-7211.

"Called to Teach" is the theme of the annual **Congregational Education Workshop**, Feb. 19-21. Helmut Harder, executive director of The Foundation Series for Youth and Adults, will provide input along with staff from MPH, MBCM, and the seminaries. (Students in the EMS course "Education in the Local Congregation" will participate.) For more information and registration contact Laurelville Mennonite Church Center (address and phone above).

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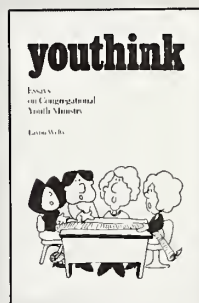
The *Models of Ministry Sourcebook* is intended as a resource to persons involved in young adult ministry and as a source of information to persons interested in Mennonite activities at places where they may want to relocate. Each fellowship group is described, including its purpose, nature, history, organization, relationship to the Mennonite Church, a list of the schools in the area, and a contact person. Copies are available for \$2 each from Student and Young Adult Services, MBM, Box 370, Elkhart, IN 46515.

Community and Growth: Our Pilgrimage Together, written out of Jean Vanier's experiences as part of the l'Arche community in France, has been described

as "a bouquet of wisdom, insights, common sense, good advice, and fruitful suggestions." This helpful book openly discusses the crucial psychological and spiritual issues that come up in Christian community. Excellent reading for small groups and others who are seriously looking at their life together and asking whether they are ready to open themselves to the blessings of Christian community. \$6.95 (U.S.) from Provident and other bookstores.

Youthink: Essays on Congregational Youth Ministry

Youthink: Essays on Congregational Youth Ministry attempts to speak simply and practically to the concerns with which congregations and youth groups are dealing. Topics include job descriptions and support for youth sponsors, building intergenerational relationships, goals for youth ministry and sponsors, small congregations and youth ministry, youth convention, and a conceptual framework on which to base youth ministry in Mennonite congregations. The booklet, edited by Lavon Welty, contains the major articles which he and Robert Zuercher wrote in the first ten issues of *youthink*, a twice yearly youth ministry publication of MBCM, and contains the original drawings by Joel Kauffmann. \$2.95 (U.S.) from Provident Bookstores or Mennonite Publishing House, 616 Walnut Ave., Scottsdale, PA 15683.



AUDIOVISUALS

Survival ... or Suicide deals with the strategic military forces of the U.S. and the USSR. By depicting two actual nuclear alerts, plus a scenario of how a local uprising in Eastern Europe could develop and involve the superpowers, the risks inherent in a continued arms race are dramatized. The film also presents the human aspects of a nuclear exchange, the SALT process at work, a sequence on U.S. verification capabilities, and the role of the U.S. Senate concerning ratification of any strategic arms limitation treaty. This 24-min. color film is available for free loan from MCC, 21 S. 12th St., Akron, PA 17501; (717)859-1151.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

Report on the Consultation on Continuing Concerns

A consultation called by the General Board of the Mennonite Church was held at Kern Road Chapel, South Bend, Ind., on Dec. 1 and 2, to further the discussion of continuing concerns which were raised at earlier meetings held at Smoketown, Pa., and Berne, Ind.

Forty persons were present for this consultation. Included were the conveners of the Smoketown and Berne consultations; staff and board members from the General Board and program boards, colleges and seminaries, WMSC, historical committee, black caucus, Hispanic caucus, and other invited guests. Ross Bender, moderator of General Assembly, served as chairman of the meeting. Myron Augsburg, Glendon Blosser, Bob Detweiler, Eugene Witmer, and Ivan Kauffmann served as a listening committee to process the discussion. J. C. Wenger of Goshen, Ind., led in the two Bible studies from the book of Ephesians and led in prayer.

The purpose of the meeting was to identify and process further the issues which had been raised in the Smoketown and Berne consultations, to work at resolving differences, to find ways to work at areas of concern, and to develop harmonious relationships.

In the first session the chairman, Ross T. Bender, opened the meeting with a welcome and introductions around. He then presented his perception of the five kinds of issues which needed further discussion. He identified them as issues of faith, of practice, of leadership, of identity, and of confidence.

Following that, Bill Detweiler, speaking for the Smoketown and Berne conveners, ad-

ressed the group on a listing of perceived concerns. He also noted five general areas of change in the church about which there are concerns. These were concerns about Christology, biblical authority, peace, liberal tendencies, and lessening of personal piety. He concluded with the plea that these trends might be checked so that our children may be able to stand firm in the faith of their fathers. Other persons also spoke following these presentations, registering additional concerns and suggesting items that should be included in the next day's discussions.

The listening committee then proceeded with its preparation for the next day's discussion. First they proposed that it would be more appropriate for the entire group to work together rather than to divide into small groups for discussing and processing the agenda.

Issues identified for discussion:

Faith. (1) Christology in the Mennonite Church—relation between redemptive work of Christ and Christian ethics. (2) Clarify difference between New Testament love and nonresistance and human pacifism.

Practice. (3) How to resolve hermeneutical differences—payment of taxes for military purposes. (4) Keeping a balance between the inner and outer experience of Christian devotion.

Leadership. (5) How can the Mennonite Church be a disciplined church in light of the present congregationalism and pluralism? (6) In what ways should Mennonite Church leaders take a more assertive position? Where in the church is leadership in error and how

does the church deal with this concern? (7) How to develop the preaching-teaching roles of leadership in the church?

Identity. (8) How to clarify an Anabaptist evangelicalism as over against a right-wing conservatism? (9) How to communicate—use of language by Mennonite Church leaders which can be understood by everyone and which conveys accurate theological meanings.

During the second session there were frank discussions on the subjects of Christology, meaning of New Testament love and nonresistance as over against humanistic pacifism, how to resolve hermeneutical differences, payment of taxes for military purposes, church discipline, more aggressive leadership, and communication.

On some of these issues the discussion led to harmonious agreement. On others the differences of opinions became even more apparent. In all cases there was a drawing closer together because of new understanding, appreciation, and respect for each other's biblical convictions.

During the final session the listening committee presented five recommendations for consideration by the group:

Recommendations to which consensus was given:

That strong encouragement be given to the *Vision for Witness* statement prepared by the Coordinating Council, that it be completed and brought before the church for the testing of its theological concepts, and that the boards test their priorities and programs in light of it.

mennoscope

"Alternatives to Enriched Bread and Instant Potatoes" is the theme of a seminar on food and nutrition at the Laurelville Church Center, Jan. 22-24. The weekend will include a supermarket tour, films, Bible studies, and lots of open discussion. Resource leaders are Lester and Mary Beth Lind, directors of the new Discipleship Unit at Harman, W.Va. Their input will reflect their experience of classroom and farm. For program flyers, write to Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666, or call (412) 423-2056.

On Nov. 15, Tim Lichti, previously licensed, was ordained to the Christian ministry to serve as the associate pastor of the Marion congregation at Howe, Ind. J. C. Wenger preached the ordination sermon and Overseer Orvin H. Hooley was in charge of the ordination.

A leadership team of four couples was installed at First Mennonite Church, Canton, Ohio, Sunday morning, Nov. 8. They are serving as the overall spiritual leadership team as a group and in individual ministries within the

congregation. Their specific ministry assignments are: ministry of preaching/teaching, Bob and Janice Knapp; ministry of administration, Dale and Garnett Nissley; and ministry of visitation, Elroy and Linda Miller and Willis and Alice Sommers. They will serve in a one-year assignment while the congregation tests directions for long-range leadership. Wilmer Hartman, conference minister, preached the sermon and was in charge of the installation.

Leroy Bechler accepted a six-to-eight-month interim pastoral assignment at Faith Chapel, Westminster, Calif., on Nov. 1. Merle Unruh founder/pastor resigned on Oct. 1. Address for the Bechlers is 8806 3rd Ave., Englewood, CA 90305; phone (213) 751-0797.

Greencroft Nursing Center in Goshen, Ind., celebrated its tenth anniversary and the tripling of its size all on one day, Nov. 29. A dedication and open house were held for the \$3.9 million expanded facilities. Ten years earlier—on Nov. 28, 1971—the original nursing center was dedicated. The expansion

project included a new dining room and kitchen, lounges, a beauty salon, activity room, conference room, and new nursing beds—bringing the total to 180. Helen Good Breneman was the first resident of the expanded facilities. Wayne Badskey is administrator of Greencroft Nursing Center, and Gene Yoder is executive director of Greencroft, Inc.

There is a faculty opening at Canadian Mennonite Bible College for instructor in practical theology. Apply to Academic Dean, Canadian Mennonite Bible College, 600 Shaftesbury Blvd., Winnipeg, Man. R3P 0M4.

Robert L. and Mary Ann Shreiner of Bethel Mennonite Church, Gettysburg, Pa., have accepted a call to serve as the pastoral couple of the Hyattsville Mennonite Church in the Washington, D.C., area, beginning on Feb. 1. The Shreiners have served at Bethel since 1973. Bob is presently executive secretary of the Atlantic Coast Conference, a member of the Goshen (Ind.) College board of overseers,

That the General Board provide or arrange for more spokespersons who will help to give more assertive leadership in the church.

That the General Board provide some continuing ways to deal effectively with issues as they arise (such as those identified in the Smoketown and Berne consultations).

That the General Board and the program boards provide ways for working with the unresolved issues of this consultation.

That the Committee on the Evaluation and Updating of Churchwide Organization thoroughly process the question of accountability of conferences and congregations.

The meeting closed with a sense of accomplishment that our pledge to speak the truth in love had been carried out and that we had found ways to work together at the mission and witness of the church as well as resolving the problems that are facing it. Let us continue to pray as this process continues.—Ivan Kauffman, general secretary of the Mennonite Church General Board

\$254,562

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to \$254,562.04 as of Friday, December 18, 1981. This is 33.9% of the total needed. Contributions have been received from 333 congregations and 145 individuals. Individual gifts represent \$47,246.76 of the total.

Goal: \$750,000

MBM newsgrams

A presentation on faith development drew considerable interest during the final meeting of the Student and Young Adult Services Committee of Mennonite Board of Missions (Elkhart, Ind.), Nov. 20-21. Chicago SYAS director, Robert Brunk Harnish, described the various stages of faith development and suggested ways to help young adults grow in faith. Chairman Wilmer Martin, a pastor from Ontario, led the committee in a closing period of reflection on SYAS and prayers of praise. Starting in February 1982, responsibility for SYAS will be given to a new home ministries committee working directly under the MBM board of directors.

Clifford E. King, Colorado Springs, Colo., has been named administrator of Maple Lawn Homes in Eureka, Ill. He will begin his work on Jan. 18, succeeding Frank Kandel. Clifford is currently an administrator for the El Paso County Department of Social Services in Colorado Springs.

Barbara Kauffman, Billings, Mont., has been appointed an overseas mission associate. She has been teaching since last June at Sanaa International School in Sanaa, Yemen. Before going to Yemen, Barbara worked four years for Inter-Varsity Christian Fellowship at the University of Wisconsin in Madison.

Helen Kaufmann of Tiskilwa, Ill., is currently on a special six-month assignment in Israel. She is assisting at Immanuel House—an international Christian center in Jaffa. Traveling at her own expense, Helen will return to North America in May.

The baptism of 20 new Christians was the

highlight of a one-day retreat on Oct. 11 for Bolivia Mennonite Church. Held on a farm outside Santa Cruz, the retreat attracted 140 people from all the congregations. The baptismal candidates, ranging in age from 13 to 60, had become Christians in the weeks and months preceding the retreat. Each person was welcomed by his or her congregation with an embrace and prayer following baptism. "The events of the whole day were just so beautiful and very meaningful," reported Steve and Debbie Fath.

Jacob Flisher, executive director of Beth Haven retirement community in Hannibal, Mo., was a delegate to the White House Conference on Aging from Nov. 30 to Dec. 3 in Washington, D.C. He was appointed by the governor of Missouri to the conference, which is held once every ten years. Beth Haven is sponsored by Mennonite congregations in northeastern Missouri and is affiliated with MBM. "As far as I know, Jacob is the only Mennonite delegate at the conference," said MBM health and welfare director Kenneth Schmidt.

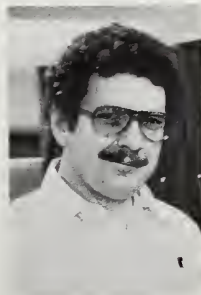
Helping Urban Churches Grow is the winter project of Associate in Mission (AIM) Partners. Some 600 AIM Partners scattered across North America hope to raise \$40,000 to help develop inner-city congregations in Pittsburgh, Pa.; Omaha, Neb.; Corpus Christi, Tex.; and Washington, D.C.

New address for James and Ann Martin, workers with Mennonite Board of Missions (Elkhart, Ind.): 3 de Febrero 4381, Montevideo, Uruguay.

and chairman of the East Coast board of Mennonite Central Committee. The Shreiners' new address will be 8506 Oliver St., New Carrollton, MD 20784.

Dale Wentorf has been appointed director of Voluntary Service by Mennonite Board of Missions, Elkhart, Ind. He succeeds Rick Stiffney, who was named vice-president for Home Ministries last July. Dale is responsible for some 220 VSers in 35 households throughout North America. They work in social service projects in conjunction with local Mennonite congregations. Many of them receive regular paychecks from social service agencies, enabling VS to be nearly self-supporting.

Dorothy Hamilton, the 75-year-old author



Dale Wentorf

of more than twenty Herald Press juvenile novels, recently received a standing ovation and a bronze plaque in ceremonies at Muncie Central High School, Muncie, Ind. The plaque was presented at a workshop luncheon attended by more than 75 school librarians from eastern Indiana and staff from the Library Science Department of Ball State University. The bronze inscription reads: "Dorothy Hamilton. In appreciation for her dedication and contribution to children's literature. From the school librarians of eastern Indiana."

The door is open for young people to apply for a one-year stay in Europe. The year is to begin in August 1982, but applications must be filed at Mennonite Central Committee by Jan. 31. Persons between the ages of 19 and 27 are eligible. Placements in Europe are arranged by European committees in actual work situations and home stays with Europeans. The Inter-mennon Trainee Committee arranges round-trip transportation from the port of New York plus provides a monthly pocket allowance and

a home away from home. Application forms and additional information are available by contacting: Mennonite Central Committee, Akron, PA 17501; or MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Man. R3T 2C8, Canada.

Persons corresponding with Mennonite Mutual Aid should note the addition of a post office box number, as follows: MMA, 1110 North Main Street, Post Office Box 483, Goshen, IN 46526. Contacts by phone may use (800) 348-7468.

New Gospel Herald Every Home Plans: West Odessa Community Church, Lake Odessa, Mich.; Crumstown Mennonite Church, South Bend, Ind.; and Leo Mennonite Church, Ft. Wayne, Ind.

New members by baptism: Mary Yoder, Debbie Williams, and Tommy Sanchez by baptism and Jane Matthews and Sandy Bernardo by confession of faith at First Mennonite, Johnstown, Pa. Wendy Landes at Finland, Pennsburg, Pa. George Tuttle by baptism

readers say

We enjoy reading the *Gospel Herald*. There is always a great variety of things to learn and to think about. The article "Eat, Drink, and Take a Pill?" (Dec. 1) seems to venture into a new field for *Gospel Herald*. There is no area of life which should not come under the searchlight of faith, health and nutrition included. With that in mind, I would like to respond to the article. There is constantly a lot of new research being done in the field of nutrition and health. It is hard for lay persons to keep up, and most physicians educated in the past or even the present are not trained in nutrition and are often of little help. This situation exposes us to a lot of faddism mixed with facts.

For those of us who wish to become informed, facts are available. Reliable information is based on solid research which is backed by quoted sources which can be checked. Before scientists accept findings they are checked and rechecked by repeated studies. This is an earmark of authentic nutritional information. Usually important new findings are reported in numerous popular journals and come originally from reports in medical or scientific journals. There is no reason why we should not benefit from the findings of science, just as the sailors benefited from the discovery that lemons (which contained the necessary vitamin C) prevented scurvy. "Normal" persons eating well-balanced meals may conceivably be missing adequate amounts of certain nutritional elements; in fact I believe this is quite likely, especially during times of stress. Chemical drugs are prescribed freely by doctors which later prove to have serious side effects, which were either unknown to medical science or to the particular physician. I believe that "an ounce of prevention is worth a pound of cure" and that it is more safe and economical to maintain good health and to solve smaller health problems as they arise. In my opinion there is enough solid research to prove that good nutrition, often supplemented by vitamins, especially when under stress, is the best way to do this.

I believe the statements in the article, like many another I have read on the subject of nutrition and

vitamins, are a mixture of solid fact (for example, it is important to avoid overdose of certain vitamins) and half-truths. To make it rather typical, a small red flag of prejudice is waved: "Will they (the children who are encouraged to take their vitamin pills) as they grow older, want to take pills (LSD, cocaine, etc.) to make themselves 'happy'?" In my observation and experience, the opposite is true. The reason our family and many other healthy families use vitamins is to maintain optimum good health and prevent illness. This is an excellent motive, quite in harmony with Christian effectiveness. I have observed only positive effects. The children of families who consider their health important (and encourage the taking of vitamins) grow up to avoid LSD and cocaine for the same reason they take vitamin supplements. So if that is one of the fears associated with taking vitamins, it can, I feel, be safely laid to rest. Drugs and vitamins have quite opposite functions and effects.

"What about Vitamin D? Even fifty years ago my mother never failed to give us cod liver oil throughout the winter, because Vitamin D was known to be necessary, in the sunshine-accessible country, to aid in proper bone development. It takes at least one quart of Vitamin D processed milk to provide the minimum daily requirement of this vitamin. Can we ignore the need for this supplement, which is not found naturally in food?"

Those who do not want to take the time to research nutrition and the use and purpose of vitamin supplements themselves, and are still concerned, can look for a physician of good reputation who is interested in nutrition and knowledgeable about the current advances being made in the field.—Ruth Eitzen, Barto, Pa.

Mary Beth Lind responds:

Thank you for affirming my conviction that "there is no area of life which should not come under the searchlight of faith, health and nutrition included." Therefore our different views are not principle differences but rather differences of interpretation.

As you mentioned, new research is always being done. For the professional, it is hard to keep up with the new discoveries, and for the lay person, it is even more difficult to keep up while at the same time sorting fact from faddism.

One of my purposes in writing the article was to answer the question health-minded people are asking as they try to sort fact from faddism. That question is: "Do I need to take a vitamin supplement?" I am asked this question because in some ways I fall into the category of professional. I have a master's degree in nutrition. I am a registered dietitian; and prior to directing the Harman Discipleship Unit, I taught nutrition at Eastern Mennonite College.

In all my study and in all the textbooks I have used, I have found the answer to be: The normal person, eating correctly, *does not* need a vitamin supplement. I am, also, aware that vitamins may have some therapeutic value; however, that use of vitamins should be monitored by a physician and a dietitian, because vitamins may indeed function as a drug and may have side effects.

As you indicated, we are all faced with stress. Some stress is very healthy, such as the stress of physical exercise; and some stress is very harmful, such as unresolved emotional stress. Using vitamins as an "ounce of prevention" (I presume you mean to prevent the harmful effects of stress) may have its place. However, I prefer to look at my lifestyle and make the "preventive" changes to my lifestyle rather than taking a vitamin pill to cure the symptoms. I think you will agree, vitamins do not prevent stress. They may at best help to alleviate some of the symptoms.

As to whether the use of vitamin pills will encourage the use of other pills (LSD, cocaine, etc.), I

don't know. I only pose that as a question. I was glad to hear that for you and your family it has not led to that; but has, in fact, enhanced health awareness. However, I would hesitate to say that will be true in every case.—Mary Beth Lind, Harman, W. Va.

These *Gospel Herald* readers also responded to the article "Eat, Drink, and Take a Pill?"

I question the value of publishing so controversial an issue as vitamins ("Eat, Drink, and Take a Pill?" Dec. 1). In all fairness I'd expect an opposing article extolling the virtues of vitamins (with a few suggestions as to when not necessary) to be forthcoming very shortly!

What are Mary Beth Lind's credentials? Her documentation? Can *anyone* really speak wholesale general truth for everyone else, accurately, and in this department? There are too many actual cases of health improvements and even lives spared in which vitamins held a special part. In a way being against vitamin supplements is somewhat like being against exercise.

We need to be neither overly pro or con, but use moderation, good sense, and balance. I hope articles of this type are minimal, and that one upholding the other view will come along soon and then enough! Each person has varying body needs, and I'm sure there are those who ought to be having vitamins and aren't, as well as those taking an excess.—Marian Burkholder, Perkasie, Pa.

The article, "Eat, Drink, and Take a Pill?" has to be one of the worst I have ever read in the *Herald*. As with most (even Hal Lindsey on the next page), there is some truth mixed in with error. But most of what the writer says is a matter of opinion and could be countered with many opinions and with facts completely opposite of her views.

Do you plan on running an article which presents the other side of the issue? If you're concerned about being fair and presenting the entire picture, then an article of the opposite view is necessary. It is interesting that the article in question is across the page from a critical view of Hal Lindsey. I'm not sure which is more in error!—Kenneth Zehr, Accident, Md.

I appreciate the article "Eat, Drink, and Take a Pill?" I appreciate the emphasis on eating foods which already contain vitamins and minerals—whole foods, instead of adding vitamins to our highly processed foods.

The author states, "Natural vitamins are no better for you than synthetic vitamins." But what about artificial colors and sugar in the inexpensive vitamin supplements which can be purchased in so many of our stores (such as children's chewables)? Haven't there been studies done that prove ill effects from these ingredients? So in times when we do need a vitamin supplement, aren't we going to have to pay more sometimes to get what we want? (I do agree that the high prices for "natural" vitamins seem in most cases to be unjustifiable.)

I doubt though whether children taking vitamin pills may be led to take pills (LSD, cocaine, etc.) to make them "happy" as they grow older. I believe our children can understand what vitamins are, their function, and can know the difference between them and hard drugs!—Mary L. Mast, Sarasota, Fla.

Concerning "Eat, Drink and Take a Pill?" (Dec. 1): Although there were several good points in this article, it would seem that dispensing personal opinions as medical truths is both unethical and dangerous. Not only are Ms. Lind's credentials unlisted, but she neglected to footnote or include a bibliography of her "scientific data."

mennoscope

and Loren Keely, Betty Robison, and Letha Tuttle by confession of faith at Locust Grove, Burr Oak, Mich. Richard Gaines at Weavers, Harrisonburg, Va.

Paul W. Brunk, Harrisonburg, Va., joined the Mennonite Mutual Aid staff on Dec. 1 as MMA's Virginia area representative. He will service Mennonite congregational and businesses in Virginia, West Virginia, Maryland, Delaware, North and South Carolina with MMA's financial, medical, survivors' aid, and retirement programs. For the past 12 years Brunk served on the faculty of Stetson University in De Land, Fla. He and his wife, the former Joyce Erb, currently reside at 1514 North College Avenue in Harrisonburg.



Paul W. Brunk

Eating properly cannot be overemphasized, but let us not diminish the role of vitamins. What homemaker sits down to study the Recommended Dietary Allowances, the Recommended Daily Allowances, or the Minimum Daily Requirements to see if her family is eating the proper foods in the proper amounts to insure ingesting the proper quantities of vitamins?

Science has only just begun to scratch the surface of medical knowledge. Who knows—perhaps the cure for the common cold or cancer lies hidden in a humble vitamin yet to be discovered. But if we all adopted the attitude displayed in this type of journalism we may never know!—**Wanda Steiner**, Orrville, Ohio

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I suppose that my life, as a ghetto-kid placed into a Christian children's home has been influenced as much by women as men. In retrospect, I will need to thank many "sisterly" and "motherly" women who made my life happy and useful.

Even though I tend to be "liberal" because of all my associations with non-Mennonites in both social and church work, I'm a bit concerned about the "striking" effect of our sisters at Bowling Green. I can't help but feel that the ERA has influenced many in the tactics and the efforts used. Wouldn't it have been wonderful if our women would have raised a cry for the profound needs in a world where even in our Tidewater area, there are, according to reports, 30,000 hungry people? I can't find any parallel in the Bible about women who demanded recognition as leaders. I do find the widows who were neglected and they made it known they were hurting. What worries me even more is the divergent opinions regarding both the place of womanhood and our convictions on taxes and conscription.

I truly believe that among the criteria we need to use to determine our beliefs are the wisdom exercised by our church in the past, the Scriptures, and united prayer. I believe we should not use the questionable methods employed by a godless world.

I appreciated the article by Irma Heppner on "Headship Redefined" (Nov. 10). Not "headship", but "servanthood," is the key. I tend to believe there are hundreds of committed young men and older who are willing to fill the gap in serving the church, who need to be "sent." I also believe there should be an increased emphasis on the gifts of sisters, and not just "headship."

One thrice-blessed by women in the church.—**Norman H. Teague**, Chesapeake, Va.

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I felt I just had to respond to Sister Gladys Baer's, "An Open Letter to Mennonite Women" (Dec. 8). I especially liked her sentence, "I would hope that instead of moving away from a biblical order of creation (I'm very apprehensive about doing that) the church would explore in greater depth what it means to "lead" and "feed" and "present every man perfect in Christ." It's an awesome responsibility and I wonder how many of our ministers enter their calling prepared to exercise the quality of sacrificial leadership that God intended the church should have." As a lay member it's appropriate that I confess knowing little of what it means to really live sacrificially, but I believe God is calling us to "deny ourselves and take up our cross" and follow Jesus.

I liked also the way she summed up her article by saying, "I won't need a pulpit. My kitchen or dining-room table, or my neighbor's should do nicely."—**Grace Lehman**, Lancaster, Pa.

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I think the following story is an appropriate exemplification of the instructions on preaching by Lawrence Ragan (Nov. 3).

Joe Chapple, the author of a book *The Happy*

Habit published in 1908 talks about the old custom of ministers always basing their sermons on a text. He is reminded of the "good old custom in Scotland of carrying a Bible to church, and when the minister announces the text, all the listeners flutter over the leaves of the sacred Book and find the 'grun'—that is, the ground, or text of the discourse. When once you have found the right place, you feel that it does not matter so much what the preacher says, because you can anchor your thoughts to the subject at any time—there may even be some who indulge in 'three wink naps' between 'secondly' and 'fifthly.' One good old lady once arrived late, and conscience-stricken by her tardiness, sat down and hastily whispered to her neighbor who sat with a superior air, her open Bible on her lap:

"What grun has the meenister the day?"
"Eh, womman?" came the whisper back, "He's left the grun lang since—he's swimmin now."

It has been exactly forty years ago last month that I entered CPS camp, one month prior to "Pearl Harbor." Now and then I reminisce about what we thought and talked about at that time. The "bull sessions" in the barracks quite naturally were often on the subject of war and peace. In evaluating those sessions I now conclude we were, at times, out there "swimmin" around.

After reading the responses to "Mennonites in Nuclear North America" by Robert V. Peters (the same issue) I was impressed by the wide disparity of opinions in those responses. It included a spectrum

as wide as endorsing on the site protests to shedding emotional patriotic tears, as the nuclear loaded *Nimitz* sailed away to police the world.

I therefore observe that after forty years there may be less agreement in the Mennonite Church on the subject of war and peace and that we are still out there "swimmin" around. Have we left the "grun"?—**Paul P. Esch**, Phoenix, Ariz.

• • •

Your editorial in the December 8 issue is a winner! I read it last night and discussed it with my seminary student wife. We think Phil Bedsworth's article is a good example of the kind of Bible study that you are calling for. (We're not biased or anything—he's our pastor!)—**Steve Shank**, Elkhart, Ind.

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It was good to see the articles by Donna McKelvey and Lois Burkhart in the Nov. 10, 1981, issue. The courage and strength of these women was demonstrated by their openness in sharing their battles with depression and psychosis. I hope these articles will be an encouragement to everyone who has struggled with a form of mental or emotional disorder. It was encouraging for me, as a mental health professional, to see *Gospel Herald* doing its part to promote understanding and acceptance of people who have experienced these special "hells." Thank you to authors and editor.—**Annie E. Wenger-Keller**, South Point, Ohio

births

Allen, Trip and Rosemary (Kropf), Exeter, N.H., first child, Rebecca Rose, Nov. 23, 1981.

Bowman, Jim and Cathy, (Witmer), Port Republic, Va., third child, second daughter, Rachel Lynne, Nov. 10, 1981.

Brubacher, Bruce and Susan (Martin), Waterloo, Ont., first child, Joshua Ryan, Oct. 26, 1981.

Brubaker, Roy and Hope (Beidler), Nairobi, Kenya, fourth child, third daughter, Debra Joy, Nov. 25, 1981.

Derstine, Jerry and Sue (Delp), —, Pa., first child, Tracy Michelle, Nov. 17, 1981.

Green, Stephen and Betty (Wagler), Stratford, Ont., first child, Nicholas Arthur, Oct. 10, 1981.

Griffin, James and Annette (Jantzi), Stratford, Ont., second child, first son, Trevor James Allan, Nov. 7, 1981.

Hergott, Ron and Laura (Gerber), Millbank, Ont., third child, second son, Gary Ray, Sept. 18, 1981.

Hershberger, Roger and DeAnn (Willems), Harrisonburg, Va., first child, Kara Naomi, Dec. 8, 1981.

Hess, Marshall and Karen (Sutter), Sarasota, Fla., third daughter, Valerie Kay, Nov. 1, 1981.

Jantzi, Wayne and Phyllis (Lichty), Millbank, Ont., second son, Scott Michael, Nov. 6, 1981.

Kauffman, Dale and Sandy (Schertz), Goshen, Ind., fourth child, third daughter, Jodi Kay, Nov. 7, 1981.

Miller, Dale R. and Aidrey (Hochstedler), Iowa City, Iowa, first child, Brad Douglas, Sept. 27, 1981.

Miller, Scott and Lynn (Bixby), Tualatin, Ore., second son, Paul Andrew, Nov. 10, 1981.

Mininger, Dale and Joanne, —, Pa., second daughter, Stacey Lea, Nov. 25, 1981.

Moore, Don and Beverly (Snider), Kitchener, Ont., second daughter, Stacey Katrece, Nov. 28, 1981.

Murray, Douglas and Linda (Swartzentruber), Bright, Ont., first child, Jeremy Douglas, Oct. 31, 1981.

Peterson, David and Janet (Nellaway), Staunton, Va., first child, Rachel Elizabeth, Dec. 11, 1981.

Swartzendruber, Paul and Violet (Lloyd), Shick-

ley, Neb., first son, Michael Paul, Nov. 23, 1981.

Wood, Dale and Rebecca, Ambler, Pa., Amanda Ruth, born on Oct. 6, 1980; adopted Nov. 6, 1981.

Zehr, Daryl and Wanda (Shetler), Kalona, Iowa, third son, Randall William, Oct. 26, 1981.

marriages

Erb—Hubbard.—Merele Erb, Salem cong., Shickley, Neb., and Miranda Hubbard, Church of Christ, Bayard, Neb., by Ivan Troyer, Nov. 27, 1981.

Leis—Raven.—James Leis, Milverton, Ont., and Laurie Raven, Listowel, Ont., both of Poole cong., by Amsey Martin, Sept. 12, 1981.

Miller—West.—Mahlon Miller, Millersburg, Ohio, Sharon cong., and Connie West, Milverton, Ont., Poole cong., by Amsey Martin and David Stutzman, Nov. 7, 1981.

Pearson—Noel.—Wendell Pearson, United Methodist Church, Beaver Crossing, Neb., and Sheith Noel, Salem cong., Shickley, Neb., by Brian Houston, Nov. 14, 1981.

Rock—Heintz.—Gary Rock, Kitchener, Ont., Catholic Church, and Marilyn Heintz, Kitchener, Ont., First Mennonite cong., by Brice Balmer, Nov. 7, 1981.

Teclay—Habtemicheal.—Gerensie Teclay, Lancaster, Pa., Ethiopia Church and Rahel Habtemicheal, Ethiopia, Africa, by J. Lester Graybill, Dec. 5, 1981.

Yoder—Kauffman.—Steven Yoder, Middlebury, Ind., Bonneyville cong., and Sheila Kauffman, Middlebury, Ind., North Goshen cong., by Don Brennenman and Boyd Nelson, Nov. 28, 1981.

Yoder—Short.—Douglas Yoder, Pettitsville, Ohio, Central cong., and Sharon Short, Archbold, Ohio, Tedrow cong., by Bruce Yoder, brother of the groom, Dec. 5, 1981.

obituaries

Baum, Ada L., daughter of Moses H. and Lizzie (Longenecker) Ebersole, was born at Elizabethtown, Pa.; died at Hershey Medical Center, Hershey, Pa., Oct. 9, 1981; aged 62 y. She was married to Raymond S. Baum, who survives. Also surviving are 2 stepsons (Wayne A. and Lester Baum), 8 step-grandchildren, 3 sisters (Ruth L. Musser, Edith—Mrs. Jonas Groff, and Susan Ebersole), and 5 brothers (Lester L., Jacob L., Abner L., Moses L., and John I. Ebersole). She was a member of Stauffer's Mennonite Church, where funeral services were held on Oct. 12, in charge of Frank Zeager; interment in Stauffer Mennonite Cemetery.

Blucker, Ervin, son of Enos and Ida Blucker, was born at Arthur, Ill., June 17, 1916; died of cancer at Goshen, Ind., Dec. 2, 1981; aged 65 y. On Feb. 21, 1942, he was married to Clara Miller, who survives. Also surviving are 2 sons (Vernon and Daniel), one daughter (Diann—Mrs. Charles Grise), 5 grandchildren, and 2 brothers (William and Jake). He was a member of North Goshen Mennonite Church. Funeral services were held at Yoder-Culp Funeral Home on Dec. 4, in charge of Don Brenneman, Phil Miller, and Willis Troyer; interment in Prairie Cemetery.

Canen, Grace F., daughter of Martin and Margaret (Wenger) Blocker, was born at Wakarusa, Ind., May 30, 1896; died of a stroke at Wakarusa, Ind., Nov. 23, 1981; aged 85 y. On Mar. 6, 1915, she was married to Alpha Canen, who died on Oct. 14, 1940. Surviving are 3 daughters (Chloe, Josephine—Mrs. Robert BeMiller, and Edna—Mrs. John Schrock), 2 sons (Robert and Richard), 15 grandchildren, 19 great-grandchildren, 2 sisters (Mrs. Bessie Canen and Mrs. Golda Smeltzer), and 3 brothers (Charles, Ralph, and Herman). She was a member of Olive Mennonite Church, where funeral services were held on Nov. 27, in charge of Jason Martin and Elno Steiner; interment in the Olive West Cemetery.

Eichorn, Ida K., daughter of Jerry and Fannie (Bontrager) Troyer, was born in Hutchinson, Kan., Aug. 11, 1904; died at Sturgis, Mich., Oct. 1, 1981; aged 79 y. In 1921, she was married to Lewis Eichorn who died in 1973. Surviving are 4 daughters (Esther—Mrs. Marcus Carpenter, Wilma—Mrs. Leonard Beck, Pauline—Mrs. Henry Schwartz, and Faye—Mrs. Billie Kerschner), 4 sons (Arthur E., Lewis C., Paul W., and Floyd R.), 38 grandchildren, 45 great-grandchildren, 2 sisters (Mrs. Francis Walker and Mrs. Elizabeth Bontrager), and 2 brothers (Harry and Samuel). She was preceded in death by one son, grandchildren, great-grandchildren, brothers and sisters. She was a member of Locust Grove Mennonite Church, where funeral services were held on Oct. 4, in charge of Dean M. Brubaker and James Carpenter; interment in Locust Grove Cemetery.

Gehman, Hannah A., daughter of Mahlon A. and Lizzie (Allebach) Souder, was born in Bucks Co., Pa., Aug. 3, 1893; died at Grand View Hospital, Sellersville, Pa., Dec. 1, 1981; aged 88 y. She was married to A. Lincoln Gehman, who died in 1975. Surviving are 2 daughters (Mrs. Eva S. Landes and Edna S.—Mrs. Lester L. Bergey), and 2 sons (Earl S. and Lester S.), 13 grandchildren, 18 great-grandchildren, and one great-great-granddaughter. She was a member of Rockhill Mennonite Church, where funeral services were held on Dec. 4, in charge of Russell M. Detweiler and Henry L. Ruth; interment in Rockhill Church Cemetery.

Hackman, Raymond D., son of Samuel and Kate (Detweiler) Hackman, was born in Franconia Twp., Pa., Sept. 18, 1901; died at Lewisburg, Pa., Nov. 4, 1981; aged 80 y. On Apr. 9, 1921, he was married to Eva Rosenberger, who died on Nov. 1, 1974. Surviving are one son (Roland), 2 grandsons, and 5 great-grandchildren. He was preceded in death by 5 brothers. He was a member of the Lansdale Mennonite Church. Funeral services were held at the Plains Mennonite Church on Nov. 8, in charge of Norman Bechtel, Jacob Z. Rittenhouse, and Gerald

Studer; interment in adjoining cemetery.

Miller, Susan, daughter of Peter and Drucilla (Kurtz) Schmucker, was born in Holmes Co., Ohio, Oct. 21, 1920; died of cancer at Parkview Hospital, Fort Wayne, Ind., Nov. 19, 1981; aged 61 y. On June 12, 1942, she was married to Uriah S. Miller, who survives. Also surviving are 2 sons (David and Courtney), 2 grandsons, and 3 sisters (Marie—Mrs. Eli Miller, Fannie—Mrs. Albert Swartzentruber, and Mrs. Alma Mast). Funeral services were held in Marion Mennonite Church on Nov. 22, in charge of Tim Lichti and Paul Lauver; interment in Shipshewana, Ind.

Mook, Ruth Rebecca, daughter of Isaac Van and Zephania (Cowger), Simon, was born at Mount Solon, Va., Sept. 6, 1916; died of cancer at Bergton, Va., Nov. 12, 1981; aged 65 y. On June 8, 1935, she was married to Rawleigh Allen Mook, who died on Dec. 5, 1980. Surviving are 6 sons (Harold, Charles, Larry, Lester, Ralph, and Lonnie), 6 daughters (Eva Shifflet, Katherine Bridges, Janie Mook, Wilma Mitchell, Evelyn Armentrout, and Mary Dove), 2 sisters (Ada Whetzel and Nannie Dove), and one brother (Sam Simon). She was a member of Mathias (W.Va.) Mennonite Church. Funeral services were held at the Grandle Funeral Home on Nov. 14, in charge of Harley D. Good and Linden M. Wenger; interment in Rest Haven Memorial Gardens.

Nunez, Lucrecia, daughter of Lucas and Lucrecia (Valdez) Ponzoa, was born in Cuba, July 21, 1907; died at Grand View Hospital, Sellersville, Pa., Dec. 6, 1981; aged 74 y. She was married to _____ Nunez, who survives. Also surviving are one son (Maunel V.), 2 grandchildren, and 2 brothers (Raul Ponzoa and Tito Ponzoa). She attended the Souderton Mennonite Church, where funeral services were held on Dec. 9, in charge of Glenn Egli, Earl Stover, and Russell B. Musselman; interment in Souderton Mennonite Cemetery.

Ruby, Amos, son of John and Barbara (Baechler) Ruby, was born on Dec. 1, 1902; died at Bonnie Brae Nursing Home, Tavistock, Ont., Nov. 19, 1981; aged 78 y. On Dec. 1, 1926, he was married to Marion Roth, who survives. Also surviving are 5 daughters (Elda—Mrs. Wallace Steinman, Marjorie—Mrs. Ralph Forler, Joyce—Mrs. Roy Brenneman, Patricia—Mrs. Glen Bast, and Sharon—Mrs. William Simmons), 2 sons (Samuel and John), 18 grandchildren, one great-grandchild, 3 brothers (Manuel, Henry, and Andrew), and 3 sisters (Katie—Mrs. Henry Gingerich, Edna—Mrs. Rudy Gingerich, and Eudora—Mrs. Wilmer Bender). He was preceded in death by one son (Douglas) on Sept. 1, 1974. He was a member of East Zorra Mennonite Church, where funeral services were held on Nov. 21, in charge of Homer Yutzy and Henry Yantzi; interment in East Zorra Mennonite Cemetery.

Saner, Phoebe E., daughter of John and Lydia (Sausman) Wert, was born in McAlisterville, Pa., Sept. 29, 1885; died at Belleville, Pa., Nov. 10, 1981; aged 96 y. On June 29, 1909, she was married to John A. Saner, who died in 1927. Surviving are 2 sons (Ralph E. and Roy L.), 2 daughters (Ruth—Mrs. George Wortman and Mary Ellen Saner), 24 grandchildren, 4 stepgrandchildren, 52 great-grandchildren, 6 step-great-grandchildren, and one sister (Katie Sieber). She was preceded in death by 3 sons and one daughter. She was a member of Lost Creek Mennonite Church, where funeral services were held on Nov. 14, in charge of Donald Lauver; interment in Lost Creek Cemetery.

Smoker, Barbara, daughter of Christian and Barbara (Keener) Beller, was born in Leacock Twp., Aug. 31, 1889; died at Lancaster, Pa., Nov. 24, 1981; aged 92 y. On Jan. 23, 1913, she was married to Samuel Z. Smoker, who survives. Also surviving are 2 sons (Aaren E. and John N.), 2 daughters (Marian—Mrs. Omar Stoltzfus and Anna Marie Smoker), 10 grandchildren, and 13 great-grandchildren. She was a member of Maple Grove Mennonite Church,

where funeral services were held on Nov. 27, in charge of Clair Umble and Christian Beiler; interment in Maple Grove Cemetery.

Stoltzfus, John S., son of Ammon E. and Elizabeth (Schrock) Stoltzfus, was born at Selden, Kan., Oct. 4, 1902; died at Mercy Hospital, Iowa City, Iowa, Dec. 6, 1981; aged 79 y. On Oct. 2, 1923, he was married to Laura Beckler, who survives. Also surviving are 4 sons and 3 daughters (Elvira—Mrs. Robert K. Yoder, Sterling, Einer, Verl—Mrs. Wallace Marner, Richard, Grace—Mrs. Gerald Maye, John, Jr.), 21 grandchildren, 24 great-grandchildren, one brother (Alvin), and 2 sisters (Anna—Mrs. Joe Stutzman and Bertha—Mrs. Harvey Steider). He was preceded in death by 2 daughters (Donna and Darlene), one brother (William), and one sister (Mary). He was a member of Lower Deer Creek Mennonite Church, where funeral services were held on Dec. 8, in charge of Robert K. Yoder and Dean Swartzendruber; interment in Wellman Cemetery.

Yoder, Effie, daughter of Jonas and Lydia (Yoder) Tice, was born at Grantsville, Md., Oct. 21, 1903; died at the Chesapeake General Hospital, aged 78 y. On Dec. 17, 1924, she was married to Earl R. Yoder, who preceded her in death. Surviving are 2 daughters (Alverda—Mrs. Oliver Weaver and Dorothy—Mrs. Melvin Wenger), 6 sons (Edgar, Mark, Clark, Marvin, Mayard, and Martin), 30 grandchildren, 25 great-grandchildren, and 2 sisters (Olive Yoder and Lizzie Beachy). She was a member of Deep Creek Mennonite Church. Funeral services were held at Mt. Pleasant Mennonite Church, Chesapeake, Va., Dec. 9, in charge of Homer Wenger and Amos Wenger; interment in the Mt. Pleasant Mennonite Church Cemetery.

Zehr, Susanna, daughter of Peter Y. and Barbara (Brenneman) Zehr, was born in East Zorra Twp., Ont., Aug. 14, 1895; died at Maples Home for Seniors, Tavistock, Ont., Nov. 14, 1981; aged 86 y. Surviving is one sister (Barbara—Mrs. Michael Ropp). He was preceded in death by one sister (Lena—Mrs. Andrew Zehr) and one brother (Ezra). He was a member of East Zorra Mennonite Church, where funeral services were held on Nov. 17, in charge of Homer Yutzy and Henry Yantzi; interment in East Zorra Mennonite Cemetery.

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N.Y. State Fell. delegate assembly meeting, Syracuse, N.Y., Jan. 9
 Conrad Grebel College, school for ministers, Waterloo, Ont., Jan. 18-22, 1982
 Eastern Mennonite College and Seminary ministers' week, Harrisonburg, Va., Jan. 18-22
 Moderators'/secretaries consultation, Morrow Gospel Church, Winnipeg, Man., Jan. 21
 MCC (Canada) board meeting, Morrow Gospel Church, Winnipeg, Man., Jan. 21 (evening)-23
 Pastors' Week, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 25-29
 Mennonite Central Committee annual meeting, Henderson, Neb., Jan. 29-30
 Mennonite Board of Education board of directors, Feb. 5-6
 Mennonite Board of Missions board of directors, Feb. 11-13
 Mennonite Publication Board, Feb. 12-13
 Inter-Mennonite Conference (Ont.) annual meeting, East Zorra Mennonite Church, Tavistock, Ont., Feb. 13
 Conservative Conference ministers' fellowship, Arthur, Ill., Feb. 15-19
 Illinois Evangelism Conference, Mennonite Church of Normal, Normal, Ill., Feb. 26-27
 1982 Region V Assembly, Chambersburg, Pa., Aug. 6-8

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American priests report revolution in Nicaragua 'overwhelmingly' backed

Despite internal problems, the Nicaraguan government enjoys "overwhelming popular support for the process of the revolution," two American Catholic clergy leaders reported after a fact-finding tour of the Marxist-leaning Central American government. Alan McCoy (OFM), president of the U.S. Conference of Major Superiors of Men, and Donald Skwor (SDS), the group's executive director, said it is a mistake for the U.S. government to oppose the new government.

They interviewed government leaders, lay people, priests, religious, and bishops in Nicaragua. The visit was one of a continuing series of visits to Latin America that the conference has sponsored to address human rights concerns raised by religious orders, such as Maryknoll priests and nuns, doing missionary work there.

Is Good Friday religious?

Is Good Friday a religious holiday? This question is at the heart of a suit filed against the City of Niles, Ohio, for its policy of giving employees that day off as a paid holiday.

The suit, filed in U.S. District Court in Cleveland, has been brought on behalf of Melvin S. Frank, a Presbyterian. He says the practice misuses taxpayers' money because it makes a special accommodation for the practices of Roman Catholics and Protestants. But the city contends that Good Friday is a secular holiday, "the same as Labor Day."

Author Rollo May finds Americans 'very anxious' about atomic war threat

Americans, says Rollo May, are "very anxious." They don't show their anxiety, but it is there, repressed, just below the surface, the famed psychotherapist and author has found. The threat of nuclear war, the economic depression, and "difficulties with technology" have all contributed to making people anxious," he said in an interview.

In Minneapolis for a Town Hall forum lecture at Westminster Presbyterian Church on "The Crisis of Freedom," Dr. May cited a Gallup Poll that found that seven out of 10 Americans fear there will be an all-out atomic war within 10 years.

In repressing their anxiety, people are in danger of losing both their freedom and destiny, May warned, echoing the message of his latest book, *Freedom and Destiny*, published by Norton. Asked what people should do, he said they must first "have the

courage to be aware of their situation." Then, he added, they must deal with the "paradox" of freedom and destiny. By that, he said he means that "freedom comes only as we confront our destiny directly."

China arrests 5 priests who were loyal to Rome in public show of force

Five elderly Catholic priests, released after spending long terms in Chinese prisons, have been re-arrested by authorities in Shanghai, a Paris newspaper reported. Hong Kong sources of the Paris daily *Le Monde* also reported the arrest of some 15 lay Catholics in Shanghai and other cities. Some had not previously been arrested, it said. Their whereabouts are not known.

Those arrested, all loyal to the Vatican through three decades of persecution, apparently incurred the government's displeasure in recent months by renewing their contacts with church leaders outside China and refusing to join the Patriotic Association of the Chinese Catholic Church.

Vermont governor says Christmas lottery ads were based on "untruth"

Vermont Gov. Richard Snelling has criticized the state lottery commission for conducting what he called an "offensive" advertising campaign promoting lottery tickets as Christmas gifts.

He objected to some 1,000 posters distributed by the commission that said, "This Christmas give the gift that could pay off. Lottery tickets are a perfect gift for friends, neighbors, or hard-to-please relatives."

The governor, a Unitarian, signed the bill that created the Vermont lottery in 1977. But he said at a press conference that "we ought not to promote the untruth that people are likely to gain by gambling. I don't think a lottery ticket is an appropriate Christmas gift." Gov. Snelling said, "The lottery may be an investment for the state but it certainly is not an investment for the people that buy the ticket."

Canadian developer plans a 'Christian theme park'

A Christian "theme park" is being planned by a developer in Whitby, Ont., to "throw a good light on Christianity." Len Cullen, a 56-year-old Baptist, says he got the idea for a religious theme park from the Polynesian Cultural Center in Laie, Hawaii, that has been operated by Mormons since 1964. That center was established on the island of Oahu to

provide employment for students at the Hawaii campus of Brigham Young University, and soon became a popular tourist attraction.

Mr. Cullen has already developed Ontario amusement parks called Cullen Gardens and Miniature Village. His new project has been called a "religious Disneyland" by some who have seen the plans, but he prefers to describe it as a Christian cultural center.

On an 87-acre site, Mr. Cullen wants to build a tribute to the major churches in the province. He says he hopes the park will provide a positive image of Christians in contrast to the negative portrayals religion usually gets in the media.

Catholic anti-war leader learns that own diocese holds arms company stock

Public embarrassment and a resolve to change its investment practices followed disclosures that the Roman Catholic Archdiocese of Seattle, whose leader is strongly peace-oriented, held stock in companies manufacturing military weapons. In a public statement, Archbishop Raymond G. Hunthausen declared, "It has never been our intention to support such enterprises."

He said the archdiocese would sell such stock still held in its portfolio. Stock in one arms manufacturer had been sold earlier. He promised a closer watch on the archdiocese's investments.

Anglican Uganda bishop describes church's role in rebuilding the nation

Anglican Bishop Festo Kivengere fled Uganda in 1977 after friends warned him that agents of then President Idi Amin had marked him for death. It was just after the body of Uganda's Anglican archbishop had been found riddled with bullets. A month after the fall of President Amin in 1979, Bishop Kivengere returned to his East African nation, feeling the "kind of joy that the biblical exiles found when they returned home."

What he also found was a shattered economy and, even worse, "guns everywhere" which are used to attack members of the security force, the bishop said on a recent visit to the Minneapolis area.

If the security situation can be improved and if needed tools can be obtained, Uganda may be back on the road to recovery in three years, the bishop said. He said the special role of the churches in rebuilding Uganda is to create a spirit of reconciliation. He said attitudes of bitterness, resentment, and revenge had led to "horrible actions" and had impeded recovery.

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Cannon fodder

In 1967 I stood in the meetinghouse of the Weierhof Mennonite Church in West Germany and looked at the service plaques on the wall. On the east wall, if I remember correctly, were the names of those from the congregation killed in World War I. On the opposite wall was a similar list from World War II. As I reflected on these I was startled by the thought that this was a sample of what had happened all over Europe. Twice in two generations these countries had sacrificed some of their finest young men.

Ritual sacrifice is a time-honored practice. In certain primitive cultures virgins were sacrificed; in others, children (see 2 Kings 16:3); in Roman times prisoners were made to fight each other to the death for others' amusement. The modern nation state sacrifices its young men. All of these ritual slayings of old were done for a good cause. In many cases it was to appease the gods, in other words, for self-protection. In modern times too. Those considered better able to protect the nation are called upon to give their lives if need be for the protection of the whole. One of the more descriptive terms for this is "cannon fodder."

Why pick on young men as objects for this sacrifice? One reason is that they are strong. An army of the middle aged would be no match for an army of the young. Another reason is that they often have not thought much about life beforehand. They are used to playing games and taking chances. Some are killed in sports, some in mountain climbing, some in auto accidents, some in war. One is as dead as another.

Of course war has never been completely discriminate. It has destroyed civilians at every opportunity and brought with it famine and disease which may be even more destructive. But modern war has become particularly hard on civilians. Dramatic examples from World War II are the bombings of Dresden and Hiroshima/Nagasaki.

Since the fourth century, the Christian church has generally supported war, though sometimes reluctantly. One of its chief theologians of war was Augustine (354-430), who was quoted recently by the secretary of the U.S. Navy in a reply to a bishop who objected to naming a submarine after the city of Corpus Christi (body of Christ). As noted by George F. Will in *Newsweek*, Augustine said that "to maintain peace within the natural order of men rulers require the power and decision to declare war . . . [to] defend the state against external war weapons." Modern rulers are commonly seen to have dominion over all within

certain geographical borders. In the U.S. the state is impersonated as Uncle Sam who appears in posters with his finger pointing at the young men and saying, "I want you."

At this point the state has become a religion. It declares that for the period of this emergency, no other loyalty is permitted. So periodically the call goes out for young men to submit themselves to training in order to "defend the state against external war weapons." Recently the U.S. felt the need for a halfway step called registration. As with David's "numbering" in 2 Samuel 24, there is a concern to know who the young men are and where they are so that they can be called upon quickly in the event of a national emergency.

In a time of such emergency there would be a national campaign to convince the young men and everyone else that this sacrifice is necessary. For this registration, it has not been possible to provide the necessary enthusiasm and not all the young men are convinced. According to a report from Religious News Service, as many as 800,000 have declined to register. "The total is expected to climb to 1 million by January." At last report the U.S. government has not yet decided to prosecute these nonregistrants. How would they prosecute 1 million men?

Al Julius, a commentator on KDKA-TV in Pittsburgh, recently proposed an alternate approach. With tongue partly in cheek, he said that instead of drafting 18-26-year-olds, the government should draft 50-55-year-olds. He suggested that at this age men would welcome a change from job and family life. As for their physical ability, he said, modern war has become a matter of pushing buttons. And then came the nub of his argument: *they might think more carefully before pushing the button!*

If someone must be sacrificed in ritual killing why not the middle aged or the old instead of the young who have the potential of a longer life? The answer is easy. The middle aged and the older are in power.

From a Christian standpoint, we can agree that the middle aged should be called. But there needs to be a greater call than to push a button and blow up the earth. How would the world respond to a million middle-aged people taking risks for reconciliation in the name of Jesus? Or a hundred thousand?

I am sure there are many such persons though we do not seem to hear about them. Perhaps it is because we are preoccupied with news of those who are sent out to do violence.—Daniel Hertzler



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